THE

RAGGED SCHOOL UNION MAGAZINE.

Papers, Original and Selected.

PROSPECTS AND RESPONSIBILITIES OF THE RAGGED SCHOOL UNION.

ANOTHER year has begun its rapid course. It solemnly summons us, while not unmindful of, or ungrateful for, the past, to inquire what are our prospects, and what also our responsibilities. The work to which we are committed is not a trifling one. It may neither be played with in a *dilettanti* spirit, nor yet be forsaken in weariness or despair. As long as there is *work* to be done, the *workers* must each say to all threatening or seducing influences that would bid them pause, or beckon them away, "I am doing a great work, so that I cannot come down; why should the work cease whilst I leave it and come down to you?" We are not, indeed, so sanguine as to anticipate that we shall have a larger number of volunteers for this particular service than is actually required. Even putting aside the many who seem to live without a purpose, who live only in the present, and who, as Bishop Hall expresses it, "do as unwise archers, shoot away their arrows they know not at what mark," there is still a large number, as the same venerable writer suggests, "who aim at one certain mark, but a wrong one," and "some (though fewer) level at the right end but amiss." The willing-hearted, therefore, must not be discouraged because they are few. They have their reward even now; and a gracious reward is theirs also in reversion. Crowns they have in prospect, to be placed on their heads by the once-pierced hand of Him for whose honour they toil and live, and whose "little ones," by means of the Ragged School, they seek to lift up from the dust, and set them among kings and priests in his kingdom.

Speaking, then, first, of *prospects*, we observe, that never were the prospects of usefulness more encouraging than at the beginning of this year of grace EIGHTEEN HUNDRED AND FIFTY-SEVEN. It is something to have a glorious and fruit-bearing Past to appeal to. Our "Retrospects" last month were not designed to be vainglorious, but stimulating; and, therefore, we strongly urge now on our ordinary supporters, and on the Christian public at large, the fact, that nearly thirteen years' experience and results amply prove the system of Ragged Schools to be a great success. Measured only, as it were, by a short decade of time—remembering the novelty of the experiment—the class, hitherto totally neglected, and apparently hopeless, with which we have had to deal—taking, too, into account the *vis inertiæ* of public apathy which it was necessary to remove, to say nothing of that heartless unbelief which cries, "Quixotic!" "Impossible!" we repeat, that ours has been, through the good hand of our God upon us, a *great success*.

That fact gives, therefore, *courage and confidence for the future.* The experiment is no longer tentative. The results are definite and certain. It is now plain, that by an inevitable law of cause and effect, that what *has* been done in the work of reclamation from vice and misery in the prevention of crime, in furnishing faithful servants at home, in sending out, *not* convicts, but colonists to strengthen the hands of our Canadian brethren amid their forest pines, and of our Australian friends in their laying the foundation of a new empire at the antipodes—that all this done once, done repeatedly, may, by the same means, and with the same heaven-bestowed benediction, be indefinitely reproduced and multiplied.

But then, 2ndly, our prospects, however cheering, yet bring with them *increased responsibilities.* If the same means *can* produce the same results as heretofore, they must needs be plied with unflagging zeal and untiring diligence. To continue to work hard, however, after a good cause has lost the charm of novelty, after the health and spirits, it may be, have oft-times given way, after frequent disappointments, where there was the nascent bud, and the tender blade; alas! this it is that tries and tests the worker to the uttermost. Add to this, that the field is only *half* occupied as yet; that the causes which produce the moral mischief, which makes the Ragged School system a necessity, are still rampant, and that there are still vicious parents, and children fatherless, and Thieves' Colleges open and thriving; that ready receivers of petty pilferings, and public-houses and beer-shops to nurture crime and still conscience, abound; and that there are lures on every hand to that juvenile licentiousness which, as Robert Burns could say from woeful experience,

> "Oh! it hardens a' the heart,
> And petrifies the feelings"

—what thoughtful man or woman, then, but must feel that our *prospects* are dark as well as bright, and that *responsibilities* accumulate upon us, at the beginning of a new year!

3rd. We have yet another point to urge, and it is, in truth, the burden of this address, namely, that A FINANCIAL CRISIS THREATENS US, WHICH IF NOT AVERTED MUST PROVE DISASTROUS.

In putting forth this announcement, we can have no wish to exaggerate. If with swelling sail and favouring breeze we could anticipate nought but a prosperous voyage, without a storm gathering, or a rock or shoal ahead, right glad should we be to indulge only in the language of gratulation. But facts are stubborn things. The Ragged School Union is a Society as subject to the laws of trade and business as any commercial concern in the City. It must have an income equal to its expenditure, otherwise shipwreck is inevitable. Now, the simple fact is this, *that the present rate of expenditure is far beyond the regular and ordinary income of our Union.*

The Committee having carefully looked into the accounts both of revenue and expenditure for the last three years, we have now to place before our readers the results arrived at:—

I. Out of the 150 schools on the list of the Ragged School Union, 101 schools receive annual grants, and these grants have in three years amounted to £4,650.

II. In the same triennial period there have been sixteen Refuges, having schools, to which the grants made by the Union have amounted to £2,175.

III. It was found that (agreeably to a former arrangement by the Union to allow at the rate of £3 per annum towards the support of each boy or girl in Refuges) there had in three years been voted as "Capitation Grant," £950.

IV. Special Grants had been made—*first*, towards school buildings, £695; *secondly*, towards Refuge buildings, £175; *thirdly*, for the liquidation of debts on 65 schools £1,049, and to 13 Refuges, £785.

V. Scholars' Prizes for three years, not including cost of printing and expenses of meetings, etc., amounted to £331 17s. 6d.

VI. Expenses of School Agents, for three years, £975.

Let our readers now look at the SUMMARY of the above:—

Paid in three years to 101 schools . . .	£6,394	0	0
" " to Refuges having schools . .	4,085	0	0
" " Scholars' Prizes for three years .	331	0	0
" " School Agents for three years .	975	0	0
Total .	£11,785	0	0

In May, 1854, the Union had a balance at the bankers of £5,400. In May, 1855, that balance had fallen to £4,500. In another year it had been reduced to £2,100; while, at the close of 1856 (after a little more than a *half-year's* expenditure), it amounted only to £750. As to the large balance in hand two years and a half since, most of our friends are aware that it arose solely from two large bequests. We did not feel at liberty to hoard these gifts which Providence had sent us at a most important period in our history. We cannot charge ourselves with having wasted any of the money which the living or the dead have placed at our disposal. *Our very successes have been the cause of the enlargements of our annual expenditure.* The door was open, and guilty before God and his people would we have been had we not, in faith and hope, entered in. Good—priceless good—has been achieved. Refuges and schools have been kept open which otherwise would have been closed; although we lament to say that some schools, in dark, degraded districts, have been closed for the want of those means which our rapidly sinking resources forbade us to supply to a larger extent than we have done. Debts, embarrassing and obstructive, have been paid off. Our periodicals at a comparative small cost have quickened the careless, and spread through a wide circle the information and intelligence which, with a British public, *tells* best on the exchequer of any philanthropic enterprise. We have defended, as we had ability, the cause of undiluted, unadulterated Scriptural teaching, as essential to our success. We have in these pages, moreover, given many a glimpse of Refuges and Reformatories both in town and country, personally visited, and carefully examined, and such articles have led to increased local contributions to their funds, as well as cheered the hearts of right-hearted, but oft unnoticed, governors and matrons. We have given, also, to our school children a "Magazine" of their own; and not to them only, but to the children of many a family in the upper and middle ranks; thus writing lessons on the hearts of "Young England," which yet may bring us fresh friends and funds, when other toilers are at rest, and other givers have gone to render their account. What, then, is to be done? The extraordinary balance of £5,400 once in hand is now reduced to £750, and, at the same rate of expenditure, by the next annual meeting it will be

quite exhausted. We must not abandon our grants to existing schools and refuges, or they will go down. We have no means to extend those grants which *ought* to be largely increased. What, then, we repeat, is to be done? A crisis has come, and it must, without despondency, yet with a gravity becoming our position, be looked in the face. This, as far as the Committee is concerned, *has* been done. With *trembling* anxiety, not unmingled with the hope that "man's extremity" may indeed prove "God's opportunity," we proceed to submit the following plans and resolves, which, by the time that these lines meet the eye of the reader, will, we trust, have begun to be executed.

At the December meeting of the Committee of the Union, the Earl of Shaftesbury in the chair, the facts, as already stated as to decreasing funds during the last three years in connection with a largely increased expenditure, having been fully reported, resolutions to the following effect were unanimously adopted, and referred to a Sub-Committee, which will, we are assured, unite vigorously and perseveringly to carry out their instructions:—

Resolved,—

That an appeal be forthwith made to the public for additional funds to carry on the operations of the Ragged School Union.

And that the following be instructions to the Sub-Committee:—

(*a*) That strenuous efforts be made to double the Annual Subscription, so as to place the Society on a more permanent basis.

(*b*) That an appeal be issued, stating the time that has elapsed since the former appeal, and referring to the nature of the work carried on, the absence of Government aid, the good already done, the number of schools and children, also the high price of provisions during the last few years, the income tax, and the war.

(*c*) That a letter be drawn up by the noble Chairman and widely circulated.

(*d*) That advertisements be inserted in several daily and weekly newspapers setting forth the claims of the Society.

(*e*) That sermons be preached (with or without collections) and reports and papers well circulated at various Churches and Chapels throughout London and the provinces.

(*f*) That the Lord Mayor be asked for the use of the Egyptian Hall for a City Meeting, and that a West-end Meeting be also held early in 1857.

(*g*) That the Lord Mayor be invited to preside at the former, and the Right Hon. the Earl of Shaftesbury at the latter.

(*h*) That Petitions be sent to the whole of the City Companies and the Corporation of the City of London.

(*i*) That an Appeal, by Deputation, be made to the principal Merchants and Bankers of the Metropolis.

(*k*) That an hour be devoted by this Committee, at its first Meeting in January, for special prayer on this subject.

(*l*) That all the Teachers and Friends of the united Schools be invited to offer up fervent prayer to Almighty God for success in this enterprise on the first Sunday in January.

Such then, in conclusion, is the crisis at which we have arrived, and such the means proposed to meet and overcome it. It will be seen that we propose to break new ground, to invite co-operation and support from quarters whence hitherto they have seldom or never—at all events, whence they have not systematically—come. Our City Companies, as well as the City Corporation, are wealthy, and, we trust, they will be found willing to help us in making honest and trustworthy citizens.

Bankers cannot complain of "hard times," as many of their customers are compelled to do; and many of them, thank God, know already by the *habit* of generosity towards kindred causes that it is "more blessed to give than to receive." If a Gurney is dead, his spirit and his representatives live. Lord Shaftesbury's circular letter also will speak with the authority of a mighty moral influence to many a heart, and at the West-end, we trust and believe, under his presidency, "an audience fit" and *not* "few," will be "found" to give our cause and claims a hearing. If philanthropy is not yet fashionable, it is, at least; no longer persecuted or sneered at. Many of our aristocracy have already proved that they too, like the princes of Judah, "had a mind to work."

UP THEN, FRIENDS, AND HELP! Begin and end this effort with earnest prayer. Next, remember that an increased annual subscription list is the sheet anchor of our good ship. But we want also donations and congregational collections. Last of all, aged or dying Christians, blessed with means, who have *given* TO us and *worked for* us in life, with our claims more fully before them, will surely not forget, in the disposal of their affairs, the cause of the naked, hungry orphans, perishing Pariahs, for whose temporal and eternal well-being our Institute was founded.

UNIFORMITY OF REFUGE INDUSTRY.

THE BELVEDERE CRESCENT REFORMATORY.

THE Industrial Exhibition at Willis's Rooms answered upon a small scale the same purposes as the Great Exhibition of 1851 in Hyde Park. It brought our reformatory philanthropists face to face, and made them compare notes, not merely as to the character and quality of their manufactures, but also as to the nature, in a commercial point of view, of the principles upon which their industrial efforts are based. It is most important then that whatever difference was apparent in those principles should, so far from being ignored, be brought out into strong light and set before our readers. It is for the public interest that the subject should, to use a common expression, be fully ventilated.

Upon one point we apprehend that of late years no discrepancy of opinion has existed; we mean as to the necessity of a greater infusion of industrial training than was formerly thought indispensable, into the education of the class who fill our Reformatory Institutions. It may hereafter become a question whether such industrial training is not desirable also generally for our national schools, and all other schools intended for the children of the poor. If so, the credit of the discovery will be due to the Ragged School and Refuge Movement. But before we may venture to hope for any extensive adoption of this idea, it is clear that we must hit upon some methods of employment which shall commend themselves for their simplicity and inexpensiveness. The public will not begrudge the money given to these Institutions, if they shall eventually succeed—no matter at what cost of expense, labour, and even temporary mistakes—in ascertaining and laying down the principles which should regulate the industrial department in all schools.

If, in connection with this subject, we invite special attention to some of the principles advanced by the managers of the Belvedere Crescent Reformatory, we are guided rather by the fact of their approaching the consideration of

this question in a reasoning spirit, than by any bias of our own towards the conclusion at which they have arrived. They may be right or wrong. At least they court inquiry. It is right they should have it.

We give their views as we gather them from their Annual Report* for 1856.

Foremost among the principles which they assert to be essential to the successful development of the industrial department in a Reformatory is this, *Uniformity*. This feature of their system was very noticeable at Willis's Rooms, where they contrived to make a very creditable show with only one article of manufacture. Upon that occasion they exhibited nothing besides scale-board boxes. These boxes displayed every variety of size, shape, and finish, from the plain white box, in which a linendraper sends home a lady's parasol, up to the elaborately decorated box which is worthy to stand upon a drawing-room table. The importance, however, of these boxes to the Reformatory, is in inverse ratio to their importance for the purpose of display at the Exhibition. The ornamental box may catch the eye and please the fancy of a chance visitor to the Reformatory, and a good price may be obtained for it. But it is troublesome to make, and its sale is precarious. It is only bought for philanthropical reasons. It is made on speculation, and may hang on hand. It is valuable as showing what the inmates can do, but the managers of the Institution pronounce it to be valueless as a staple article of manufacture. The plain white box, made by the gross upon regular contract for wholesale houses, is the one article which the establishment professes to manufacture. With this they freely enter the market, and stand their ground in it. From which it follows that they abide by their principle of *uniformity* much more rigidly even than was apparent at the Exhibition. We understand that they now find it expedient to abandon altogether the making of the ornamental boxes, and to confine themselves exclusively to the plain white box, so great is the demand for it, and so thoroughly have they succeeded in satisfying their employers. We regret that our space does not permit us to describe minutely the process of the manufacture. We can only call attention to the principle which it involves—uniformity as opposed to variety of employment. Upon the moral advantages accruing from such a system we must let the managers speak for themselves.

"If you establish a factory upon some plan, be it ever so rough and simple in its character, which includes every inmate in its operations, you foster the notion of a corporate society, in which the members are intimately bound up with one another, the work of each having its due effect upon the whole—the veriest novice being employed in a way which, however humble, is necessary. We assume, of course, that the superintendent is himself the actual working foreman in the industrial department, and not merely general overseer and schoolmaster. Unless he is, we do not think he can have his due moral weight in an establishment where manual labour is so prominent a feature as it is now universally admitted it must be in a Reformatory Institution. At all events, we are persuaded that it must have a healthy influence upon the tone prevalent in such an institution that its governor should be one whose influence is paramount through all its ramifications, without so much as a semblance, on any other officer's part, of independent management."

Furthermore, they contend for *simplicity* as well as *uniformity* in the industrial department, even going so far as to recommend the giving up altogether of skilled labour in Reformatories.

"Every one admits the importance of endeavouring to make the inmates of Reformatories earn something considerable towards their own support: at the same time we believe that no one now underrates its difficulty. Indeed, it is an insuperable difficulty if we are to teach special trades under the superintendence of skilled masters. The very wages of these masters swallow up the greater part

* Second Annual Report of the Belvedere Crescent Reformatory.—T. Hatchard, 187, Piccadilly.

of the profits. Then they have not the same self-interested motive for making their pupils efficient which influences an ordinary master with his apprentice. These trades, too, being difficult to learn, and necessarily unremunerative till thoroughly acquired, preclude the notion of pecuniary profit, seeing that when a lad becomes useful for such a purpose it is time for him to be removed. As a matter of fact, he has generally even then to be apprenticed, and that is expensive. Possibly it would be desirable, wherever such a system is adhered to, that only one trade should be taught, and that the superintendent of the institution should himself be the workman who teaches it. Now that there is a centre of communication, some system might be devised whereby the metropolitan reformatories should each adopt a different trade. Nevertheless, we think that the best solution of the difficulty lies in the giving up altogether of the notion of the indispensableness of skilled labour. The fact of the Shoe-black Brigade being self-supporting, shows what may be done by a very simple process. The fact, moreover, of some workhouses clearing several hundreds a-year by carpet-beating alone, is even more to the purpose. It is quite conceivable that the very simplicity of the requisite processes may be one cause of their having been overlooked. We make these suggestions in the hope that we may set other minds thinking on the subject."

It is obvious that these views are at variance with the commonly-received notions upon the subject. It is generally held to be desirable that the inmate of a Reformatory should learn a trade, by which he is to support himself on leaving the institution, and, consequently, many will object to the uniformity principle, that the lads are not employed upon the identical work by which they are to gain their living when they quit the establishment.

The managers here take the bull by the horns, and, at the very outset of their Report, announce that it is with them a recognised principle,

"That it is of less consequence to prepare the lads for any special occupation which they are hereafter to pursue, than to train them to habits of industry upon some uniform system which shall be most profitable to the institution."

Believing, as we do, that, if a principle be right, it will make its way, provided only it obtain publicity; and, on the other hand, that, if it be wrong, publicity is the surest way of rendering it harmless; we gladly lay before our readers these views, which at least vindicate for their holders the claim of originality and independence of thought. We have not space to follow out the reasoning by which they proceed to support the above-quoted proposition, but we must add, in conclusion, that the Report contains a very interesting letter from M. D. Hill, Esq., Recorder of Birmingham, and another from Robert Hall, Esq., Recorder of Doncaster, both giving unqualified assent to the principle involved in this proposition.

RAGGED SCHOOL LODGING-HOUSES.

MAIDA HILL REFUGE AND DORMITORY.

THE first step in the civilization of the Pariahs of society is so difficult that, if it be accomplished, the battle may be considered as won. Sinful propensities, by long practice, have become so powerful, that if the man be considered at all, the ruling passion is prominently displayed in every phase of his character. Hence, how needful it is, when endeavouring to elevate morally the outcasts of London, that provision should be made to conquer *the* one vice which is the parent of all other offences. Let but this be done, by the line upon line, and precept upon precept, and the impediment to the first step on the ladder of life will be surmounted; and he who once wallowed in mire below, will gradually ascend until he ultimately attains the apex of the moral ladder.

This general principle is fitly illustrated by the aspect of every well-conducted Ragged School. Often casual visitors doubt whether clean and tidy

scholars are really of the right class; and that because they know nothing of their prior history, and are unacquainted with the strange desolate homes from which they have emerged. They are not *now* naked and miserable, it is true; but it is simply because, with parents who waste in the gin palaces what should be spent in bread, they were turned by the strong hand of Christian kindness, clothed by ladies, and taught to be clean and neat; for, like Lot, "while they yet lingered, the men laid hold upon them, and set them without the City" of Destruction. For we need retrace their lives but for a few years, and we shall find them wretched in attire and polluted in lip, with dirty faces, unkempt hair, and with the gaunt aspect of hunger. From native predilection and home-training, accepting the lies of the wicked as eternal verities, they had to *unlearn* what they had too well learned in the streets; and to recognise the great truth that, though living in alleys where the sun never flung its beams, there is no reason why they should not become heirs of that eternal palace which has "no need of the sun to lighten it; for the glory of God doth enlighten it, and the Lamb is the light thereof."

But, after all, this is but the first step in the moral and upward progress. For, to rescue children from the dens of London, and then to send them back with minds enlarged by mental culture, is only to enable them to become the ringleaders in crime. The acute, intellectual child is ever the fit instrument of the Fagins and the Artful Dodgers. In many cases, too, such a course would be to rescue children from influences morally and physically debasing, and then when they had become sensitive to unhealthy homes, and still unhealthier doings, to replace them where the newly acquired moral sense should be blighted. What the homes of too many of our scholars are the following graphic, and from what we have witnessed, true description of two in the vicinity of Smithfield will show. The writer says,

"On entering I found five little children and their mother, all nearly naked, closely surrounding what should have been a fire. There was one table, two rickety chairs, one odd mattress, an old pan or two, and a fender. Their whole stock of crockery ware would hardly have fetched three half-pence."

Another house presented no better aspect:—

"The rooms which I visited were very small—but not so the rent. They were called 'front parlour' and 'back parlour;' the occupier of the former paid 2s. 9d., and the latter 2s. weekly. A good-sized man, as he stood in the middle of the 'back parlour,' could have touched any part of it. Two women and five children, however, lived and slept in it."

These impressions, as well as the fact, that many of the ragged class were entirely homeless, led to the institution of those Industrial Refuges, which, in the Metropolis alone, now provide a home to about 500 male and female outcasts. But, alas! as many more are kept out by want of funds.

Not that the work of reformation is yet completed; for no thoughtful person can regard Refuges otherwise than as an intermediate step between school and the more public duties of life. It is there, even when they are not taught trades whereby to "eat their bread in the sweat of their face," they at least learn the rudimental truth, that work—mental or manual—is the great ordinance of God, and acquire that physical and moral discipline which enables them to do a man's work in this working world of ours. Thus, too, the vicious habit is checked by adequate instruction and oversight; and when the Bible-lessons, and the daily prayer, are followed by the inner teachings of the Holy Spirit, the man is not merely morally and physically reformed, but becomes a new creature in Christ Jesus.

Now comes in the final step of this moral reform. When the ultimate destination is not the colonies, the majority of the inmates expect to earn their bread honourably in this land. When work has thus been obtained, it becomes a problem how to prevent their re-connection with those unreclaimed associates who once led them step by step in their downward course. Many at first earn sums so trifling that rent becomes a serious item in the weekly

expenditure; and hence there is always a fear that they may again resort to those low lodging-houses with which the Mint and Westminster abound. Nor need we wonder; for the luxury of a "clean bed" can be had for fourpence, and a "roost" on the bare floor for twopence per night.

This remark does not apply merely to Boys', but is equally applicable to many Female Refuges. The majority of the females of our Refuges are properly destined for domestic service, as trades are overstocked, and good servants are the scarcest of all commodities in the labour market. Yet there are always girls who, from low physical organisation—either as the effect of premature growth, under-feeding, or hereditary scrofula—are unfit for domestic service. What, for example, could the inmates of the admirable "Cripples' Home" do to earn their bread, unless by means of the straw work in which they are now occupied, or by some other equally profitable trade, when they leave the Refuge, and are far away from the only *real* parents they have known?

Could then a Lodging-house, under the auspices of the friends of these ragged ones, be established for their reception on their first entrance into the world, they would be able to procure the comfort of the Refuge, and that true independence which tells that, if one "will not work, neither shall he eat."

This idea, as regards boys, has already assumed a permanent form, in the shape of the Lodging-house attached to the Maida Hill Refuge. It is not too much to say, that if that institution has done a good work in reclaiming the outcasts of this great city, it has shown equal foresight in providing such homes as prevents the necessity of those who have left the Refuge for daily labour applying to the common lodging-house dens for nightly shelter.

The Refuge Lodging-house, at North Place, Maida Hill, may be thus described. It is intended for those Refuge boys who, having obtained a situation where there is much work and scanty wages, are still able to pay a trifle towards their lodging. The room over the Refuge Dormitory is appropriated to this purpose. It is furnished with separate iron-bedsteads, with cocoa-nut fibre sacking, by which the bed is kept both dry and clean. Clothes-boxes, with locks, are provided for each inmate; these they are encouraged to purchase, by small weekly instalments. The room, well lighted and ventilated from the roof, has an exceedingly cheerful appearance; and so far as air, light, and the great essentials of cleanliness are concerned, no improvement could be suggested. Accommodation is provided for fourteen inmates, and the Dormitory is usually fully occupied. Texts of Scripture, pregnant with wisdom for this world and the next, adorn the walls. Some of the inmates, however, not liking the cold, bare, white-washed walls, have decorated them with pictures and plaster-casts; and thus have not only shown the germs of artistic taste, but have discovered the grand secret, that morality and refinement are twins, and usually grow up together.

It is scarcely needful to observe, that the order of the establishment—especially during the night—devolves, in some measure, upon the inmates; and the result has testified that, wherever these friendless ones are *really* trusted, that such confidence will not be dishonoured. Printed rules are suspended in the Refuge, which are well adapted for the regulation of the Dormitory. They are as follows:—

"I.—Lodgers are admitted by the Superintendent upon payment of One Shilling per week, payable in advance.

"II.—Every Lodger is expected to rise early, in order that the inmates of the Refuge may proceed with ventilating and cleaning the apartment, and making the beds.

"III.—Every Lodger to be in the House by 10 o'clock in the Evening, when the Holy Scriptures are to be read and Prayer offered.

"IV.—No smoking is allowed in the upper floors.

"V.—Any Lodger making use of bad or impure language, or guilty of immoral conduct of any kind, will not be permitted to remain in the Institution.

"VI.—The Lodgers have the privilege of attending Divine Service at Christ Chapel,

once every Sunday; and they must also attend the School on Sunday Morning and Evening, and on Wednesday and Friday Evenings at the Infant School Room.

"VII.—No Lodger in a diseased condition can remain in the Institution.

"VIII.—Every Lodger is expected to assist the Master in maintaining the Rules of the Institution."

The history and moral character of the lads thus accommodated are thus summed up in the Annual Report:—"Those who come under the care of this Institution are for the most part boys with no home. Many of them have actually been convicted of crime; and, if turned out of our asylum, would, in all probability, fall into it again; for, subject to no restraint, they have no associations but with boys of their own class; and they seem to be altogether cut off from the respectable classes." That this picture is not exaggerated, the following biographical sketches of inmates will fully prove:—

"—— was eleven years old when he was admitted to the Industrial Class. He was cared for by an aged widow, whom he regarded as his mother. His condition was ragged and wretched, and he manifested a sourness of temper, and, worse still, a disposition to steal. Very soon after his admission to the Refuge he robbed a neighbour of two shirts, and sold them at a rag-shop. He was taken into custody and brought before one of the police magistrates; he was found guilty, and the magistrate was about to pronounce his punishment, when the master of the Refuge, who was present, expressed his readiness to take charge of the boy, and the magistrate at once consigned him to his care instead of the gaoler's. The boy has obtained employment, and appears anxious to obtain his own living by industry; he works very hard and very late. He is now lodging in the Dormitory; and thus the influence of the institution is maintained."

"—— was an orphan, and first attended the evening school. He was very poor, but he afterwards obtained employment in a smith's shop. His wages, however, were but small, and his sister having expelled him from her home, which was a great trouble to him, he began to think that he should never be able to maintain himself, or rise so as to become a respectable mechanic. But he had learned to look upon his teacher as a confidential friend, and to him he made known his distress; and the result was, that he was taken into the Dormitory. After partaking of its benefits for some time his wages were raised, and he left it for one where his domestic comforts could be individually cared for. He is one of the most grateful inmates this institution has ever helped; and he frequently calls to see his old home, and speaks with great thankfulness of the benefits he received there."

The Lodging-house department of Maida Hill Refuge was opened in July, 1853. Since that time the number of applicants for admission, and the rarity of spare beds, have proved not only the need of the institution, but that its establishment is appreciated by the classes for whose benefit it was originated. It appears that during the first year there were thirty-two inmates, who paid £22. 13s. 8d. for the accommodation provided. In the second year there were nineteen fresh inmates, who, together with former lodgers, paid £25. 14s. 2d. as rent. In the third year, ending June last, fifteen new lodgers, as well as old inmates, paid for their accommodation £25. 5s. It would thus appear, during the three years of its establishment, no less than sixty-six young men and lads became lodgers, and that they paid £73. 12s. 10d. for the accommodation provided. Since the accounts were made up, in June last, other lads have become inmates; so that the total of lodgers has reached seventy-one, and the rent paid, since the commencement, has been about £90. No language could so well express the fact, that those who were once outcasts and forlorn, have learnt to prize a home where, for the first time, they could understand the old English word "comfort;" and where, with all a true father's tenderness, that just discipline was exerted which has raised many into useful citizens, and trained not a few for those eternal mansions which a crucified but *living* Redeemer is engaged in building for penitent outcasts.

Enough has now been adduced to prove the call for this step in advance,

if Ragged Schools, as reclaimers of outcasts, are to bear their full fruitage. A plan that has been so successful at Maida Hill, will surely succeed if tried in the other impoverished districts of this great city—or, may we not say, in the low districts of *any* city? We are too well aware that the space of most Ragged Schools, and nearly every Refuge, is scarcely adequate to the wants of the inmates and the various industrial operations; and hence, that it would be difficult to find any unoccupied space which could be fitted up as a lodging-house. But this evil could readily be remedied; for a house might be rented in some central district, and fitted up as a *united* Ragged School Lodging-house; and lads connected with the adjacent Schools and Refuges might, on their obtaining employment, be eligible for admission. Divided amongst the local schools, the expense of superintendence would be comparatively trivial; small, indeed, when compared with the temporal and spiritual benefits which would be conferred on our less fortunate brethren.

By this plan we might expect that vice, checked in the Ragged Schools, would not obtrude its hideous features in after life, but that the lessons of the teacher would become so incorporated in their minds as to actuate their every endeavour. Thus there would be little danger when the shades of evening came on, and gaudy vice came forth from its den, that the coarse "Gaff," or the more dangerous, because more refined, theatre, would be frequented; for the well-selected newspaper, and the healthy book, read by the red glare of the kitchen fire, would have greater attractions. A home, in the truest sense, would thereby be provided for those who once could not, from bitter experience, have joined in the song, "Home, sweet home," and where, amid friendly chat and the social glee, they would forget the toils of the day. With the physical wants thus supplied, the still greater needs of the soul would not be overlooked; and it might be by the potent operation of the Holy Spirit, that many who had learnt the A B C of morality in the Ragged School, would go on to the X Y Z of true piety. Sitting thus at the feet of Jesus, the soul would be trained for the abiding house above; for the key-note acquired on earth would ultimately blend in the full diapason of the eternal city!

RESCUED FROM THE BEGGARS; OR, HOW TO SUPPORT OUR PUBLIC INSTITUTIONS.

Under the unusual, and, I am free to confess, somewhat eccentric heading of *Rescued from the Beggars*, I have the great satisfaction of paying every year into the exchequer of the hospital with which I am connected a small sum of money, which represents, as faithfully as the donors can reckon it, the amount formerly squandered by them in the very foolish and mischievous shape of indiscriminate almsgiving.

The excellent persons in question are not more ignorant, more credulous, or more superstitious than their neighbours. They simply followed a very foolish fashion from what they would now be forced to confess were very foolish reasons. If now questioned on the subject, they would not even pretend that their former habit of dropping pence about deserved to be honoured with the name of Charity or Christian Almsgiving. They would willingly admit that they were sometimes frightened by the sturdy mendicant, sometimes wearied by the importunate one, sometimes filled with compassion by sights and sounds which, if they could then have interpreted them aright, would either have been viewed with complete indifference, or have excited emotions of horror and disgust. Now that their attention has been directed to the subject, they would scarcely believe that, shod as they have been from infancy in shoe-leather, and tortured more times than they can recollect by their shoemaker, they could have been so ignorant as not to envy the luxurious liberty of going barefooted; or that, having found a bare

neck by no means intolerable to themselves, they should have felt so much compassion for the naked shoulder or the shivering form dimly revealed through very filthy and tattered garments. As to the little urchins whose ragged nakedness had so often touched their feelings, they now know that, in all human probability, they were sent forth to beg by gin-drinking mothers, and beaten if unsuccessful; and as to the poor infants, whose cry of suffering had pricked them to the heart, they have learnt that such cries are too often wrung from them by torture inflicted by unnatural mothers, or by fiends in female shape, who hire them as implements of their diabolical trade, at so many pence a day.

Once convinced that they were in the wrong, these quondam patrons of beggars and thieves felt that, though they could not undo the mischief their mistaken kindness had wrought, they ought not to spend upon themselves the money thus "rescued from the beggars," but that it was their duty to devote it to some work of real charity as little liable to abuse as possible; and such a work they believe that they have found in hospitals for the sick. The money might have been devoted with propriety to some work of pure preventive charity, such as model lodging-houses; but they probably thought that a palliative and restorative charity was more nearly allied to the unsuccessful attempts at palliation which they had been previously making.

In all that they had hitherto done the necessary element of a *test* was wanting. A mendicant might be very ragged and very filthy, but rags and filth are no sufficient signs of poverty. Rightly considered, they do not even afford a presumption of it. An able-bodied beggar might profess inability to obtain work, but how was it possible for the casual passer-by to ascertain the truth or falsehood of his assertion? So with the plea of starvation: how was the naturally spare habit to be distinguished from the stout frame emaciated for want of food; and how was the outward semblance of sickness to be known from the pallor brought on by habitual gin-drinking? Still less possible was it to test the reality of blindness, of external injuries, of paralytic disorders, of epileptic fits—nay, what more easy than to feign any or all of these? But for the hospital patient there is the ready test of sickness. He must be ill that he may be admitted to the benefits of the charity. He must qualify himself for admission within its walls by actual illness. Pretended illness will not answer his purpose, except in very rare cases indeed. Then in the case of those hospitals which are at the same time places of medical instruction, there is the great incidental advantage that they supply facilities for an education which would be dangerously incomplete without them. Such were the reasons which dictated this new and better application of the pence which had been so foolishly and so mischievously squandered.

My present object is to induce those who have formerly indulged in the vicious habit of indiscriminate almsgiving to give this new and better direction to their benevolence. I am afraid that if I were to ask them simply to abandon their former bad habits, and to appropriate the money saved to selfish gratification, they might feel a repugnance to such a course, even though they might be partially convinced of the soundness of the views I am now propounding. But if the amount thus saved could be directly applied to an undeniably good and wholesome object, that repugnance might be completely overcome. Premising, then, that I do not propose to foster self-indulgence by appropriating to personal expenditure the old beggar-fund, I intend to offer a few reasons against the habit of indiscriminate almsgiving, and to refute some of the plausible arguments advanced in its favour.

Perhaps the best way of doing this is to address to indiscriminate almsgivers a few short remonstrances—to bring against them the accusations to which their malpractices justly lay them open. These, then, are the terms in which I would address them.

1. You are entering into subscriptions, payable in very small instalments, and at very irregular intervals, to maintain and perpetuate that large tribe of

mendicant-thieves, against whom, under the very appropriate title of the "dangerous classes," the efforts of all sound governments and of all thoughtful good subjects are being incessantly directed.

2. You are breakers of the law; for by the sin of indiscriminate almsgiving you make yourselves accessory to the crime of begging, though you unjustly escape the punishment which the law awards to that crime.

3. You are counteracting, to the very utmost of your power, the benevolent efforts of those who are striving to raise the mendicant-thief community out of the degradation into which you have tempted them.

4. This is especially the case with the juvenile members of that wretched fraternity; for while the subscribers to Ragged Schools are trying to instruct and reform one set of mendicant-thieves, you, by your bad habits, are tempting the same number into the streets: while the State is doing its utmost to purify the low Lodging-houses, and thus save honest men from the physical contamination and danger of which those filthy dens are centres, you are supplying new inmates possessed of the same low and degrading habits and tastes: while the State is attempting, with a poor measure of success, to meet the evil of mendicancy by legislation, you are refusing to make that simple reform in your own bad habits which would render all legislation unnecessary.

5. Upon you are fairly chargeable all the vices to which a life of idleness leads; all the lapses which take place from simple mendicancy into crime; all the profligacy of the great mendicant-thief community supported by your money; all the tyranny and intimidation exercised by the sturdy mendicant over the timid; all the painful disgust engendered in the sensitive; all the manifold cruelty inflicted by vicious parents on children, in training them for a life of infamy, or wreaking upon them their drunken disappointment when unsuccessful in their infamous trade. This visitation of the sin of indiscriminate almsgiving on innocent children is one of the most melancholy results of your vicious self-indulgence.

6. If you will take the pains to inquire into the subject, you will learn that the greater part of all the money which is squandered on indiscriminate almsgiving, is spent on the means of intoxication, and in the most vicious and degrading indulgences.

In a word, you stand convicted, in the eyes of all who have bestowed any attention upon the subject, of supporting and perpetuating the dangerous class of mendicant-thieves; of being accessories to the crime of begging; of counteracting the efforts of benevolent persons for the reformation of the most degraded members of the community; of peopling the low Lodging-houses with ragged and filthy objects, to the imminent risk of the honest and industrious poor; of promoting all the vices, tyranny, and cruelty to which a life of idleness leads; and of pandering to the wretched and degrading tastes and habits of the drunkard and low debauchee. For the habits of self-indulgence which have led to all this mischief you must have some excuses to offer, and it is not difficult to imagine what those excuses are.

1. Perhaps you will say that, by the few shillings that you may drop about in streets, highways, and doorways, in the course of a year, you are not doing much harm. The answer is at hand. You are, to the full extent of the money you squander in this way, encouraging imposition; and contributing with others to generate and perpetuate the confidence that they shall be able to levy such contributions, which bring the mendicant community into the streets and highways. For you may depend upon it that the consciousness of the necessity for bread and meat in a new neighbourhood does not more certainly lead to the establishment of bakers' and butchers' shops, than the consciousness that people are in the habit of dropping pence about on any slight provocation leads to the increase of mendicancy.

2. Possibly you will allege that you do this certain and acknowledged evil on the chance that some person who meets you in the street, and alleges that

he is starving, and cannot get work, is an honest deserving person, and no imposter; and that when you refer him to the workhouse, and he tells you that he has been there, and has been refused relief, you think it dangerous not to believe him. In answer to this plea, it is sufficient to state that the chance of your being right is known to be extremely small, and that you do not yourself act upon so slender a chance in any other affair of life whatever.

3. It is also quite conceivable that you may allege, in reference to the charge of law-breaking just brought against you, that the legislature has no right to interfere with your liberty of action, and that it ought not to prevent any one from begging. I answer that at present the law is against the beggar, as it formerly was against the beggar's patron; and that if you do not like the law, or conscientiously disapprove of it, you must agitate to get it altered, and not break it, or tempt others to break it, so long as it exists unchanged. If such an agitation were set on foot, it would end in transferring the punishment from the mendicant to those who tempt and patronise him.*

4. There is one excuse which ought to be dealt with tenderly and seriously. You perhaps allege that you drop money about in this heedless way, because you have been taught to regard it as a religious duty. Now, without citing the precise texts which are commonly brought forward to justify indiscriminate almsgiving, it will suffice to observe, that St. Paul did most undoubtedly discriminate in this matter; and that, as the practice can only be justified by a perfectly literal interpretation of the texts in question, no one can honestly or consistently justify himself who does not put the same literal interpretation upon all analogous commands, whether they affect his conduct towards others, or his treatment of himself. It is therefore no exaggeration to say that no man who has not lopped off the right hand, or plucked out the right eye, can be allowed to shelter himself and his self-indulgence in dropping money about, behind texts which seem to inculcate indiscriminate giving and lending. Moreover, in regard to all those texts of Scripture in which the word "Poor" occurs, it may be well to bear in mind that the word "Poor" and the word "Beggar" are by no means synonymous.

In a word, this habit of dropping pence about in streets and highways and doorways, is an illegal self-indulgence, which is as deserving of the condemnation of all really benevolent Christian men and women, as it is of the contemptuous epithets with which the beggars themselves brand it.† To such persons, what the author of *The Statesman* says of careless givers of testimonials and recommendations strictly applies: "Men who are scrupulously conscientious in other things, will be often not at all so in their *kindnesses*. Such men, from motives of compassion, charity, goodwill, have sometimes given birth to results which the slightest exercise of common sense might have taught them to foresee, and which, if foreseen, might have alarmed the conscience of a bucaneer. I have known acts of kindness done by excellent persons, in the way of recommendation, to which a tissue of evil passions, sufferings, cruelty, and bloodshed, have been distinctly traceable; and those consequences were no other than might have been distinctly anticipated. The charity of such persons might be said to be twice cursed; but that the curse which it is to others may be remitted to them (let us hope) as too heavy a visitation for the sin of thoughtlessness."‡

The money squandered in this way is worse than wasted; and those who

---

* One of our police magistrates is in the habit of expressing his opinion that mendicancy is only to be put down by punishing the givers; but this sound opinion does not find its way into the papers, probably because the public are supposed to be not yet prepared to sympathise with it.

† The patron of beggars is called a "Soft Tommy," and the act of giving to the beggars is called "tumbling."

‡ *The Statesman*: by Henry Taylor, Esq., author of *Philip van Artevelde*, p. 220.

do not like to spend it upon themselves cannot do better than give it to hospitals. The soup-kitchen exchequer might, with equal propriety and advantage, be emptied for the benefit of Model Lodging-houses; and all other so-called charities of the same non-discriminating or imperfectly discriminating class should be abolished with as little delay as possible.

(*To be continued.*)

NEW SCHOOL HOUSE, LITTLE CORAM STREET.

THE Committee of the St. Giles and St. George's, Bloomsbury, Ragged Schools and Refuge, have just completed the erection of a new school house in Little Coram Street, near Brunswick Square. The necessity of such a school in that locality was proved by the fact stated by the Rev. E. Bayley, the Vicar of St. George's, Bloomsbury,—"That in the six courts of Little Coram Street, and within a hundred yards from the site of the new building, there were 150 small houses, inhabited by 600 families, and containing an almost destitute population of 2,700 souls." The children of these families roam the street all day, deprived of parental discipline, and in many instances abandoned to vicious courses and predatory pursuits. To meet the wants of this locality, there will, in the new building, be conducted an Infant Day School, with Evening Schools for both sexes; a Sunday School; also Divine Service every Sunday, by one of the district clergymen. The cost of purchase and building the new house was about £800. The liberality of a benevolent public, with a grant of £50 from the Ragged School Union, has been sufficient to pay off all claims, so that the effort will commence free from debt.

The Earl of Shaftesbury presided at the opening meeting of this school, held on Dec. 14th, 1856, on which occasion

The noble CHAIRMAN said:—Ladies and gentlemen: It is, I think, a matter of great congratulation and thankfulness that when, in so many parts of the town, Ragged Schools have fallen into difficulty, not from any fault of their own, but from the circumstances of the sources of supply being cut off, and while others are struggling for existence, and in a fair way of being closed, we are assembled here to-day, to celebrate the opening of a new Ragged School. I doubt not but that this school will realise all the hopes expected of it, and that it will produce those collateral benefits set forth in the Report just read by Mr. Williams, of whom I may say that his zeal, and ability, and piety, would give vigour to even a more important cause than that to which he has devoted himself. I am glad to hear of the history of St. Giles and St. George's Society; for its labours have become not a matter of experiment, but of fact, and its usefulness it is impossible to deny. Every day convinces me, and must convince all those who look into the matter, of the absolute necessity of Ragged Schools. They are peculiarly adapted to the times in which we live; they are suited to the class for whom they are designed, and any one who takes into consideration the difficulties that beset them, must declare that, although our system is not perfect, it is the only means by which society can overtake and deal with the mass of vagrant and unhappy children to be found wandering in every direction over the length and breadth of the land. I know it has been said by those opposed to the establishment of Ragged Schools, that they stand in the way of National Schools. Now, I do not believe that any such result has taken place, or will take place. In no part of London has a Ragged School

interfered with a National School during the last thirteen years; and, indeed, from the nature of things it is next to impossible that the two systems can come into collision. I have always said, and I speak after much experience and observation, that Ragged Schools are absolutely necessary for the particular and large class of children, who cannot be admitted into the National Schools. Look, for instance, at the exterior of these children, their dirt, their rags, and their total want of order, and subordination, and discipline. Trace them to their wretched homes, and you will find they have no example but the worst; they are not restrained by any parental authority or control at home, and it is clear that they are not restrained abroad. They are, in fact, what they have been well described, "The Arabs of the metropolis." They cannot be admitted into the National Schools; for they have none of those domestic qualities which would entitle them to admission there. Their dress and their habits preclude them from participating in the instruction afforded in the National Schools, and we know that in cases where efforts have been made to introduce them, the parents styled the "respectable" people, will not allow their children to associate with the outcasts of the street; so that if the attempt were made to unite the two systems we should be forcing in the ragged children with the one hand, and driving out the better class of children with the other. The Ragged School system is a peculiar and normal system. It requires peculiar people to carry it out, and such people are not to be found by the certificate of a Government department; and although they may not stand before the parade of a pedantic examination to which they might be subjected, they are, for all practical purposes, better adapted for their vocation than 19·20ths of the schoolmasters who have obtained Government certificates. I speak from a knowledge of many Ragged School teachers, and I have no hesitation in saying that I have the highest opinion and the deepest respect for the male and emale teachers engaged in this laborious pursuit. They are carrying on a difficult, but not an unproductive work, with rare zeal, ability, and earnestness, which show that they have a vocation for their work, and that it comes from God himself. Ragged Schools are often put upon their trial by persons who are either particularly ignorant of the subject, or very coxcombical. They say that Ragged Schools are of no use, and they quote, in support of their assertion, the lamentable records of juvenile delinquency. Our reply is that we have never put forward Ragged Schools as a perfect system, but only as a palliative for a great and increasing evil. We say that while others were deliberating as to how the evil was to be met, we were acting; and during the last fifteen years, while they were discussing educational, preventive, and reformatory systems, by which those lawless tribes might be subjugated, thousands of thousands of children might have gone to their graves without a knowledge of God, while others might have grown into infidel, malignant, and dangerous men, whose existence might have made it impossible for any Government to rule, and amongst whom life and property would not be safe. Yet, with all that we can do in the way of Ragged Schools, we cannot reach more than one-quarter of those who ought to be brought within their influence. There are, in this metropolis alone, 30,000 or 40,000 destitute children, who cannot be admitted to them. It is from these that the police courts are furnished with their juvenile criminals, and it is they who furnish arguments to those who oppose the establishment of Ragged Schools. We have not the means within our reach of establishing Ragged Schools in every locality where they are wanted. Give us the means, supply us with the machinery of a better and more complete system, and I believe that the discovery of Ragged Schools, with their appliances, such as Mothers' Meetings, Penny Banks, and other means for promoting decency and good conduct among the lower classes in large towns, will be hailed as one of the happiest of the age. If we can do this, if we can introduce Ragged Schools, with all their appliances, we shall do a great work; and although

there will still be a residue of human nature to tremble at and to deplore, still we should effect a great change, and realize a great public and social security. Take Penny Banks, for instance. They are among the most valuable institutions I know of. One of the great difficulties to contend with in attempting to ameliorate the condition of the labouring classes, is to induce them to practice habits of thrift. I venture to say that the working people of our large towns are more improvident, reckless, and ignorant of household economy than any other class. The rich, God knows, are improvident enough, and many of them spend thousands upon themselves which might be devoted to far better purposes; but they are seldom found so improvident as the very poor. It is, therefore, of the greatest importance that children should be trained to the arts of domestic life. Every one knows how much the happiness and welfare of families depend upon the character and conduct of the wife. The father earns the money for the support of the family, but the wife has to expend it; and I have often told those wives and mothers with whom I have been brought into contact, how much of all the great interests of life, temporal and eternal, depend upon them; and how much more important is the mission of woman, in all matters that relate to home, than that of man. Up to the age of eight years, the mother is absolute over the child. On her example, conduct, and care, depend, in a great measure, the future happiness or misery of her children. At that early age impressions are made, which, although they may seem to be lost sight of for a brief period, return in future life, with all their original point and force; and I believe there seldom has been a man distinguished for piety in any part of the world, who has not traced that piety to the early teaching of his mother, or to that of some pious and good woman who stood in the relation of a mother to him. The power of woman over future generations is enormous. Her responsibility is equal to her power, and it is a matter of vital importance that she should be trained in domestic economy and household duties, so as to impart the advantages of her example, and to shed the influence of her character and conduct over the great masses of working men, who give dignity and honour to labour, and who contribute essentially to the greatness and the security of the state. The penny banks I consider especially useful. Children are naturally ignorant of the nature of property and the means of using it. A vast number of the children always to be found in the streets of the metropolis have no idea of the rights of property. I have examined many of them myself, and I am convinced that the great majority of those engaged in systematic pilfering have a notion that property is a great mass, from which portions are to be plucked, according to the daring and ingenuity of the thief; and that there is no law, except the policeman who walks up and down the street in a blue uniform. The children who live by street depredations pick up, in one way or another, a great deal of money, and they do not know what to do with it. The penny banks would give them this knowledge. The amount accumulated in 60 penny banks, last year, and devoted to the improvement of the depositors, realized £2,000—and this fact alone will give an idea of the large sum of money recklessly squandered by even the most destitute classes in the metropolis. The penny bank will teach a child the importance of foresight—the necessity, in future life, of what is called "putting something by for a rainy day." There is, moreover, another idea to be imparted to the children received into Ragged Schools. You have to show them that industry is not only a productive but an honourable quality. You have to point out to these children that there is another way to gain a livelihood than by depredation, and that although they may have to earn a living by the labour of their hands, they may yet take their place among the highest in the land. Let any one perambulate the town and see the condition of these children—let him afterwards visit the schools, attend the annual prize meeting of children who have lived twelve months in their situations, and have obtained certificates of good

character from their employers, and if he will not admit that his charge against the Ragged School system is unjust, he is, I maintain, if not a downright malignant, at least an intolerably and hopelessly stupid man. I trust, therefore, until we have a better system, that these schools will continue to flourish. I solemnly declare that nothing fills me with greater sorrow than to traverse the streets of this great town, and to see thousands of poor children without father and mother (and in many instances it is better for them to have none) abandoned to vicious courses. It goes to the soul, I say, to think that in a country such as this, where civil and religious liberty is enjoyed to an extent unknown in other lands, where there is an open Bible for every man, where there is an amount of wealth that throws into the shade the wealth of the renowned cities of old, Nineveh, Babylon, Rome, and all the great cities of ancient and modern times—such a state of things should be allowed to exist. And when I reflect that every day adds to that accumulation of gold—that while gold is heaped up on the one side, rags and misery are heaped up on the other—the contrast is so terrible, that it almost tempts me to pray that some great flood may carry away both the gold and the rags, and that all may be one field of desolation—anything, so that there might be no more human misery and vice. I hope that this and similar institutions may long continue to flourish. I hope that no one who is present here to-day will leave the room without giving himself to the work, for depend upon it a greater work cannot be undertaken than to carry out the sublime injunction of our Redeemer, 'Suffer little children to come unto me, for of such is the kingdom of heaven;' and I am sure I but represent the feeling of you all when I say that I would rather be laughed at with scorn for having failed in such an attempt as this, than be praised for my wisdom, judgment, and knowledge, to have stood still amidst so much sin, misery, and suffering."

PAID TEACHERS' MEETING

THE Annual Meeting of the Paid Teachers' Association was held on Wednesday, December 19th, at the School House, Broad-street, St. Giles'. About one hundred teachers took tea together, and enjoyed the social intercourse. The chair was taken by Mr. W. Locke, the Hon.-Secretary of the Ragged School Union. The first hour was spent in devotion, and the Rev. A. M. Myers, M.A., of All Saints', Kingsland, delivered an excellent Address on Bible Truths and Doctrines, which every Christian teacher should clearly understand himself, and be careful to make plain to the scholars under his care.

The Report of the Association was read, from which it appears, that the Rules proposed at the previous meeting had been found to work well, and, notwithstanding many difficulties had had to be encountered, still the Association, like a well-planted tree, had struck its roots deeper, spread its branches wider, and yielded its beneficial fruits to those who have gathered around it. Many local committees had kindly offered the use of school rooms, for the holding of district meetings.

In the Eastern Division, six meetings had been held; in the Northern, ten; and, in the Western, four; having an average attendance of twenty-two.

Subjects bearing on the character of the work of a Ragged School Teacher have on each occasion been discussed, such as:—"*The Ragged School Teacher's qualification, work, difficulties, and reward.*"—"*The difficulties of the work, and how to overcome them.*"—"*Physical geography.*"—"*Geology, and how it may be usefully taught in Ragged Schools.*"—"*The most expeditious plans for imparting secular instruction.*"—"*The best method of teaching singing in Ragged Schools, and Chemistry.*" Male

teachers have never failed to come forward with short essays on each subject; and the female teachers have cheerfully handed in well written papers, the reading of which greatly tended to the edification of those present.

The operations of the Association have been limited on account of the smallness of its funds, so only a part of what was originally contemplated has been carried out. The purchasing of specimen educational books, school apparatus, &c., to be deposited in a cabinet in each district has been deferred, but not abandoned. It is still thought desirable that teachers should have access to such things, and it is hoped they will yet be obtained. Not more than one third of the entire number of paid teachers have become members, and as the only source for funds has been the contributions of the members, it will not be a matter of surprise more has not been done. The subscriptions of seventy members amounted to £4 5s. 0d. Expenses of entire Association £3 1s. 5d., leaving a balance of £1 3s. 7d. in favour of the Association.

Mr. W. Locke having been, by an unanimous vote, solicited to become the President of this Association, kindly gave his consent, and addressed the teachers on many useful and practicable topics, assuring them of the sympathy he had with them in their work, and his desire to promote their comfort and efficiency, in token of which he requested his name to be entered as an annual subscriber.

Correspondence.

RAGGED SCHOOL AMUSEMENTS.

To the Editor of the Ragged School Union Magazine.

Sir,—I believe it is under the consideration of the Committee of the Ragged School Union whether any means can be taken for the suppression of the licentious and demoralizing amusements offered to the youth of our Ragged Schools in the cheap theatres, or "penny gaffs," with which London at the present time, unfortunately, abounds. The evil produced by these places the records of gaol chaplains and the history of many boys in our schools sufficiently attest; but what means, if any, it is possible to take for their suppression, have to be discovered. In the meantime I think that we should endeavour, as far as possible, to find innocent amusement for our children, and thus to offer them a counter-attraction. With this view I am proposing to establish a *musical band* for the boys of the South London Shoe-black Society and the schools of St. George's, Southwark. School bands, although they are novelties in London, are not so in the manufacturing districts, where they have been found useful in inducing erratic to become stay-at-home boys, and is withdrawing many from vicious courses. The band will be formed as soon as the necessary sum to purchase the instruments can be raised, and £16 will be sufficient for the purpose. I venture to hope that some of your numerous readers will be desirous of assisting this new effort; and if I am successful, as I hope to be, I will at a future time communicate the result to them through your columns, if you will allow me to do so.

I am, Sir, your obedient servant,

Lincoln's Inn, Dec. 23, 1856. R. J. Snape.

Notices of Books.

Supplement to the Law of Reformatories. By J. MACGREGOR, Esq., M.A., of the Inner Temple, Barrister-at-Law. London: W. G. Benning & Co., 43, Fleet Street.

THE additional matter furnished in this Supplement completes the information upon the subject of Reformatories to the present date. It contains a corrected list of Reformatory Schools, certified and and sanctioned by the Secretary of State: from which it appears that in England there are thirty-one, and in Scotland twenty. Copies of the various Acts of Parliament and of Minutes of Committee on Education bearing upon the question, passed and agreed to during the year 1856, are here to be found; also copies of Bills not yet passed, but under careful considerations.

Notices of Meetings.

HOPE STREET, SPITALFIELDS.

THE fourth annual meeting of this school was held on Dec. 2, in the school-room. The Rev. J. Patteson, M.A., Rector of Spitalfields, presided.

The Rector said—This was the first meeting he had attended since coming amongst them, and he was free to confess that on entering the parish he had made many inquiries as to the amount and quality of education given in the various schools, and it pleased him to have but one answer from both missionaries and parents in reference to Hope Street School; and he was sure they were doing God's work. The more he knew of Ragged Schools, and their operations, in this and similar neighbourhoods, the more he was constrained to acknowledge they were a very great blessing throughout the length and breadth of the metropolis. He felt especially the necessity of a religious foundation on which to raise the education; and when he knew that a school was connected with the Ragged School Union, he felt it a guarantee that they had "the truth, the whole truth, and nothing but the truth," taught in that school. He did, therefore, rejoice in the existence of this school, and he hoped they would go on to prosper more and more. "Hope" was their motto, and he *hoped* they would *hope* on to the end, and *hope* for the best.

The Report stated that the Sabbath School theme was made the centre of influence around which all other operations worked. There was also an Infant Day School, with evening classes. The average attendance at the Sunday School during the winter months was—Morning, 85; afternoon, 170; evening, 110. During the summer months—Morning, 75; afternoon, 150; evening, 65. The week Evening School for those at work during the day numbered 35. There was also a Penny Bank in active operation. The balance sheet showed an expenditure of £6 14s. 1d. over the receipts of the past year.

SERMON LANE RAGGED SCHOOL.

A TEA-MEETING, numerously and respectably attended, was held on Wednesday evening Dec. 3, in the large room under Islington Chapel, in aid of the funds for the support of the Sermon Lane Ragged School. The Rev. R. Maguire presided, and in an eloquent address pointed out the advantages to the poor of Ragged Schools being supported, and hoped that all present would nobly come forward and aid the funds so urgently required for the Sermon Lane school. At that moment the Committee were in debt to their Treasurer £50.

The Report detailed the progress of the school and the good it had effected in Sermon Lane and its neighbourhood. It also stated that, for the want of the usual support, one of the schools which, on its opening, contained 60 scholars, had to be closed for the want of funds.

The meeting was addressed by the Rev. Dr. J. Weir, Rev. A. M. Henderson, Mr. Davies, of the Tract Society, and Mr. W. Ferry.

HOXTON RAGGED SCHOOLS.

A *soirée* and public meeting on behalf of the funds for re-opening the Boys' Day School was held in the school-rooms, Hammond Square, on Tuesday evening, Dec. 9, at which Joseph Payne, Esq., presided. A statement was read, from which it appeared that want of funds had compelled the Committee to cease more than one effort which had been commenced there for the benefit of the ragged population; and that they were now, in fact, £47 in debt. This meeting had been convened for the purpose of taking the necessary steps to re-open the Boys' Day School and clear the debt. The meeting was also addressed by Mr. Ferry, the Rev. Messrs. Hugh Allen, Isaac Vaughan, E. Bishop, and others.

DOVE ROW.

A PUBLIC meeting was held in behalf of these schools, on Thursday evening, Dec. 11, at Mare Street Chapel, Hackney. The Rev. D. Katterns, minister of the place, presided.

The Report stated that this school was situated in a very densely populated needy neighbourhood. In one small four-roomed house, there were found living 6 families, numbering 23 individuals, 18 persons, or two families, occupied two of these rooms; and in a house of the same dimensions there were 28 individuals at one time. For the benefit of this locality there are in operation a Sabbath, Week Day, and Night Schools, and all numerously attended. There was a debt of £100, towards which the Ragged School Union had promised £40 when the remainder was raised. The collections and contributions resulting from this meeting cleared off the debt.

Papers, Original and Selected.

PRESENT POSITION AND CLAIMS OF THE RAGGED SCHOOL UNION.

TWELVE years have elapsed since the necessity for establishing free schools for the ragged outcast children of the Metropolis was first brought under public notice. The scheme was approved and aided by some, but objected to by others. Experiments were tried, and the results were so successful that schools were established averaging twelve and fourteen per year, until we find the Twelfth Annual Report of the Ragged School Union recording 150 Institutions, having in connection with them

128 Sabbath Schools with their	**16,937**	Scholars.	
98 Week-day Schools	„	**13,057**	„
117 Week-night Schools	„	**8,085**	„
84 Industrial Classes	„	**3,224**	„
Voluntary Teachers numbering		**2,139**	
Paid Masters and Mistresses .		**330**	

* These added will give about the total number of children under instruction.

Also sixteen Refuges, where 500 inmates are fed, clothed, lodged, and educated.

So extensive and various are the operations carried on in connection with the London Ragged School Institutions, that any one desiring to witness the whole must be prepared to pay upwards of 600 visits, which at the rate of four *per diem* would occupy him upwards of five months, and even then he would have gained but a very imperfect knowledge of what is doing, and what remains to be accomplished ere the necessities of this mighty Metropolis are fully met.

Are more Ragged Schools needed? is a query not unfrequently put, even by the philanthropist and the Christian. It is not surprising that such a question should arise when the vast number of existing National and British Schools are taken into the account. They are so numerous that it is difficult to point to the parish or district church that is without the one, or the Nonconformist chapel that is without the other. By these a cheap and excellent education is afforded to multitudes of the juvenile poor. Their existence is an honour to our age and a glory to Christianity, and gives a tangible rebuke to dark infidelity. There is, however, a large class of children to be found even in the localities contiguous to these very schools which they do not and cannot reach—viz., *the ragged, the neglected, the destitute, and the vicious.*

The scholar of the National and British School may be seen cheerfully and with nimble step leaving the humble roof of his parents' dwelling, and readily obeying the summons of the bell, announcing the approach of the hour when play ceases and school work begins. His

attire is plain and inexpensive. His clean face and well-combed hair evidence his enjoyment of parental care; and his ruddy cheeks and contented look indicate that he has partaken of a substantial breakfast, and has no anxiety about his dinner, for he knows that when school is over that is ready.

While gazing on this picture of satisfaction and delight, the eye is directed to a figure which forms a painful contrast. It is that of a boy merging from some dark court, and stealthily gliding along the thoroughfare in quest of some charity or necessity. His appearance is most grotesque, being incased in the huge tattered trousers of his father slung over his shoulders by a piece of twine; and his feet, if not quite bare, furnished with odd shoes, one nearly minus the sole, and the other deficient of the upper leather. Or perhaps a girl, whose outer garment, never made for her, is rent into ribbon widths at the lower end of the skirts; with naked feet she is hastening her way from some gin palace, hugging under a thin gauze shawl a bottle containing the inebriating dram intended to gratify the vitiated taste of the wretched family at home. Or if the court itself be penetrated, a group of children will at once be presented to view in a state of semi-nudity, whose appearance suggests the difficulty they must encounter, not so much as to how they keep their rags together, as to how they can possibly get into them. Speak to them, and rudeness characterises all their conduct. Put a question to them, and the reply will be given with a rude laugh, a slang phrase, or a dolorous "Copper, your honour." The fathers are out engaged in their usual calling, as dock labourers, dustmen, day labourers, costermongers, beggars, or occupations less honourable, and if not so engaged may be found at the beer shop or gin palace; the mothers out at washing, charing, or gossiping with a neighbour. The poor children left to shift for themselves as they best can, with an empty cupboard—if indeed the wretched apartment is supplied with such accommodation—they must as best they can seek food elsewhere.

The admission of such into a National or British School is impracticable, as it would be followed by the better portion leaving, or the intruders being molested; besides which, who is to pay the school fee, small though it be? for the parents will not and the children cannot. To leave them in their wretched condition is to abandon them to its consequent miseries, and to foster crime with its thousand evils to the community at large.

Ragged School Institutions have been, by God's blessing, proved to be admirably adapted to the wants of the destitute poor; and until plans more suitable and more effective are developed, it will be wisdom to establish them wherever needed, and liberally to sustain them so long as required. We do well to rejoice, giving God thanks for what has been done and what God is doing, but it must be borne in mind the "harvest" field is not yet compassed.

Much, however, has been done towards encompassing it, as the following particulars of the great increase of the number of Ragged Schools and their operations during the last three years clearly indicate:—

Increase	in 3 years	of School Buildings	34.		
„	„	Sunday Schools .	40 —	of Sunday Scholars	5,204.
„	„	Day Schools .	34 —	„ Day Scholars .	5,049.
„	„	Evening Schools .	27 —	„ Evening Scholars	2,193.
„	„	Voluntary Teachers	352.		
„	„	Paid Teachers .	111.		

Many of these schools, situated in the most destitute parts of the Metropolis, cannot hope to obtain local support. These are necessarily dependent upon the Parent Society for their existence, and must be inevitably closed unless assisted from its funds.

The expenditure in support of these institutions has of course greatly increased, and the Committee of the Ragged School Union have been called upon to render extraordinary aid, which in the period of three years concurrent with the above increase, has caused their expenditure to exceed their income by £4,600. To recover their financial position the Committee are making a general appeal to the public. If ever an appeal deserved a hearty and generous response, that appeal surely is the one that is now being made by the Committee of the Ragged School Union.

It is most important that the ground already occupied should be retained and well worked. To retreat would be exceedingly disastrous. Advancement must be the watchword, and benevolence in the exercise of its numerous powers must be seen moving onward, armed with the irresistible influence of love to the Redeemer, and full of Christian philanthropy towards suffering humanity.

THE PORTRAIT GALLERY.

THERE is something very interesting in looking through a gallery of portraits and marking the various expressions of countenance depicted. An hour thus spent has often been a source of entertainment, and not unfrequently of instruction too, especially if acquainted with the histories of the individuals whose portraits we were looking at. But never did a portrait gallery, however illustrious or honoured the individuals represented, afford us more solid pleasure and instruction than the one we visited in BRITANNIA COURT REFUGE AND INDUSTRIAL SCHOOL, though small in extent and unpretending style.

There, in the apartments used as refectories by the inmates, the walls are graced with the portraits of seven lads who have been, or still are, in the institution.

No. 1 is the portrait of a lad about twelve or thirteen years of age, now in the Refuge, but taken when he was first brought there. It exhibits, not his present, but his former appearance, which was grotesque and expressive in the extreme. With tattered clothes and naked knees, boldly presenting themselves through the wide aperture of kneeless trousers, bare feet, and

down-cast cunning look, begrimed flesh, and uncombed hair; the portrait forms a striking contrast to his present clean and tidy appearance. This lad, both fatherless and motherless, had lived by begging. Having set up begging for himself, and finding this too slow and unadventurous a mode of supplying his necessities, he soon took to stealing. The more effectually and pleasantly to carry on his profession he joined partnership with another boy. They principally stole from shop doors and shop windows; on one occasion picked a lady's pocket and obtained a purse containing £2 2s. This they divided, and spent it in sweetmeats and muffins, and at cook-shops. This boy strayed into Brunswick Buildings Night School, where his strange-looking and destitute appearance arrested the attention of the Hon. Superintendent, Mr. Ware, who, on inquiry into his history and circumstances, introduced him to the Refuge where he now is. The boy is industrious and evinces no disposition to dishonesty.

Such being the romantic history of this youthful adventurer, we were curious to know what had become of his partner, when we were informed that, as they had shared their depredations, so also were they companions in their deliverance from such a course.

His companion was without a mother, his father had acted cruelly towards him, and instead of affording him parental protection and support, had driven him out of doors, to do as he best could for himself. As before stated, he lived by stealing, and at night slept in a cab. One night, instead of enjoying the comfort of quiet repose, the poor little homeless wanderer was strapped by a policeman; thus suffering punishment for what, in fact, was his father's crime—*i.e.*, being a vagrant. This lad was received into the Refuge; he is now in a situation and bears a good character.

To return to our Portrait Gallery—No. 2 is the likeness of a sprightly page, of clean and neat appearance, once an inmate of the Refuge. He was fatherless and destitute, but not criminal.

No. 3 is a smart, well-looking lad, in a page's livery. His father was killed on a railway, mother died in a workhouse. Being received into this institution, he obtained a situation as page to a general in the army.

No. 4 is an open-hearted, generous-looking lad, in sailor's attire. He was a child of destitute, but not vicious parents. While in the Refuge was well-conducted; was sent to sea, and bears a good character. He has sent home a walking-stick as a token of his gratitude to the master, and has also written to state he is on his way back, and intends bringing a parrot for the matron, a monkey for one of the boys to whom he was much attached, and a stock of tobacco for his old friend the master.

Time would fail to go into the details of all the cases of interest that are, or have been, in this institution. Nos. 5, 6, and 7 of the Portrait Gallery are all in situations. Nine boys from this school were before Sebastopol during the late war, and not one of them received any injury.

Such are some of the results arising from *one* institution of this kind.

It is a lamentable fact that in such a country as England *prisons* form a necessary part of political economy; and however we may deplore the fact, it cannot be denied that such establishments are indispensable. But there are cases—and they are numerous—where the prison discipline may be advantageously superseded by Refuge and Reformatory Institutions like that of Britannia Court. In cases such as those of No. 1 of the Portrait Gallery, and his companion, we think no question can arise on the advantage of the Reformatory over prison discipline. On behalf of such cases, as well as those who are destitute and not criminal, and for the sake of the community at large, we commend such institutions to the patronage and support of the public.

THE RAGGED SCHOOL TREE.

MOTHERS' MEETINGS.

No. IV.

HAVING in No. III. paper under this title given some account of our Industrial Classes and Refuges, we now proceed to describe one more interesting branch of our Ragged School operations, usually denominated "Mothers' Meetings."

These were established, and are now carried on, in connection with many of our Ragged Schools, in order that poor mothers, who have little opportunity to sew and read at home, may assemble with ladies who take an interest in their welfare, and feel deep sympathy for them in their various trials and severe difficulties, to hear good books read, and at the same time to make and mend their own and their husbands' clothes.

Those who visit among the poor of London know that the poor mothers of families in some localities have a hard struggle to get a living; that in many cases they have unkind, drunken, and improvident husbands, who leave the care and maintenance of their children almost entirely to the wife; that it often occurs that she cannot possibly attend either a church or chapel, and consequently would never hear God's word, or enjoy any Christian advice, unless visited by a City missionary, or unless she attended a Mothers' Meeting. The Clergy and Dissenting ministers have in many parts of London either too much to do in other ways, or have too little inclination for visiting the poor in their district at their own homes, to enable poor women of this class to enjoy their ministrations. To such women the Mothers' Meeting has proved a great and decided blessing.

As it was observed in the last Annual Report of the Ragged School Union, p. 13, "They are of great importance, and are becoming more and more appreciated. Poor women, who are struggling hard for their daily bread, in many cases with large families and careless, drunken husbands, feel very grateful for a kind word of Christian sympathy, advice, and comfort, once a week. If all is dark and cheerless at home, the 'Mothers' Meeting,' where Christian ladies meet to diffuse Christian love around them, and occasionally to administer social and bodily enjoyment too, has a charm for a poor hard-working laundress or charwoman, who meets with many rough words and few kind ones in her every-day life."

One great object of these meetings is, "home reformation," and the promotion of cleanliness and tidy habits in the family; but the chief end is the promotion of domestic piety and parental godliness. Those who reflect for a moment on the mighty influence that mothers do or may exert over their offspring, will see at once how important this branch of our Ragged School work is becoming, and will be pleased to hear that above 30 schools have now such meetings in operation, at which above 1,000 mothers attend regularly.

A few particulars only can be given. May God impress them on the minds and hearts of all our friends!

The report of one of these classes or meetings for poor mothers states that "the women manifest great interest in the instruction given—the hints on various points of domestic management are well received, and in not a few instances the houses of families bear testimony that these have not been forgotten. The ladies are also much encouraged by the marked attention paid to the religious instruction. The Sabbath is better observed, and public worship better attended." Another report, where 60 mothers attend weekly, states "that the importance of the class is more and more manifest every year; and thus the good is not confined to the women themselves, but extends to their homes and children, and also to their neighbourhood; so much so, that the City missionaries have observed and remarked upon it several times. During the year £9 has been paid in by these women in very small sums, which has been returned in good and useful clothing."

In another district it is stated "12 mothers attend, and 3 or 4 have learned to read in the class." The report says, "In gaining the mothers, the best means of access is obtained to the children; their homes become thereby improved and happier," &c., &c. In another report it states, "The Mothers' Meeting is regularly and efficiently conducted every Tuesday evening. The number on the books is 50; of these several have become subscribers for Bibles, the introduction of which to their respective households cannot but be attended with blessings to their husbands and children."

In another report it is mentioned that "many of the mothers set a high value on the class, and from time to time gratefully acknowledge the benefit they have derived from it."

One more quotation only can be given, and it is as follows:—

"A Mothers' Meeting for their moral and spiritual welfare, has now been established more than three years, and the good which has resulted to the mothers themselves, as well as to their homes and children, cannot be told. The importance of doing something for the homes of Ragged School children had long been felt; and now the Committee can and do bear distinct testimony, not only to the importance of such a meeting, but to its usefulness in God's hand in improving the homes of the poorer classes, beyond any other agency yet put in motion."

These are pleasing and satisfactory testimonies to the profitableness of such efforts; and they could easily be multiplied, but the space allotted to this paper does not admit of it.

We shall now add another kind of testimony—one that is to us equally satisfactory, and, perhaps, more pleasing than any from our own fellow-workers—that of some of the mothers themselves.

They have in many cases borne their testimony to the good done to them, and the pleasure also derived from such meetings. Two or three only can be given, but these are very delightful to all who feel for struggling humanity in humble female life.

A poor woman, whose husband is a carpenter, for many years afflicted with disease in the eye, for which he had lately to undergo a painful and dangerous operation in St. George's Hospital, lately addressed the following letter to the lady who generally presides over the Mothers' Meeting in a certain district. Pains have been taken to ascertain that it was a genuine production, and certainly the poor woman's own writing and heartfelt composition:—

"June 27, 1856.

"Dear Madam,—In the order of Providence it has been my lot to have to remove from C——. Though the distance is not great, I fear I shall not be able to attend the Mothers' Meeting, so kindly carried on by you and the other ladies.

"It is with deep regret that I resign the pleasure of making one in that place where I have spent so many happy hours. They have been to me like the dewdrop to the rose—refreshing and comforting my drooping head. I have come ofttimes greatly depressed with trials and difficulties, and Satan has whispered, 'It is no use to go there.' But I have found before I had been long in the meeting, that I was sitting under the shadow of the Lord's wing, and his banner over me was love, and my heart has been lightened and cheered to meet the next sorrow.

"May the Lord indeed bless you in your labour, and give the reward at last of your meeting many, I would say all those mothers, so kindly instructed in those weekly meetings, in heaven.

"May we all be washed in the precious blood of Jesus! My earnest prayer to God is, that though deprived of those instructions, I may be indeed taught by the Holy Spirit of God, and finally brought to love and serve Him with all my heart and strength.

"I shall ever remember while memory lasts, the happy meeting at your house. I could have wished to have had the wings of an angel, that I might at once have departed and seen the Lord that was so kind to permit us thus to feast heart and body. I hope you will excuse the liberty I have taken in writing these few lines, and if I have said aught to offend, forgive me. With the hope you are well, I remain,

"Yours respectfully,

"E. M. W."

Surely the lady to whom this is addressed, and all who labour with her, must feel cheered and encouraged by this simple and yet beautiful testimony to their self-denying efforts for poor mothers. The meeting referred to in the letter was a Tea Meeting of 70 or 80 of these humble folks, held in the open air, last summer, at which several City missionaries attended, and gave suitable addresses.

The following is another letter lately received from a mother attending such a class :—

"Dear Christian Friend,—It was very much my wish to have spoken a few words on Thursday evening, but was unable to do so, therefore, to pacify my conscience, write to you, stating a few of the advantages I have received since I became a member of your society.

"First.—That of sympathy. If I have been in trouble and difficulty, you have ever lent a willing ear to my tale of sorrow, and led me to cast my care on Him, who has promised to care for me.

"Secondly.—That of training my children in the best way. Being obliged to work very hard for them, I have found little time to spare for teaching them; but being reminded by you so often that a mother's voice, a mother's look, a mother's actions are all noticed by children, I must say it has often influenced me to bear with patience much that I should not have done, and offered silent prayer for their welfare, and been more happy myself for thus acting.

"Thirdly.—We enjoy rest. Often with hurried step we hasten there, and the first sound that salutes our ear is the calm voice of prayer, which seems at once to hush the mind to peace, and carry our sorrows to a throne of grace, where we find relief and comfort. Again, there are texts of Scripture, which often prove a word in season. Sometimes have been very tired by reason of the many difficulties have beset our path, and every hour of the day has been full of care—and perhaps we hear those kind words, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest;' 'Cast thy burden on the Lord, and he will sustain thee;' 'Call upon me in the day of trouble, and I will deliver thee.' We then leave the place of meeting, relieved from much that would distress us.

"I have thus written a few of the advantages derived from attending the Mothers' Meeting.

"Praying that a blessing may rest on you, and hope you will never grow weary in this work of faith and labour of love.

"Believe me to remain,

"Yours most respectfully,

"M— O.—"

In addition to these facts, it may be interesting to describe the following scene which took place one evening at one of these meetings :—

At the annual tea-meeting one woman walked up to the chairman, and dropping a curtsey, said she wished to tell of the advantage she had received from the Mothers' Meetings. She had been left a widow with six children; she had thought that she knew all that a mother need to know, but she had learned at the Mothers' Meeting that there were many things she had been ignorant of; the best of all she had there learned to pray with her children, and when her eldest boy (who had been then six months at sea) came home, he told her that when he was in any danger he always thought of her prayers.

Surely this is very gratifying, and must warm the hearts of all who take an interest in the poorer classes of this vast Metropolis, where one half of the population hardly knows how the other half exists.

But the space allotted to us is exhausted, and the subject of Situations provided and Emigration must form the subject of another, and perhaps our concluding paper on the "Ragged School Tree." H. S.

RESCUED FROM THE BEGGARS; OR, HOW TO SUPPORT OUR PUBLIC INSTITUTIONS.

(*Concluded from* p. 15.)

ALL that would seem to be required to give the *coup de grace* to the foolish and mischievous habit of indiscriminate almsgiving, is some proof of the almost *impossibility* of arriving at the truth of the tales of distress which are made public, and some authentic account of the tricks and impositions practised by beggars. A single extract from *The Original*,* a work by a well-known police magistrate, now deceased, will supply the first, and a summary of the contents of a tract published at Birmingham a few years since, the second, desideratum.

The extract from *The Original* will be found at page 199 of the edition cited below. It is headed "Imposition," and deserves the closest attention of the whole class of indiscriminate almsgivers, whether plying their mischievous vocation in the streets or in the houses of the poor. I have italicised one passage as deserving special notice.

"IMPOSITION.

"A short time since a boy about twelve years of age was brought before me by a journeyman shoemaker's wife, who said she had found him in a state of great destitution, and had taken him in for charity, but that her husband would not let him remain any longer, and the overseers of the parish, to whom she had represented the case, would not afford any relief. On being questioned, the boy said he was born and had lived in some out-of-the-way place in Essex, which he described; that his father had died of cholera, and that his uncle, after keeping him some time, had brought him to London, and left him without a place to go to. Though I was convinced, from experience, that there was imposition on the part of the woman, or the boy, or both, I was unable to detect it, and I sent the boy to the workhouse of the parish where he was found, and, after my business was over, went there myself; but still, with the assistance of the parish-officers, I was baffled in endeavouring to get at the truth, and the woman was told to take the boy till inquiries could be made. From those inquiries enough was learned to refuse assistance: and the boy, having been turned out by the shoemaker, was again brought to my office for wandering about. A policeman was now sent with him to ascertain the truth, and by some means he discovered that the boy was a runaway apprentice from a shoemaker at Bethnal Green, to whom he had been bound from a parish in London, in the workhouse of which he was born and brought up; and consequently his story about his father, his uncle, and Essex, was an entire fiction. It further appeared that on the complaint of his master for thieving and other misbehaviour, I had once committed him to the House of Correction for one month, though he was not recognised either by myself or by any one about the office; but I then recollected that I had received a communication from the governor of the prison, at the desire of the visiting magistrates, informing me that the boy had made a complaint of having been grievously starved by his master, and that there could be no doubt of the fact, as his appearance on his arrival quite corresponded with his account. In consequence, I sent an officer to inquire into the case, and he learnt that the statement was without foundation. I also ascertained that at the time I committed the boy, he made no complaint of being starved, nor presented any appearance of starvation, so that he had had the art to assume it within a few hours after I saw him. On his last appearance before me his master again came, and declaring him incorrigible, I sent him once more to the House of Correction, where he now is. I see many instances of this consummate degree of imposition in men, women, and children; and I mention the above case by way of putting those on their guard who have not opportunities of detecting false statements, or experience in judging of the tales of applicants for assistance. *I have taken great pains to sift a variety of cases of apparent destitution, and sometimes have been baffled for a considerable period; but it is singular, and at the same time consoling, that I have not met with one real instance;*

---

* *The Original*: by the late Thomas Walker, M.A., Trinity College, Cambridge; Barrister-at-Law, and one of the Police Magistrates of the Metropolis. Henry Renshaw Strand.

that is, an instance in which the party had not the means of more or less escaping from a state of want. There is a degree of debasement which creates an inveterate habit of delighting in a miserable life, and whatever means were furnished they would effect no improvement. Wherever extreme misery is observed, it may be taken to be an incurable disease. I have known many cases of persons wandering in the streets in the most deplorable condition who had homes to go to, or who would have been received into their respective workhouses; and the most wretched being I ever saw, and who fell a sacrifice to his morbid habits, had his choice of constant employment with a tradesman, or of the workhouse, but he preferred perishing in a vagabond state. Most of these cases originate, I apprehend, in a skill in imposition, which there is a pleasure in exercising; and the practice of feigning misery on the one hand, and the habits of indolence generated on the other, at last produce that debasement from which there is no return. Skill in imposition is a most dangerous quality, and a propensity to indulge in the exercise of it seems irresistible. The boy whose case I have above mentioned, I have no doubt, will never be reclaimed. Such cases may be prevented, but can never be cured; and the thoughtless charity of the many holds out endless temptations to those who choose to prey upon it. The real remedy for this debasement consists in more efficient local government, which, by moral influence, would prevent the existence of such a refuse population as is now to be found in almost every parish."

I cannot quit *The Original* to pass on to the other work from which I promised to quote, without strongly recommending a careful perusal of that very ingenious work of Mr. Walker's to the whole tribe whom the beggars are in the habit of designating as *Soft Tommies*—that is to say, to all persons who are in the habit of indulging their own foolish impulses of good-nature, in dropping pence into the hands of beggars, street-sweepers,* organ-grinders, street-singers, and the whole fraternity of idlers and vagabonds.

The other work from which I proposed to make some extracts, is entitled *An Exposure of the Various Impositions daily practised by Vagrants of every Description.* The book was written under peculiar circumstances, which are best explained by the following extract from the author's own preface:—

"About fifteen years ago, being desirous to follow my trade on my own account, and not finding a good sale for my things in the town where I then lived, I began to take them from one place to another, and met with tolerable success, but found stopping at a public-house very expensive, and that I should soon spend the few pounds I had earned, unless I could adopt some more economical plan. At this time, I fell in with a man in somewhat the same circumstances as myself, and we agreed to go to a lodging-house; and the first place of this description I ever stopped at was in a small market town in Berkshire, and ever since then I have gone to lodging-houses; and having, from the first, resolved to observe the various characters I there met with, I consequently, not only have had ample opportunities of becoming acquainted with all their different modes of obtaining gilt (money), and of defrauding the public; but, had I abilities sufficient, I could show that the whole system of vagrancy is one of fraud, lying, imposition, and deceit.

"The circumstances which led to the publication of this work were as follows:—A gentleman hearing a tale of distress told by a girl about eight or nine years of age (and who had been sent out begging by her mother), came to a lodging-house where I was stopping; and finding that the story told by the girl and that by the mother did not agree, he appealed to me to know which was right. This led to some conversation on that, and subsequently, on other subjects connected with vagrancy; and, at length, by his request, to my writing such facts as had come under my notice.

"The different characters are set forth in their true colours; the writer having confined himself to a statement of simple facts; and as evils of every kind must be known and understood before they can be remedied, and as the knowledge of a disease is half a cure, I have in the present work endeavoured to show plainly the various

* People who are in the habit of giving to street-sweepers, on the ground that they are doing work and not living in absolute idleness, will perhaps be surprised to hear that many juvenile street-sweepers develop into thieves, and some into swell-mobsmen.

crying evils of vagrancy, and have also pointed out a remedy for them, and one which everybody has at his command; and should this be a means of preventing that encouragement which impostors daily receive, the trouble I have taken in arranging these pages is amply repaid; for charity, however excellent it may be in itself, when given to vagrants is always ill bestowed."

Having thus explained the opportunities which he enjoyed, and the motives which induced him to publish his experiences, the author states the broad results at which he arrived in the following terms:—

"Vagrancy is certainly a curse to, if not a stain upon the English nation, because it originates, in all their various forms, every kind of immorality and vice, robbery and imposition, and even murder. Among vagrants are to be found thieves of every description, as well as a numerous host of the rankest impostors. In fact, in houses where they resort, assemblages of the worst characters of both sexes are to be found—characters who are the very pests of society. A great number amongst these daring impostors have been brought up vagrants from their infancy, and such as are bred up to it are naturally the most clever in acts of thieving, or in imposing upon the public. There are others who have taken to a life of idle vagrancy in consequence of having committed some act of theft, or otherwise transgressed the laws, and have fled from their home and neighbourhood lest justice should overtake them, and are now living by begging or thieving, as suits them best, or as opportunities occur. Vast numbers also are deserters from both the army and navy, and these succeed in concealing themselves by disfiguring and disguising their persons, and contrive to live by begging, imposition, and fraud. There are many, too, following this calling, who have been brought up to some trade, and are as industrious as any men in this country, but they are, without exception, the most determined drunkards. While others, who have been brought up to trades, are the most indolent men living, and would sooner starve than work; but even these obtain an easy living by imposition and deceit."

The body of this little tract is taken up with an account of the several forms of imposition which came under the author's observation, with anecdotes and histories, and the nomenclature which the vagrants themselves employ. He begins with the "silver beggars," or "lurkers," who go about with "briefs," containing false statements of losses by fire, shipwrecks, accidents, &c., with the seals and forged signatures of magistrates attached to them. The species of this genus are the fire lurk, the shipwrecked-sailors' lurk, the foreigners' lurk, the accident lurk, the sick lurk, the deaf and dumb lurk, the servants' lurk, the colliers' lurk, the masons' lurk, the cotton-spinners' lurk, and the calenderers' lurk. The next class of impostors noticed by our author consists of the "high-flyers," or begging-letter writers. Next in order come the "shallow coves," or shipwrecked sailors, who go about in winter nearly naked, shouting a pitiful tale of disaster about the streets, and collecting large quantities of wearing apparel, which they sell. After the shallow coves come the "shallow motts," who belong to the other sex, and go about nearly naked with the same object in view. "Cadgers" figure next in the list, distributed into two classes of "cadgers on the down-right," or beggars from door to door, and "cadgers on the fly," or beggars on the tober (road). In this category "cadgers' children" have a notice to themselves, as also have "screeving cadgers," who write with chalk on the pavement, and "cadgers sitting and standing pad," or men and women who stand and sit about, with written labels and statements, being blind or pretending blindness, and alleging sickness or other calamity. Match-sellers are next specified as combining with the sale of matches the profitable trade of cadgers, and in some instances what they call a "back-door cant," or petty pilfering of clothes and provisions. "Cross coves" also combine the two very compatible and nearly allied trades of begging and thieving, "getting money on the cross," meaning in the vulgar tongue, living by theft. Shoplifting, pretended purchases, "starring the glaze," or breaking or cutting windows in order to abstract articles exposed for sale, plundering market-stalls, burglary, and murder, are all mentioned as among the feats of the "cross coves." The

"prigs," or pickpockets, and "palmers," or men pretending a great desire to collect harp halfpence, and, under this pretence, plundering shopkeepers, bring up the rear of this disreputable and dangerous army of vagrants or mendicant thieves.

After treating more or less fully of all these interesting and attractive characters, the author, whose experience certainly entitles him to be heard, thus concludes: —

"Respecting the remedy against vagrancy, I must say the only one I know of is to withhold your charity from such characters; for, as I said before, charity when given to vagrants is always ill bestowed; and I deeply regret that I have not learning sufficient to convey to others my thorough conviction that the whole system of vagrancy is one of fraud, lying, imposition, and deceit; leading persons who follow it into every kind of immorality and vice—robbery, and sometimes murder.

"I would ask ladies to withhold their charity as they value the reputation of their sex, and not to suppose that by relieving young females, who are strangers and far from home, they will prevent them from falling into an iniquitous course of life; for, so far from doing so, they are, by giving relief, as I have shown in several instances, and could mention hundreds more, directly encouraging the most abandoned of women, and inducing others to become so. Do not even give to children, for they are made to beg only that their parents may have the more to spend in drink. And bear this in mind, that a man in real distress cannot compete with those who pretend to be so; for while the one tells a common tale of distress, the other, knowing the most likely means of working on your charitable feelings, relates the most heartrending case of misery, and by using every means of attitude and gesture that a long habit and practice of imposing upon the public can devise, he succeeds far better than the really distressed. From what I have seen I am convinced that if a man does not possess what every common beggar has, namely, the art of deceiving, and a list or the knowledge of all the 'fine kens' (good houses for calling at), he will lose so much time in going over useless ground to visit houses where they seldom or never give, that he will not get sufficient to support life. This being the case, I wish I could convince you and others that not one of those who visit your doors are really what they represent themselves to be, but are gross impostors. Do not give to those miserable objects who are really cripples; but send them to your overseer or churchwarden, who has full power, and is bound by the oath of his office, to give out of the poor-rates, *immediate*, and what relief he may think proper. For if you give them a penny, and if only twenty others do the same in a day, they obtain more than an honest industrious labourer, and are thus encouraged to lead a life of vagrancy. * * * * * *

"I would ask noblemen, and those gentlemen whom Dame Fortune has favoured, not, as is so often the case, lavishly to relieve respectable-looking persons who present their slums and delicates, briefs and books (for they are all, every one of them, false); as the presenting such a paper is an act of vagrancy and a transgression of the law, and any individual has power to take into custody the person possessing it. Surely, then, there can be no harm in your detaining the paper till the penny postage has, with railway speed, convinced you of its truth; and should this be the case, you can then, having previously arranged with the lurker, for threepence, send a post-office order to any part of the kingdom. A minute examination of the brief and book, the individual and his tale, will often convince you it is false; and then, surely, you ought to prosecute. If you have doubts, say so, and keep the papers, and ask them to call again in an hour, and you will find they seldom dare do so. But whatever you give, 'do not let your right hand know what your left hand doeth;' for many persons may, by your signing, be induced to give, and be led into error as well as you.

"If the briefs are signed with the names of gentlemen as magistrates, they must be false; for an Act passed in 1834 prohibits all justices from 'granting certificates enabling persons to ask relief.'

"I know there are many persons—some who are themselves poor—who 'never turn a beggar from their door,' but always give them a few browns (halfpence) or some scran (broken victuals). They take Scripture as their foundation for so doing, and add that if they are imposed upon it is not their fault, they are commanded 'to give to the poor,' and that those who are impostors will surely 'meet with their reward.' But I would ask such persons to bear this in mind, that they confuse the word *poor* with that of *beggar;* and I would ask them, likewise, in the language of Scripture,

are not they, by giving relief, eternally 'heaping coals of fire on the heads' of those fellow-creatures who are impostors? Will it not then be better 'to give all you can to the poor,' living near you, whom you do know, than by relieving every vagabond who comes to your door, continue to encourage lying, imposition, deceit, and fraud?

"In calling the attention of magistrates and guardians to the subject, I must say, it is very much to be regretted, that a great many of the most impudent impostors daily practise their calling without any interruption; and I know there is a great reluctance on the part of constables and policemen to interfere with vagrants; for there is no remuneration, and too often when vagrants are taken, the magistrates thinking the few hours' imprisonment they have had is punishment sufficient, dismiss the case, and then all the expenses of maintenance, &c., fall on the persons apprehending them, or those causing them to be taken; and the constable does not get his mileage for taking them to gaol, the only remuneration he is now allowed. It is, therefore, a very common thing for officers to say 'Let them alone till they are ripe;' that is, till they commit some greater crime, 'and then it will pay for taking them.'

"Persons are often removed, in consequence of sickness or depression in trade, to their own parish; and it is a common practice when they have recovered, or trade is better, for guardians to give a man with a large family a few shillings to assist him to return some hundred miles to the neighbourhood of his usual employment. At the same time, they leave him to depend on what he and his family can beg by the way for the remainder of their support. The evil attendant upon this is, that it compels many who never begged before to do so then; and those who once shuddered at the thought of entering those haunts of vice and misery have no other place for shelter. I have, in consequence of this, seen families who have been industrious working people, become common beggars; particularly young people of both sexes: and the only remedy is, to make removals as seldom as possible, and when requisite, to prevent them being compelled to beg, and going to common lodging-houses.

"Since the cry against the new Poor Law, overseers appear less reluctant than formerly to relieve persons who apply; I have seen persons after getting an abundance of money and meat during the day, go to the overseer, get a note to pay for a bed at the lodging-house, and threepence for bread and cheese. Some who never thought of begging till lately, who go about with a strong basket selling tape, books, &c., having a stock of twenty or thirty shillings' value, do so now in places where they know they shall succeed in obtaining the relief as above.

"The only remedy against such imposition is to find work for what relief is given, and I am convinced if the ticket system carried on in some unions, was with a little alteration adopted throughout the kingdom, begging would receive so great a shock, and become such a bad trade, that thousands would no longer follow it, but be driven to do what they never would do otherwise—namely, work for an honest living."

Having now given the evidence of two practical men in two very different spheres of life, I will not weaken their statements and advice by any additions of my own. None who read what they have written can henceforth, with a quiet conscience, give to any class of beggars. If they think that they ought to give to some good object the money previously squandered in a manner they now know to be so eminently foolish and mischievous, they cannot perhaps do better than devote the estimated amount thus "rescued from the beggars" to hospitals, if they prefer palliative charity; to model lodging-houses, if they prefer preventive charity.

MELIORA.

LIVERPOOL RAGGED SCHOOL UNION.

THE Ragged School Union of Liverpool held its ninth Annual Meeting on the 16th of January. THE LORD BISHOP OF CHESTER presided, and on commencing the business of the evening, said at the present time there was, perhaps, no subject to which the attention of the public was more directed than the prevalence of crime and the means of diminishing it. Certainly every friend of our country and of religion must feel both grief and shame when he looked at the extent to which crime did unhappily prevail. He had no wish to draw a veil over it, but still he was willing to believe that

our own generation was not worse than those of former times, and that crimes were not more frequent, at least in proportion to the increased population of the country. It must be borne in mind that the amount of actual crime was more fully ascertained than formerly; that we had a far more efficient system of police, and by that means a greater proportion of offenders against the law were detected and brought to justice. Besides, the worst cases at least were brought more extensively under the public eye by means of the great circulation of the newspapers. Now, in comparing the present with the past, those were all circumstances which swell the black catalogue of crime, and give an impression that crime was on the increase, and that the world was growing worse. He had always felt a pleasure in looking at the bright rather than the dark side of a thing, and he was willing to hope that the world was growing better. But however that might be, all must feel deeply that there was in the world more than enough to sadden all their hearts and call forth their united efforts to provide, if it be possible, any means for remedying the evil. And speaking of remedies, no doubt it was natural to look to the power of the law as the most direct check. They could not dispense with its wholesome terms. The law was the necessary safeguard of property and life. But while justice did not hold the sword in vain, there were, happily, other remedies which humanity and mercy might apply; even while the law punished, it might seek to reform the criminal. He was willing to believe that much good had been effected by the improved system of prison discipline throughout the country. No doubt many persons left the jail after instruction received there in a better frame of mind than when they entered it; but they could not shut their eyes to the fact that many left it no better, if not even worse. It was difficult to make an impression on minds hardened by crime, and if they waited until then to begin their work they would find they had left it too long. *They would find that prevention was not only better than cure, but much easier than cure.* It was that which introduced the principle of Ragged Schools, to take up the young while the disposition was pliant and while the heart was tender. Besides, the Ragged Schools took up a class entirely poor, a class of outcasts not brought within the reach of any culture or education. The Ragged School was not intended to draw off from other schools, but to claim those who belonged to no school at all. After showing the mode of conducting Ragged Schools, and that in promoting their extension he joined heartily with his brethren of all denominations, he added, that at all events, the whole of those educated in such establishments would not forsake the way in which they had been trained. They might hope that some would become useful members of society, be serviceable to themselves, and render themselves happy in this world as well as in the next. In every heart there was the seed of immortality, which, by the knowledge of God's Word, might spring up to eternal life, through Jesus Christ our Lord. It was for the reasons he had stated that he felt pleasure in being identified with Ragged Schools, and assured the meeting of his cordial sympathy with every effort to gather the outcasts and bring them within the reach of human sympathies and civilisation, but above all, the religion of God's blessed Word.

The Secretary, Mr. Burt, read the Report, of which the following is an abstract:—

"The Committee of the Ragged School Union, in this the ninth report of their proceedings, are gratified with being able to state that during the past year an addition has been made to the number of schools in connection with the Society, carrying with it a corresponding increase in the attendance of the children. The following table, made out in the usual form, gives the particulars:—

Schools.	No. on the books.	Average attendance.	Able to read.	Obtained situations.	No. of Teachers.
19 Evening Schools	2,972	2,523	1,360	278	228
10 Sabbath Schools	1,311	1,193	595	—	115
8 Day and Infant Schools	1,504	1,185	578	—	16
2 Industrial Schools	170	168	137	54	9
39 (Total, 1857)	5,957	5,069	2,670	332	368
34 („ 1856)	5,518	4,166	2,494	219	359
Increase	430	903	176	113	9
Deduct for children who may be said to attend more than one school	40	30	30	—	—
Actual increase for the year	390	873	146	—	9

"In 1849, the date of the first report issued by the Society, the number of schools was fifteen, with an average attendance of 2,480 children; but of these fifteen, called Ragged Schools at that time, several would not now have been admitted into the catalogue. While, therefore, the Committee, in the increase and success attendant on their labours, have great reason to thank God and take courage, they yet remain deeply impressed with the inadequacy of the schools, in point of number, to overtake the education (using the word in its humblest sense) of the many thousands (estimated seven years ago at 15,000 to 20,000) in this large town, who are passing from childhood to mature age in a state of utter ignorance, except of what is evil. In respect of the work to be done, there is indeed great room for increase of schools. The Committee hope that the same capacity of multiplication will be found to exist in the pecuniary means and in the labourers. The evening schools are those which of course may be the most readily increased. Conducted at small expense, it requires also little comparative effort to organise them, the chief difficulty being the procuring of voluntary teachers. Would to God that every Christian congregation in Liverpool would undertake to add to its permanent institutions also the Ragged School, aided, if not entirely carried on, by voluntary teachers. What an addition would then be made to that noble staff of young men and women who have already given themselves to the self-denying work of seeking to shed some rays of light on the benighted minds of poor children, of whom it may be too truly said 'they are perishing for lack of knowledge.' Several such congregational Ragged Schools do already exist in Liverpool, so admirably systematised as to provide for every class of destitute children, whether it be those who range the streets by day, begging or stealing for a livelihood, or those who earn a precarious but honest living by selling chips, gritstones, &c., or the neglected infants left to the chances of the streets and wayfarers. In the districts where happily such congregational Ragged Schools exist there is no longer any real necessity for a single resident child to be without education and care.

"In the foregoing table the two Reformatories—namely, the Akbar floating ship for boys, and the house in the Park for girls—are not included, as they chiefly undertake to receive children sent by the magistrates; but the Committee would draw particular attention to the liberal assistance which the Government is now able and willing to make to schools where food or industrial training is given. The general benefits, as well as the education, conferred on destitute children in the industrial school are altogether of a more thorough and permanent character than can be effected in the evening school; but, on the other hand, the former is more costly, and in its working calls for still greater vigilance and discrimination on the part of its managers. At all times the proper children for Ragged Schools must be sought for, and in proportion as the schools rise in their character, whether in respect of material benefits, such as food and clothing, or the style of the instruction given, so do they become attractive to a class of parents who, not neglecting but caring for their children's welfare, find their way as applicants to the committee room. It is very difficult for those who must decide upon such applications to refuse them, but experience has shown that, if too readily complied with, the proper sense of duty in the parent's mind becomes dimmed, and a school filling with a more comfortable class of children will in the long run practically exclude the right class.

"Deeply impressed with the necessity of counteracting these tendencies, the

Committee, both in their personal visitations and through their zealous superintendent, constantly inculcate the necessity of limiting the admission to those children who are debarred from all other means of instruction, and endeavour to impress on the conductors of Ragged Schools that the real qualifications of the ragged child are precisely those which would disentitle him to be admitted into all other schools. In the Ragged Schools should be congregated, if they exist (and where do they not exist in large towns?) the neglected offspring of the drunkard and other wretched little ones, to whom the night asylum, the brickfield, or the outhouse often present the only shelter—cast away from infancy, scarcely knowing their own names, and quite ignorant of their parents; to these may be added the children of the poor widow, earning with difficulty a precarious livelihood; and in the evenings schools especially should be found among the boys and girls, busily engaged for good or evil during the day, the little shoe-blacks, who may be seen plying their vocation chiefly in the vicinity of the docks and leading thoroughfares.

"Most of the children who have obtained situations are acquitting themselves well. Letters from several have at different periods come under the notice of the Committee, in which the writers ascribe the comforts and positions they were enjoying to their training in the Ragged School. Other children have been drafted into superior schools, whence, at a later period, they have emerged creditably into active life. A few also, who had gone to sea or emigrated, have, after a lapse of time, presented themselves, well-dressed and wonderfully improved, to their teachers and friends, who remembered them when in tatters and rags.

"There is a growing desire among the children for the formation of libraries in the schools, in order that they may gratify their taste for reading. In twelve schools libraries already exist, and it is to be hoped that before 1857 be ended, every Ragged School, by the help of its friends, may be possessed of its little collection of books.

"Through the kindness of some of the subscribers and other friends, seasonable supplies of half-worn clothing have been distributed by the Superintendent among the most destitute of the children. Having full confidence in the discretion of their Superintendent, the Committee respectfully invite those who are inclined out of their abundance to clothe the naked—to make him the almoner of their bounty. Any article sent for this purpose to Mr. Alexander Gillespie, 11, Lawson Street, off Grove Street, will be faithfully applied to the relief of the most necessitous. The treasurer's statement showed a balance of £31 14s. 7d. in hand. This is accidental, and arises out of two donations, having been unexpectedly received just before the close of the year. But for these the revenue would have been entirely spent: and when it is known that hitherto the whole income of a society, which has thus during nine years fostered and promoted the Ragged School system in Liverpool, has rarely exceeded £200 a-year, it must be admitted that money alone, however well bestowed, cannot have produced such results. With God's blessing, it is by the diffusion of information, by the encouragement of local committees in the institution and management of schools, by sympathy, by counsel, by visiting, by encouraging the Ragged School teacher to look upward to God for strength, and mainly to trust to the inculcation of His law and His truth in the heart of the child; and lastly, it is by trying to persuade all men that it is their interest as well as their duty to do something for the ragged children, that the Ragged School Union seeks to work out its object. Three kinds of help are needed—money, work, and prayer. From some, the society expects to obtain all three; from all, it hopes to receive the benefit of one."

THE TEACHER TAUGHT IN RAGGED SCHOOLS.

THE facts related in the papers entitled "The Ragged School Tree," are most instructive; for they fully testify that God has not left the teachers without a witness that, whilst they are labouring zealously *for* him, the great Master Worker is working *in* and *by* them. Like those precious fruits of the earth which are shrouded by the abundant foliage, many results are doubtless hidden, and that wisely; and hence, their extent will not be known before the trump of the angel proclaims the great harvest-home. Nay, it is probable that the results will ofttimes seem small in proportion to the efforts

employed; and the true richness of the crop be not discerned until the period when the secret toiler shall be openly rewarded.

Not the meanest first-fruit, telling of glorious harvests to come, is to be seen in the class of earnest teachers and preachers whom the Holy Spirit has already trained for active service in the Ragged School. It has become to many, as it were, a theological college, where men have been educated for the more public service of God, and learnt what weapons are fittest, and how they may be most successfully wielded in the great contest with moral evil. It is not long since that one of our scholars, for many years an expert thief, and often imprisoned, was there reclaimed, and led to "sit at the feet of Jesus, clothed, and in his right mind." By the love thus shown to him, he was constrained to tell poor sinners in the notorious "Five Points" of New York, of the grace so richly vouchsafed. Hence, he wrote to his beloved teacher, while describing his labours amongst the outcasts of America, "preaching and talking of Jesus Christ should be the greatest delight of man, and pointing men to heaven everybody's business."

But this case, after all, is only a type of the many vigorous minds who have been discovered amongst the houseless and debased of London; and who, at home and abroad, under the anointings of the Holy Spirit, are speaking to the class in whose ranks they were born, and of whose special sins they partook, of the "the unsearchable riches of Christ." As gratifying as unexpected, was the fact recorded in the Report of the Ragged School Union, for 1856, that "there are now in the Ragged Schools of London above sixty teachers who were formerly scholars in these schools." We had this pleasing fact confirmed during a recent visit to the school in the Broadway, Westminster; a school chiefly composed of the "roughs" of the "Devil's Acre." Here we noticed a class of twenty young women nestling round the teacher, like so many bees round the flower-buds of spring, constrained by her obvious earnestness and love. Their eyes never left hers during the hour of teaching; and if interest and affection were ever *physically* manifest, it was in that lowly class. In answer to our inquiry, we learnt that, as a former scholar this teacher had found Christ in the school. By her untiring labours, and her power of reaching the hearts of her class, she clearly evidenced that those who, like Bunyan and Newton, are raised from the "mire and the dirt," are, when baptized by the Spirit, peculiarly gifted with the secret of so speaking to the point, that the last link in sin, punishment for evermore, shall be discerned by their former companions.

But there is a reflex influence of this self-denying work which has been too much over-looked—namely, the spiritual growth of those consecrated to the work. For it is still true of spirituals, as of temporals, that he who "soweth bountifully shall reap bountifully." Hence many whose life-object was low or misty, or whose doctrinal knowledge was narrow or obscure, have had the mysteries of the Gospel so cleared up whilst teaching in the Ragged School, that they have from thenceforth become as God's lights in this dark world. Thus have they learnt the full meaning of the Divine axiom, "If we love one another, God dwelleth in us, and his love is perfected in us." Many who are now serving at God's earthly altar, were first led to recognise their call to preach the everlasting Gospel whilst engaged in this work. For, by the fact that the word came home with power to many in their classes, they perceived their aptitude for the more public work of the ministry. For example, at a recent visit to the Bayswater Ragged School, we found that no less than five of the teachers were theological students at King's college, most of whom were led to this dedication to the ministry through the gift of the Holy Spirit, being "stirred up" whilst they were engaged in this Christ-like work. And who can tell, in a day when it is easier to open Ragged Churches, and to obtain ragged flocks, than to find acceptable Ragged Preachers, whether God may not, by means of Ragged Schools, anoint many Elijahs and Pauls to "preach to the poor," and of whom it shall be reported, as the prominent feature of their ministry, "the common people hear them gladly."

Thus must it be, wherever true faith exists; for where faith is, there *is* always abundant fruit. Hence, whatever be our special path of labour among the sin-stricken and desolate outcasts of this great city—whether it be in the Ragged School, the Parents' Meeting, or the Ragged Church—the word uttered, nigh twenty centuries ago, is still true, "according to your faith be it unto you." In unexpected quarters, God hath already raised up many witnesses for himself. For, saved outcasts have become potent preachers to other outcasts, yet unsaved; and to men who are content, yea, privileged to unfold the mysteries of a Saviour's love, in obscure Ragged Schools, these words are audibly addressed, "I will show you greater things than these." Nor do we doubt that, in the day of the Lord, it will be said of many now hidden ones, as the lowly Ragged School comes into sweet remembrance, "this and that man was born there!"

A FRUIT OF RAGGED SCHOOLS.

It may be interesting to those engaged in Ragged Schools, to hear of the happy death of a young woman whom I visited a short time since, who had received her first "knowledge of truth" through their instrumentality.

When I saw her, a week before her death, she was so weak as to be able to speak but little, and was suffering very much. She was a poor, ignorant, young creature, in the lowest and most degraded class of life; had married contrary to her mother's wish, and soon after the birth of her first child fell into a consumption, of which she died in her nineteenth year. Her sister, who was employed by me occasionally, told me of the state in which she lay, said her mind had been very unhappy, and that she had asked her to bring some person to read for her. When I visited her, she lay, without almost any sign of life (except that distressing effort to breathe so peculiar to her complaint), on what could hardly be called a bed, without any covering except a thin patchwork counterpane and her own clothes. A basket, with an old gown folded on it, helped to support her in an upright position. On a few rags under her table lay her poor babe; her mother, an ignorant but kind-hearted old woman, nursed and tended her, and took care of the child.

I approached her bed, and asked how she felt. She replied, "Very weak indeed." I asked her if her mind was happy. She said, "Yes." "But why is it happy?" I inquired. Her reply was beautifully simple, "*Because I am forgiven.*" "But," I said, "how do you know you are forgiven?" "Because," said she, "I have prayed for it." As she had not strength to speak more, I did not remain long at that time; but I went to see the poor creature almost daily until her death, and her faith never seemed for a moment shaken.

She could seldom speak more than a few words at a time; but one day that her strength seemed almost to give hopes of her recovery, I took the opportunity of asking her how she had been led to see her sinful state. She told me that for some time she had gone with other idle girls to the Ragged School in High-street, Deptford (as she said), to *play and do mischief.* What she learned made little impression at the time; she grew up a bad, wicked girl, told lies, and disobeyed her mother, and mixed with the worst company. But when she lay on a sick-bed, what she had been taught came back to her mind, causing her to become miserable on account of her sins, knowing how soon she must appear before God; and she begged of her sister to bring some person to read for her. Meantime she was enabled herself to ask God to have mercy on her for the sake of Jesus, and she felt assured *she was a pardoned sinner.* She then repeated to me several verses of Scripture, and some simple hymns she had learned at the Ragged School; and she told me, whilst she lay apparently insensible, her mind was dwelling on them.

One day I asked her if she *felt* she was a sinner, as I feared her taking it only in a general sense; but her answer convinced me of the contrary. "Oh, yes," she said, "and a wicked sinner too." I then said to her, "If you were permitted to choose life or death, which would you prefer?" She replied, "I should rather die." "And why?" I asked. "*Because I know I should be happy.*"

She delighted in hearing the Bible read to her; and when in too much pain to listen, a verse or two repeated slowly, or a little hymn, would comfort her. She

seemed particularly struck with that beautiful one, "There is a fountain filled with blood," &c.

Knowing how ignorantly she had been brought up, and the great distress she was in, I felt anxious to know what her ideas would be of the happiness she anticipated in heaven, expecting her answer to be, "Ease from pain and suffering;" but how often her short but touching answer comes to my mind, when I think of that blessed state! —it was, "*Walking along the paths of righteousness.*"

Her body was racked with pain and suffering, and she was devoid of all external comfort; but a sinful heart was a greater burden, and it was the unsullied holiness of that happy land which filled her soul with such joyful anticipations.

A few hours before her death I visited her again. Her mind was quite gone; but her voice was stronger than I had yet heard it. Her mother had occasion to go to the doctor's; and I said I would stay with the poor sufferer while she was away, and mind the babe if it awoke. The poor young mother had fallen into a stupor, and I took out my Bible (which she was no longer able to listen to), expecting never again to hear her voice in reason; but she turned round and asked for her mother, and said, "*I am going, I am going! I want to see my mother!*" "No, my dear," I said, "you are not going just yet; your mother will be here soon." "Oh, yes," she said, "I feel I am, and I should like to see her first." I said, "Well, dear, do you feel you are going to God?" "Yes," she replied; "I am quite happy." "Then, while you still have life, will you lift up your heart and say, 'O Lord, pardon a poor sinner, for Jesus' sake!' and try to keep your mind fixed on him in your last moments!" She turned her dying eyes to heaven, and said, in a strong and fervent voice, "O God, forgive a poor sinner for Jesus' sake!" I asked her if she knew me. "Yes," she replied; "you are the lady who reads to me, and may God bless you!" She then seemed in some trouble about an untruth she had told previous to her illness, and begged we would tell the person she had attempted to injure how sorry she felt. I was obliged to leave reluctantly, and I parted from her, to meet no more on earth; she died in a few hours afterwards. The person who lodged in the adjoining room told me she fell into a stupor again after I had left; but, after some time, turned round, and lifting up her hands (as I had seen her do), said, "I am coming, I am coming! my Lord has called me. Oh, what a beautiful place!" She then asked for her babe to be put near her; called repeatedly for her husband, and, a few minutes after he entered the room, blessed him, and breathed her last without a struggle.

This is a simple and *true* account of a young woman who went to the Ragged School to laugh and do mischief with other idle girls; but had it not been for the instruction she there received, she would probably scarcely have known that she had an immortal soul, such was the state of degradation and ignorance in which she had been brought up; and I do not think she was ever inside a place of worship. Her mother had been a Roman Catholic, but, as she said herself, "for many years she did not follow any religion."

Our work may be often discouraging; but "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—*Friendly Visitor.*

THE MEETING OF RAGGED SCHOOL DELEGATES.

THE Meeting of Delegates, attended by about 100 Representatives from the London Schools, was held on Wednesday evening, December 17th, in Field Lane Schoolroom. Mr. W. Locke, Hon. Secretary of the Ragged School Union, in the chair.

Mr. Locke called the attention of the Delegates to the subject appointed for consideration—viz.,

"*What Plans have been found most effective for Teaching Scripture in Ragged Schools by Voluntary Teachers.*"

He observed that this was a subject that had never been brought before them, but it was one of considerable importance; for the great object of Ragged Schools was to teach neglected children to read, that they might read the Scriptures, and therefore Scripture teaching was the grand point in the work of Ragged School teaching. It had, however, been found to be a difficult thing to do, for obstacles almost innumerable

had to be encountered at every step—obstacles arising out of the peculiarity of the class with which they had to do. The subject was therefore important, and he should call on Mr. Cuthbertson, who had had much experience in religious teaching, to address the meeting on that question.

Mr. Cuthbertson, who was most warmly greeted, said, he should express his opinion on the subject, by mentioning a few hints which he considered essential, and at the same time more or less practicable. In order to secure effective Scripture teaching, there should be,

I. *Classification.*—It is out of the power of any teacher to conduct Scripture teaching in any class composed of all grades of attainments, of different ages, as well as of the bad behaved and the better conducted. For the good readers will have their patience exhausted whilst the bad readers are spelling and stammering out their portion; the elder youths are annoyed by the precociousness of the younger, and the bad behaviour of the two, three, or even one, diverts the attention of those who might be disposed to be attentive. Adaptation in teaching is the most successful method, but it is impossible for any teacher to adapt his teaching where there is such a dissimilarity of class. The design of the teacher is to make an impression on the minds of his scholars; but if there be a disparagement in the age, acquirement, or behaviour, it is next to impossible for order to be preserved. To adapt teaching it is needful for the teacher to know something of the temper, habits, and capacities of his scholars, before he can adapt his instructions; hence the importance of teachers being regular in their attendance, that they may become acquainted with their class, at the same time the great disadvantage is apparent where there is a constant change of teachers.

II. *Suitable Rooms should be provided.*—It is absolutely needful that suitable rooms be provided for Sunday Schools, but pre-eminently so for Ragged School purposes. In class-rooms lessons may be made more direct and personal. If brick walls cannot be obtained, let wooden partitions or baize screens be provided. Let there be a separate room for the Bible class. A separate room for religious teaching makes a distinction that gives importance to the instruction, and all importance should be given to Scripture teaching. Most of the good done by religious teaching has been effected in the Bible class room.

III. *Private Intercourse.*—If a private room is useful for religious teaching, it is also good for private intercourse. If a boy misbehaves himself, he can be taken aside, and talked to, where the others cannot laugh at him, and exercise the bad influence which is very common by calling out, "*Don't give in,*" or as at the execution the other morning at the Old Bailey, when one from the crowd called out to the man just about to be launched into eternity, "*Die game.*" When the teacher can take an unruly boy aside, he has greater power over him, he can get to know all about him. The teacher should act the minister to the children; he should endeavour to gain the affections of his class, so that the scholars will always be pleased to recognise their teacher, wherever they may meet him, with the usual salutation, "*That's my teacher.*" He also strongly recommended meeting the scholars after school hours for private religious intercourse and prayer, also to converse with them at his own home, or at theirs. The scholars should always see that their teacher is in earnest for their temporal and spiritual welfare, by doing all he can to promote both.

IV. *A Regular System of Lessons.*—Casual lessons may be good in a degree, but the Scriptures as a whole should be taught. The teacher's aim should be to make the scholars of his class Scripture readers. It is painful to know how little many of the scholars attending Ragged Schools know of the Scriptures. A regular system of lessons has several advantages. It gives both teacher and scholars something to do during the week, and both are benefited by the employment. The teacher

knowing the subject of the lesson can be gathering up points of interest from the daily incidents of the week. He would recommend a list of Scripture lessons, like that used by the Sunday School Union, a specimen of which he exhibited, framed and glazed, and sold to scholars for 3½*d*. The great benefit of this list is, that both scholars and teachers can come prepared for the lesson.

V. *Painstaking Teaching.*—The success that has attended religious teaching in our schools, has been in proportion to the painstaking of the teachers. Such teachers generally have all their class present, and in good order. They set the fashion—they come to time—they do not enter the schoolroom with an air of indifference, but thoughtfully, and pray for the Divine aid and blessing—and they recognise their scholars and speak to them in a way that shows they have an interest in them.

VI. *Providing Reading.*—Many of the scholars who come to Ragged Schools, if readers at all, only read pernicious publications. It is needful for each school to have a library of suitable books, and the teacher should guide the scholars to the selection of those best adapted.

In conclusion, Mr. Cuthbertson observed that, *The resources to carry on Ragged School work are in the Bible Classes.* From these, cases of conversion are to be looked for, members of churches, and teachers. And these results, by the blessing of God, have appeared. But *who have done the work?* Pious teachers, the painstaking, devoted, and praying teachers, who have laboured in faith, remembering that whilst it is needful to work, yet unless the blessing of the Holy Spirit accompanies their efforts, they will labour in vain.

The subject was then generally discussed, and much practical information elicited upon this important question.

Correspondence.

GOOD AND CHEAP BREAD FOR REFUGES.

To the Editor of the Ragged School Union Magazine.

Dear Sir,—A cheap, nutritive, and agreeable bread is used in some of the London Refuges. The peculiarity consists in its being in part composed of Indian corn flour. I append the receipt, as its introduction into Reformatories and Refuges throughout the country is most desirable.

Very faithfully yours,

John W. Nutt.

Indian Corn Flour and Wheaten Bread.—Take of Indian corn flour half a stone (7 lbs.), pour upon it four quarts of boiling water, stirring it all the time; let it stand till about as warm as new milk, then mix it with a stone of fine wheaten flour, to which a quarter of a pound of salt has been previously added. Make a depression on the surface of this mixture and pour into it two quarts of yeast, which should be thickened to the consistence of cream with some of the flour; let it stand all night. On the following morning the whole should be well kneaded and allowed to stand for three hours, then divide it into loaves, which are better baked in tins, in which they should stand for half an hour, then bake.

Thirty-two pounds of wholesome, nutritive, and very agreeable bread will be the result. It is of importance that the flour of Indian corn should be procured, as Indian corn meal is that which is commonly met with at the shops, and the coarseness of the husk in the meal might to some persons be prejudicial.

At the time common bread was selling at 9d. the 4 lb. loaf, a loaf of the above, weighing 4 lbs., cost only 5½d.

Papers, Original and Selected.

THE CLAIMS OF THE RAGGED SCHOOL UNION ON THE PROVINCES.

After nearly thirteen years of vigorous and God-honoured labour amongst the destitute classes of the Metropolis, it is painful to find that the Ragged School Union, and a moiety of the affiliated schools, are compelled to hoist flags of distress. It is a consolation, however, to know that this financial depression has not been caused by too lavish expenditure on the part of the Central Society or the local schools. Never were the local institutions more economically conducted than at this time; but yet a large number have been compelled to appeal to the Central Society for *special* aid—in addition to the usual annual grants—in order to liquidate those debts which threatened their very existence.

It is thus seen that the financial crisis of the Ragged School Union ought to excite feelings of gratitude, rather than of depression; seeing that it did not shrink with miserly hand from aiding those who, like their great Chief, concentrated their affections on those whom no one else cared for, even the stray lambs of the fold of God. Had the system of Ragged Schools been less successful, in other words, had there been fewer schools, with stinted or crude operations, then, instead of having expended £4,650 beyond the receipts of a given period, the Ragged School Union would have closed its last three years' crusade against moral evil with a large balance at its bankers. But, had it thus hoarded its funds, not a few schools which depend mainly on the Central Society for their existence would have been compelled to close their doors, and the moral darkness of the locality would have become all the thicker through contrast with the prior light.

If we compare the first Annual Report of the Ragged School Union with that issued last year, we discover that, since its formation, there has been neither retrograde step, nor contented rest in existing machinery. Each year of its history has seen the birth of new and increased energy thrown into old machinery. For example, at the close of the year 1845, there were only 20 Ragged Schools in London, with 2,000 scholars, and that was regarded by the lion-hunters of the Great Metropolis as a wonderful work—as it truly was—but in May, 1856, that number had increased to 150 institutions, including 20,000 day and night scholars, 3,224 of whom are, more or less, industrially trained. *Then*, there were not five Day Schools; nay, as their need was scarcely discerned, no attempt was made, by this means, to prevent rather than to cure moral disease. *Now*, there are 100 Day Schools, with an average attendance of upwards of 14,000 pupils. *Then*, there were no Parents' Meetings, Penny Banks, or Ragged Churches. *Now*, by the introduction of this latter machinery—with nearly 2,000 adults embraced within their sphere of operation—it is seen that the parents are as accessible to Christian sympathy as their strange offspring proved to be. It is thus fully shown that the Ragged School system is not merely aggressive but progressive. But nothing more strikingly shows

the progressive character of this work, than the increase in the machinery during the last three years; for in that brief period no less than 34 Institutions have been opened, most of which are in a prosperous condition. In these buildings alone 61 Day and Night Schools are conducted, with an aggregate attendance of 7,242 scholars, being upwards of one-third of the total number of pupils now daily taught in the Ragged Schools of London.

If we inspect the statistics of the Western Division alone, we shall find that during no similar period in the history of the Ragged School Union, has there been such an advance in its efforts to supply the social and spiritual needs of the destitute classes; for during the last three years, the machinery of the Western District has been increased as follows, namely, 10 Sunday Schools, 8 Day Schools, 11 Night Schools, 10 Parents' Meetings, 16 Penny Banks, and 10 Ragged Churches. Fresh vigour, too, has been put into old machinery; so that, if new machinery had not been introduced, the results of well-disciplined energy would have been equally encouraging.

Is then the great task of evangelising the heathen of London fulfilled? or, by the machinery employed, has the Church of Christ fully complied with the injunction involved in the words of the Holy Spirit, "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" Verily, the work is far from completed; nay, in some parts of London it has scarcely commenced. Spots morally sterile, and black with unveiled vice, still exist. That this is especially the case with the Southern District, one fact will prove; for whilst on the western bank of the Thames there are 163 Day and Night Schools, with 16,815 scholars, on the southern side there are only 52 Day and Night Schools, with 4,278 scholars. As the south of London is peculiarly the region of "gaffs," and of "thieves' colleges," these statistics surely declare, that there is very "much land yet to be possessed." Nothing, indeed, but want of funds precludes the immediate formation of new Day and Night Schools in that district, with the appliances of Industrial Classes and Mothers' Meetings, and the introduction of other machinery equally adapted to supply the social and spiritual needs of the destitute classes.

Whether the liberality of London has been tasked to the utmost may be doubted. If religious institutions languish, luxury increases, and the caterers of frivolous amusements thrive. Scarcely, too, does a week pass by without some person dying whose property is sworn at Doctors' Commons at above £100,000. It is thus shown that the wealth of the Metropolis is not exhausted; and we trust that the response to our special appeal will testify that it was not forgotten that, as given by God, the wealthy are, after all, only stewards of his bounty. But whatever be the result in London, it is obvious, that the Provinces of this great empire have not yet done their duty, as the subscription-lists of the Ragged School Union and of the affiliated schools too clearly testify. If this city has not done all it could to stem that torrent of iniquity which threatens to lay society a wreck before the shrine of sin, it has not altogether ignored the claims of our poorer brethren. For the fact, that £20,000 are subscribed annually to the London Ragged Schools testifies that the propertied classes have *practically* sanctioned the noble axiom, that "property has its duties, as well as its rights."

But, perchance, some country reader will exclaim, "What possible

claim can this Great Babylon, the centre of commerce, intellect, and government, have upon us comparatively obscure Provincials?" Although we think these claims so self-evident as scarcely to need further indication, two or three reasons may be supplied.

For example, the position of London, as the capital, renders it the *representative* of Great Britain abroad. Whether the inference be true or false, it is still the fact, that the manners and customs of London society convey to strangers the type of the English character. Hence according to what it is will England be deemed to be; and in its lights and shadows, foreigners will view the photograph of our common country. Let, then, the "slums" of London be unvisited—its "gaffs" perform their devil's work unmolested—its "thieves' schools" be permitted to prepare juveniles for successful, because undetected, felony—and its flash concerts and low gambling-rooms continue to impart their tone to the intellect of those who are too young and ill-taught to discriminate betwixt right and wrong;—and what a terrible picture will be presented to the world of England's capital—nay, of the very capital of *Protestantism*. Yet these incentives to vice are sown broad-cast in the byways of London, and no successful machinery has been introduced to countervail their influence save that employed in our Ragged Schools. Christian philanthropy, then, says to the Provinces of England, "Help the Ragged School Union in its efforts to raise the moral tone of the poor by teaching that gospel which not only civilises, but saves!"

But there is another reason why the Ragged School Union should not be left to bear the brunt of the tempest unaided. Long years have passed since our Master gave an admirable lesson to the man who attempted to quench the dictates of duty by the mean subterfuge—"Who is my neighbour?" For his inimitable reply has taught us, that he is especially our neighbour, wherever his dwelling-place, who has "fallen among thieves." Now, this is just the position occupied by our scholars—born in "slums," and educated by thieves! The mere fact, that, of 327 scholars rewarded by the Ragged School Union in 1855, no less than 108 were orphans, would serve to show the difficult path they are destined to tread. If then helplessness gives a claim to the mother's love, surely those who are orphans, or the offspring of our criminal classes, have an equal claim on those who know that where sin is, there may be always traced the coming shadow of punishment. Should, then, our country readers take the *hint* supplied by the Divine Teacher, they will reply to the social and spiritual claims of London—by doing exactly as the Samaritan did to the stranger Jew!

But there is still another aspect of the truth, that, as "God hath made of one blood all nations of men," all men are our brethren, whatever be their birth-place and their social or moral *status*. Prior to the outbreak of cholera in 1854, in Hopkins Street, Golden Square, too many, alas! when they were told of the wretched homes, and the still more miserable lives of the tenants of its dens, quietly and unheedingly replied, "Who is my neighbour?" But soon the dire plague broke out in the district, laying old and young prone before its ravages, until it could be affirmed, as it was once declared of Egypt, "there was a great cry, for there was not a house where there was not one dead." Speedily did the virus reach the homes of the wealthy tradesmen of Oxford Street;

yea, in its travels it penetrated into the very palaces of Belgravia; and those who had done nothing to stay the moral leprosy, lay low before the arm of the avenging Nemesis. With a lesson so painfully taught, should we not without delay accept the truth enunciated in Holy Writ, "The members should have the same care one for another, for if one member suffer, all the members suffer with it." At least, of this we may be sure, that, if the moral claims of the outcasts of society be ignored, the contagion of their bad example will speedily spread far and wide, until the sweet, placid hamlet will be desecrated by the pollutions of the capital—and all because men calmly, but unchristianly, folded their arms, and said, "Who is my neighbour?"

But another, and, if possible, a still stronger claim of the Ragged Schools of London on the Provinces is involved in the fact, that a large proportion of the parents, and not a few of the scholars, were born in the country. Not succeeding in their native place, the parents visited the Metropolis in search of work, and failing there, sank to their present level. So that London has not merely to care for its own "roughs" and vagrants, but suffers from the immigration of Provincials, on whose brow sin and care are as legibly inscribed as was the brand-mark of Cain.

The strange fact, that a moiety of London consists of country-born persons was for the first time revealed by the census of 1851. A writer in "The Edinburgh Review" furnishes this estimate of its population:—"London is an *omnium gatherum* from all parts of England, Ireland, and Scotland. There are no less than 110,000 Celts from Ireland; 38,000 Devonshire people; and 34,000 Hampshire people. The 30,000 Scotch in London are a moderate contribution by comparison with the country English." They would seem to be fairly distributed throughout the Great Metropolis, and not to be restricted to any one district, the Irish immigrants excepted, who usually form a colony.

The statistics of the census which represent the country-born as equal in number to those who are natives of London, were strikingly confirmed on a recent inquiry into the birth-places of our scholars and their parents. As a means of arriving at a right conclusion, we tested the scholars *individually* of eight Day Schools; namely, four in the Western and four in the Southern Division. The statistics thus collected present nearly the same result in each district; and leave no doubt that a moiety of our scholars are of provincial origin. The following table includes the result of this investigation:—

LOCALITY OF SCHOOLS.	Scholars Present.	Parents born in the Provinces.
Palmer's Passage, Victoria Street, Westminster	158	62
St. Ann's Lane, Great Peter Street, Westminster	108	51
Gray's Yard, James Street, Oxford Street	112	57
Grotto Passage, High Street, Marylebone	142	78
Cottage Place, Bond Street, Waterloo Road	100	59
Robert Street, New Cut	176	89
Windmill Street, New Cut	162	90
White Street, High Street, Borough	92	53
Total	1,050	539

With fifty per cent. of scholars of provincial origin, surely the Ragged School Union has a claim—ought we not rather to say a *right?*—to

proportionate aid from the country. Its funds, combined with those raised by the affiliated schools, are nearly equal to the social and religious training of our own vagrants and outcasts: but why should London be expected also to educate the dregs of manufacturing towns, and of far-away villages? *Here* they are, however, adding the peculiar vice of their birth-places to the special corruptions of this great city; thereby causing some of the filthy byways of London to reek with sin, like another Sodom. The question thus recurs—Ought these poor victims of neglect to be turned adrift, as by a rigid "law of settlement," whilst London looks alone after its own offscourings?—or, if Christian principles forbid so stern a resolve, ought it to be allowed to compete with these moral evils, while Provincials, amid green fields and balmy air, forget the woes of their own discarded poor? An answer to this question *must* be supplied before long; seeing that about 75,000 souls are added to this overgrown capital every year by birth, a moiety of whose parents were born in the country, to say nothing of the daily increase caused by immigration from the Provinces.

With facts like these, can the Provinces any longer regard the woes of the destitute classes of London unheedingly? Rather we think not; now that irrefragable facts have been adduced to prove that they have contributed so large a per centage of the moral darkness that may be felt. Nor let it be said, "Oh, it is only the Home Counties of Hertford, Essex, and Kent that thus supply a moiety of the scholars to the London Ragged Schools;" for nothing would be more opposed to the facts collected. Many even of the scholars gave their own birth-places as Hampshire, Norfolk, Yorksbire, and Lancashire. And, with 40,000 residents in the Metropolis, whom the census indicated as of Devonshire origin, it was not surprising to find that the far west has contributed its quota to our ragged population. No; every part of Great Britain has contributed to the crime, if it has not aided in this vigorous effort to reform the dens of London.

It remains, then, to ask our provincial friends whether, having thus contributed to the social and moral woe of the Great Metropolis, they are not equally bound to pay their moiety of the expense incurred in training, religiously and industrially, their *own* poor? If this be done —and as all right things ought to be, if it be done at once—the Ragged School Union and the affiliated schools will not be any longer in danger of restricting their labours, solely because they are—strangest of strange facts!—*successful*. Nay, spreading out their roots wider and stronger, many a desert spot will speedily bloom as a garden of the Lord. The Holy Spirit has too amply blessed this branch of Christian effort to forbid any hesitancy in recognising His hand in the origin of the machinery, and in the selection of the agents employed. Already, by the operations of Ragged Schools, He has raised many outcasts "from the dust, and lifted the poor from the dunghill, to set them among princes, and to make them inherit the throne of glory." These are but first-fruits, telling that the shout of the harvest home will yet be heard —they are but as the sound of the silver trumpet, heralding the coming Jubilee! For—by facts which speak as in audible dialect—our Redeemer is declaring of many crime-stained alleys of London, what He once affirmed of more refined but equally licentious Corinth, "I have much people in this city!"

SPECIAL CITY MEETING.

In carrying out the arrangements of the Committee of the Ragged School Union, as indicated in our opening article of this volume, a Special Public Meeting was convened in the London Tavern, on Thursday, the 19th of February, when the Right Hon. the Lord Mayor presided. The fine room was densely crowded, and among the company was noticed the Right Hon. the Earl of Shaftesbury, Alderman Sir R. W. Carden, Kt., Thomas Chambers, Esq., M.P., Common Serjeant; Mr. Alderman Wire, Mr. Alderman Wilson, Mr. Alderman Rose, J. O. Hanson, Esq., George Moore, Esq., R. C. L. Bevan, Esq., John Hunter, Esq., S. W. Silver, Esq., Joseph Payne, Esq., etc. etc.

Mr. William Locke, the Hon. Secretary, read a short report of the progress and condition of the Ragged School Union, which stated that—

On the establishment of this Society, twelve years since, it was estimated that there were at least 30,000 children growing up without that education and training which would enable them to become useful and respectable members of society.

To meet this lamentable state of the London poor, the schools and auxiliary efforts in connection with this Society have been increasing in numbers and efficiency each year, till at the present time the following is the summary of those efforts.

In 150 Ragged School Institutions there are:—

128 Sunday Schools with 16,937 scholars in attendance.

98 Day Schools with 13,057 scholars in attendance.

117 Evening Schools with 8,085 scholars in attendance.

84 Industrial Classes, with 3,224 scholars in attendance.

163 Paid Teachers in Day Schools.

126 Paid Teachers in Week Night Schools.

43 Paid Refuge and Industrial Masters.

2,139 Voluntary Teachers.

There are 16 Refuges where 500 inmates are fed, lodged, clothed, and educated.

Upwards of 500 boys and girls have emigrated to the colonies.

In March last, 366 boys and girls received prizes for having remained in their situations upwards of twelvemonths, with good character.

Ragged Schools are like Missionary Stations in low neighbourhoods, having, in many cases, connected with them Industrial Classes, Clothing Clubs, Penny Banks, Mothers' Meetings, Libraries, Reading Rooms, Places of Worship for the extremely poor, etc., diffusing light, health, and peace, amidst a benighted and far too long neglected population.

The expenditure of these institutions, from various causes, has greatly increased of late. The Committee of the Ragged School Union have, therefore, found it needful to render special aid, which, in the last three years, has caused their expenditure to exceed their income by £4,600. Had not this been done, some of the Schools and Refuges must have been closed, the efficiency of the residue lessened, and the number of scholars considerably reduced.

The Report also stated, that the debts of the Ragged Schools in connection with the Union amounted to upwards of £5,000. To enable the Committee of the parent Society to carry on their work with increasing efficiency, and upon a larger scale, is the object to be attained by the present meeting.

The Lord Mayor then said,—"Ladies and Gentlemen, after the gratifying report you have heard from our secretary, and the list of subscriptions he has read to you, I shall have but little to say except to endeavour to induce you to continue your energies on behalf of this noble institution. I believe, and I venture to state it fearlessly, that there are no institutions likely to bring so much good to society as these Ragged Schools. The question has been frequently asked, what is to become

of our criminal and destitute population? My opinion is, that the question is much more simple than many imagine; for I believe that by establishing ragged schools, and removing the destitute from our streets, you may reduce the criminal population of this country to a large extent. My experience, as a magistrate, tells me every day, that if some better provision were made for the destitute children of London, we should not have half the number of criminals brought before us. But destitution stares them in the face, and they are naturally induced to commit crime to obtain that by which every human being must be sustained, namely, bread. Having lately heard much of the destitute condition of our City, I last night took a view of some of those places which are regarded as refuges for the destitute, who are not inclined to commit crime, and I confess to you—I cannot help stating it—that I was horror-stricken to see the places in which the casual poor of this city are placed. I went to the West London Union, and I found that there was no casual ward connected with it, but the poor destitute creatures, whom we as magistrates send there, although they were hungry, and almost broken down before they arrived, positively received tickets to go a distance of two or three miles. (Shame.) In company with our excellent Recorder, I visited the place in Battle Bridge, and what was our astonishment to find a large stable made for twelve horses, without the least morsel of straw or any comfort whatever for nightly shelter; this was the place where these poor people were sent, and they were relieved with a small portion of bread! Can any one in this enlightened country believe that if the poor are treated in this way, that they must not naturally be induced to commit crime rather than go to such places? I really feel that these Ragged Schools will do much good, because we shall be enabled to ascertain by its agents where our poor are, and by taking charge of them we may prevent those applications to parochial unions, which, in my opinion, drive a great many to destitution. I feel strongly upon this matter. A great deal has been doing of late with respect to the reformatories of this country, and I cannot help thinking that the Ragged Schools and reformatories must go hand in hand. I hope we shall not require so many reformatories as many imagine, because I believe if the Ragged School institutions continue to prosper, we shall be enabled to take charge of those who would otherwise become inmates of reformatories,—preventing their committing crime, and not compelling them to break the laws in order to obtain that assistance from the state which the reformatories give. Therefore, I hope and trust that we shall go on in this great and good work of providing for our destitute population—giving them religious instruction, and doing all in our power to remove them from those haunts of vice and iniquity which abound in this metropolis. I need not enter into any details, as there are many gentlemen present who are more fully conversant with them than I am, especially the noble lord near me (the Earl of Shaftesbury,) who so thoroughly understands this question, and to whom we are much indebted for having, as we may almost say, given birth to such institutions as these. I congratulate the association upon the large assemblage met here this day; and hope and trust we may go on and prosper, and be the means of saving thousands of our fellow-creatures from infamy and vice." (Cheers.)

The EARL OF SHAFTESBURY,—"My Lord Mayor, ladies and gentlemen, it has been assigned to me to move the first resolution, but really anything that could be said upon that resolution would be neither more nor less than an echo of the report that was read to you by my friend Mr. Locke—a report so exceedingly full in all its statements, in its exposition of the principles upon which these institutions are founded, that I think little could be added on that matter; and I should sit down without troubling you with any observations, did I not feel that it would be hardly consistent with the respect due to this meeting, and with the deep anxiety I have upon the question, were I not to make

some short appeal to you in aid of these institutions, which I believe are essentially bound up with the welfare, honour, and religious character of the country in which we live. Now, my lord, I must first thank you for the observations you have been so good as to make upon the state of the casual wards of this metropolis, for I believe nothing can be more productive of vice and misery than they are, and they are more intimately connected than many people are aware with the whole of that ragged class in whose behalf we are met together this day. I trust that the voice of this meeting, and of many other meetings, will go forth and be heard; that some great remedy will be applied to that state of things which I know to be the cause of so much crime and misery; that people will learn that although it is by no means desirable to pamper the paupers of the land, yet there is a mode of giving relief and attending to their wants without exposing them to insults and oppression. (Hear.) Now you know very well, ladies and gentlemen—living as you do in this metropolis, and having often heard these things—the exigency of the case, as well as the remedy that has been applied to it. Our business to-day is not so much to go into the details of the history and working of our institutions, as to show you that the exigency continues to be urgent; to prove to you that the remedies we proposed some years ago have been amply successful and fully efficient, to the extent to which they have been applied: and that they have been applied to the full extent of the means placed at our disposal. From minute care and attention to these subjects, not only from being present (as I frequently have been) at the deliberations of the Committee, but by being conversant with the working of many separate schools, I think I may say, that these establishments have been carried on with the utmost thrift and economy, with the greatest care of the public monies committed to their charge, and in a manner calculated to produce the moral and physical benefit of the children under their tuition. And here let me say one word in explanation of the debt that has been contracted. The report read by Mr. Locke was not sufficiently ample on that point. We have contracted a debt, it is true; but by what means? I think you will see that we have contracted it in the most legitimate manner, and that if we had not contracted it we should have been most culpable, nor could we hardly have stood before you with the boldness with which we present ourselves this day. This is the state of the case. The Union has had for some time a certain amount of capital in the funds, from the interest of which, along with other sources, supplies were given to the various schools. We were frequently urged, as my friends will tell you, not to keep so large a capital in hand, but to disburse it all for the benefit of the schools. We took a wider, and, as it has proved, a much wiser view. We said, 'We must retain a certain amount in our hands to meet any hour of uncommon pressure and difficulty.' That hour of difficulty came upon us. The war-taxes and the rise in the price of provisions consequent upon the war, caused such a stagnation in the flow of money to the various schools, that many of them were deprived of what was absolutely necessary for their sustenance. They appealed to the Union; and had not the Union been possessed of that small fund, which they spent freely and immediately, a large proportion of those schools must have been closed, and thousands of the children turned into the streets. That state of things we did right to avoid by all the means in our power. We spent our money liberally, justly, economically, in the belief that God would move the hearts of the citizens of London (to whom we intended afterwards to appeal) to replace the monies we had expended, and give us more, not only to meet the exigency, but to extend the benefits of these institutions over the length and breadth of this vast metropolis. As we are talking about ragged schools, let me begin, as I have often done, by saying a few words to meet an objection constantly urged against the use of the term "ragged," as an epithet applied to these schools. From long experience I am convinced that the use of

that epithet is of vital importance to the work of our institutions, because it designates the peculiar class for whom these schools are intended. It is a class so peculiar, so unlike anything to be found in other parts of the kingdom, so separate and distinct in itself, having its own habits, manners, and feelings; having, I might almost say, its own natural history, that no ordinary appliances, no common machinery, no agency such as you meet with in daily life, would be at all applicable to it. It must be designated as a peculiar class, requiring especial machinery and agency. Let me observe, that if you wish to get rid of the term 'ragged,' do what you can to get rid of the ragged class; do what you can to improve the working of things in this and other great towns, by education, by using the appliances of the various institutions for promoting the physical and moral welfare of the people, that the ragged class shall become extinct, and the term 'ragged' become inapplicable. The epithet in question has the beneficial effect of preventing the inroad of many into these schools whose parents are able to give them an education at their own expense; for, as the conductors of these schools will tell you, it is not a little difficult, where so many thousands of children come together, to ascertain in every instance the condition of the parents; and we know that where a good education is offered, as it is, in many ragged schools, people will be glad to send their children to them and save the 2*d.* or 3*d.* they could well afford to bestow upon their education. Our object is not to take them from, but to prepare them for promotion to, the superior schools; our object is to take none but those who are really destitute, either by being orphans, or by such neglect and misusage from the parents or guardians that to all intents and purposes they are in a worse condition than if they were without father or mother—(hear, hear). I am convinced the term 'ragged' has been the means of inviting hundreds and thousands of children into your schools, many of whom would not be induced to go into a superior order of schools—national schools and others of various denominations. Many of these ragged, shoeless, dirty, miserable, uncared-for children will fall in with the system of tuition adopted in the Ragged School, because they feel that it is not above their condition. And let me impress upon you that when we use the term 'Ragged Schools,' it is not that it is our object to keep the children ragged as they enter them;—we call them Ragged Schools simply because they are destined to receive the ragged children; but our object is to turn them out clothed, just as it is our object also to receive them in their state of heathenism and turn them out consistent Christians—(cheers). Again, we have been told that, with all our efforts and all our contributions we have not succeeded in ridding London of its multitudes of roving, mendicant children. We never pretended to have done so. Have we ever been able, by means of the funds committed to our care, to cover all London with these various institutions? Have we ever had the whole metropolis under our command? Are there not enormous districts at this moment where children are teeming like ants, in which there is no shadow of a school of this description, but where we know that if we had the means of founding one, numbers would be brought within the sound of the Gospel? We have never pretended that these institutions were anything more than the palliative of a great evil! but we claim merit and acknowledgment for this—that we have acted, while others were deliberating. While others have been debating in high places and in low, in all the various departments of society, what should be the best system of education, who should be the people to conduct it, whether it should be secular or religious; we have taken the bull by the horns, have gone into these miserable localities, invited the children, and done what we could for their physical and moral improvement. We have borne in mind that thousands are coming into life and thousands dying, that thousands are growing up into childhood and into manhood, without a knowledge of the first principles of Christianity. We have gone into these districts and brought

up many of the juvenile portion of the inhabitants in the faith and fear of God. No doubt we have given them an imperfect system of education; but I ask any reasoning man, with the slightest feeling of humanity, whether it is not far better that we should have done what we have, imperfect as it may be, than have left for the last ten years those 20,000 children who have been annually in our schools to wander uncared-for over the vast surface of this metropolis, and plunge headlong into crime if they survived, or rush into an early grave through the miseries to which they would have been exposed? In the paper before me I see various statements of the various schools that we have and of the appliances that attend them. Now you must bear in mind that the whole of this is done upon a voluntary system of education. However great may be the necessity for the education of the mass of the people of this country, I believe that anything like a compulsory system would be altogether repudiated by the people, would be altogether impossible and unattainable—(hear, hear). If that be the case, if it be difficult to carry a system of compulsory education over that part of society which consists of quiet, orderly people, minding their own business, and bringing up their children as well as they can, with an earnest desire to do them good, how much more difficult would it be to extend it over this rough and lawless tribe, ordinarily called the ragged children, who swarm so abundantly in every part of the kingdom, throughout our great towns and densely-populated districts? But I do believe, that if this system of Ragged Schools were extended, if we had the power of planting them in all the denser parts of this metropolis, although many would not be brought within the pale, yet we should produce so great an effect upon the surface of society that it would go very far indeed to solve many of those difficulties in which we are involved, as to reformatories, refuges, the ticket-of-leave system, the disposal of criminals, transportation, penal servitude, and other matters which we have discussed for many years and yet do not seem to be nearer the end than when we commenced. We, all who have taken part in conducting Ragged Schools, have a right to claim from every reflecting man the admission of this. We can show a certain amount of positive results, and we have a right to demand from all who will compare the state of things fifteen years back with the present, the admission that the results of the operation of this system have been most extensive and beneficial. I ask, what would have been the condition of the metropolis now if, some fourteen or fifteen years ago, it had not pleased God to put it into the minds of some excellent men to go into the lanes and alleys, to dive into those deep receptacles of vice and misery, to drag to light the wretched children, and instruct them in the faith and fear of God? What would have been the state of London if these boys had been so completely neglected as they were before? My belief is, it would have been such that no body of police or a standing army, could keep society in subordination—(hear, hear); because you must bear in mind, the benefits arising from the Ragged School system are far wider than those conferred upon the comparatively few who are educated there. It is something that about 150,000 children have passed through these schools, something for which we ought to be deeply grateful; but let me tell you—and I say it without fear of contradiction, I have made it the subject of minute inquiry, I have heard, seen, and felt it by going among the mass of the people themselves—that the influence of the Ragged School system upon the great mass of the population of London has been most beneficial. It has soothed many an angry spirit, it has encouraged many a sinking heart, and it has shown to the working people that there are persons of property, standing, and influence, and persons of principle, though of neither station nor influence—good, honest men and women, having the fear of God and the love of the human race in their hearts, who care for the human species and the great mass of the people of London. They have felt that there was an acknowledgment of their rights, a respect paid to their wants

and feelings, and although they themselves may not be individually deriving benefit, they have acknowledged the homage paid to their class, and been filled with contentment and gratitude. The remedy we have proposed and applied to the great evil of juvenile destitution and crime has been most signally beneficial. Is it nothing when you see at the corners of the streets those shoe-black brigades, and remember that the children composing them have been plucked from among the most miserable and degraded places, out of the mire and the gutter; that they are now earning an honest livelihood; that they have received a decent education, and been selected for good conduct; that they are under the charge of the admirable men, friends of us all, who have placed themselves at the head of this movement; that these young fellows, plucked from the depths of vice and misery, give a signal proof of the honesty and true dealing of their conduct, by the very large sums they realise annually? When you are told that in one year that brigade of shoe-blacks has realised £2,600 by their simple calling, I think you will agree that it is a proof that these little boys have brought home to their employers the uttermost farthing. Again, let me say, it is something that we have been enabled to send out in emigration nearly 600 of the boys and girls of this Metropolis. Almost all that had gone out—and a very close correspondence with them has been kept up in many instances—almost all, so far as we know, are acting in conformity with the education they have received, and are doing everything that can delight the hearts of those who have instructed them, and, I hope, the hearts of those who have contributed by their means to that instruction. Is it nothing that we have for the last two or three years held annual meetings, at which we give some 400 rewards and certificates to those who have continued in the particular situation to which they were appointed, for twelve months, and brought certificates of character? Recollect from what classes these children have been drawn; recollect that these children of whom we now speak, and who, I am certain, would delight your hearts if you saw them personally, were once amongst the most miserable; that they were companions and complete resemblances of those wretched, naked, dirty, shivering little boys you still see about the streets. What we have proved of 2,000 or 3,000 children, depend upon it, might be proved of 200,000 or 300,000; the principle is the same, the application equally forcible. We hope that you will contribute to aid us in the great work we have undertaken. Large and extensive as the field may be, stubborn as the soil may appear, I have no doubt that all is still within our reach. That it will continue within our reach for the next ten years hence is more than one can venture to predict. That it is, at the present moment, within our reach I have not the shadow of a doubt, and I do not think there is a single person connected with the working of these Ragged Schools, connected with the various bodies of men who plunge into these recesses of human suffering and see the state of things as it is, who, notwithstanding all the discouragement, all that is dark, dreary, and terrible, will not concur with me when I say that, give us but the means, the grace of God is still at hand, and we shall ultimately accomplish the great work. (Applause.) There is one matter well worthy of your attention, because it shows the admirable working of these institutions, and one which was not touched upon in the Report. The greatest difficulty you have in teaching this wild and roving class is, to give them notions of property, and notions of thrift and economy. It is a positive fact, strange as it may appear to persons in easy circumstances, who have been brought up with just notions from their earliest days, that there are thousands of these children who have no notion whatever of mine and thine. I know it from personal examination of many, and I had a letter from the chaplain of a gaol in the north, in consequence of some observations I had made at a public meeting, giving me instance upon instance, from his own knowledge, that the children had no notion whatever of property. They had a

very vigorous notion of this—that there were certain things interdicted by the policeman; but they considered property was only that upon which the policeman—the man in the blue coat—put his interdict; and that it was for them to get as much as they could without the privity and concurrence of that gentleman (laughter); and I believe that many of these children have been so brought up that they look upon property as a great substance, from which they must get what they can, believing that the cleverest will be the most successful. Then you must give them a notion of management and thrift; this would produce a most beneficial result, because all who are conversant with the working classes must know that they are the most improvident people in the whole world. Observe, in 60 schools last year they established penny banks, and persuaded the children to contribute the pence at various times; because these ragged children do earn money in the odd ends of time, and in larger sums than you could imagine; but they spend it at what is called, generally speaking, the "tommy-shops," in sugar-plums, in all sorts of trifles, in that which ruins the health, and gives them no notion of economy or management. You will see at once the beneficial results of inducing such habits among the children when I tell you that in one year the amount deposited by them in the penny banks in 60 schools was no less than £2,300. (Cheers.) Collected from the pence of these ragged children, the sum is large; but the discipline they must have undergone to bring themselves to make those savings, and entrust those pennies to the care of the teachers, is worth the money five hundred times over; and I think you will say that fact alone reflects the greatest credit upon the teachers and conductors of these schools, and proves them to be what I ever will assert them to be—the most valuable and meritorious race of people I have known in the whole course of my life. (Applause.) These Ragged Schools have produced a great beneficial effect upon society; they have produced a beneficial effect upon the mass of the working class, and upon the members of Committee, upon the voluntary teachers and conductors, and all who have taken a share in this great and holy work. This system will some day, depend upon it, be found to have produced greater and more lasting effects upon the moral character of this kingdom than almost any previous effort made by the religious and humane public of Great Britain and Ireland. But the exigency continues the same as ever. True it is, that we have prevented the growth of the evil to those proportions which it might otherwise have attained; but there are still thousands of children in this metropolis for whom no one seems to care, and for whom no efforts can be made unless it shall please you and meetings such as these to strengthen the hands of the conductors of these institutions. Now, let me say, that this is a state of things that cannot be, according to the ordinary phrase of the present day, ignored. It is a state of things that exists now, and must go on to be worse and worse, unless something be done to restrain it. You cannot shut your eyes to it. Numbers are being born, numbers are growing up into manhood, numbers will be added to the seed-plot of juvenile mendicancy, from which is drawn the great mass of the adult criminals of this country. It is a curious fact, that almost all those who enter into a course of crime enter it between the ages of eight and fifteen or sixteen. I made a curious investigation, in which I was assisted by the city missionaries and many others; and ascertained this remarkable fact—that of all the male adult criminals, not two in a hundred had entered upon a course of crime, having led an honest life up to the age of twenty. Consider what an inducement that is, and more than an inducement, for us to do everything in our power to arrest juvenile delinquency, and prevent children from growing up and passing those periods in crime, which, if passed under good educational management, would save them altogether from such excesses. And you must bear in mind that this Ragged School system

is in fact the only preventive system in this country. It is essentially and truly a preventive system, being directed immediately to the class which furnishes the whole mass of juvenile mendicancy and criminality, which furnishes the whole mass of the adult criminals that are the reproach and terror of the kingdom. We *must* handle this question; one of the two things must be the result: either you must train these children as Christians, or leave them to rove about like savages. If you train them up as Christians, you know what will be the result to the country; if the other alternative, I ask you what will be your future condition, but I ask you still more, what will be the condition of posterity? I feel I am addressing a portion of the vastest body of wealthy men that the world ever saw, the affluent citizens of a metropolis that in itself far exceeds the aggregate of all the great cities in ancient and modern times, not only for wealth but for power of action, and for every means that can conduce to the happiness and elevation of man. Now I ask whether, if I were to come into this city and propound to them a grand speculation, and prove it to be lucrative, I should not raise before I quitted the city full twenty millions of the coin of the realm; and I say, without any figure of rhetoric, that I cannot conceive a speculation more conducive to the honour, security, and future enjoyment of this kingdom than that which shall tend to raise so many from the mire, and advance the physical and moral happiness of the whole working population. Depend upon it, great as may be the returns from California and the gold-fields of Australia, there is nothing for dignity, nothing for safety, nothing for security and pleasure that is at all equal to a moral population. I do not think, notwithstanding appearances at the present time, that we have, or can have, too many people. There may be moments of non-employment and moments of difficulty; we may have too many idle, drunken, or improvident people—too many who, during a period of prosperity, will spend everything they receive, however large the earnings; but of provident, manly, well-trained, honest citizens, we not only cannot have too many—we have not enough. (Hear, hear.) Times may come, as there have already, when a sufficiency of hands will be wanting for the civil, social, military and industrial purposes of this country. We cannot I say, have too many such men; if they stay at home they are the strength of the country, and if they go abroad in emigration to Her Majesty's colonies, there, by their bearing and industry, they reflect back profit and honour upon us, and create a demand for goods manufactured here. Depend upon it, this is that to which we must look. It is only by taking these children early in life that you will make them prudent and careful; that you will, above all things, teach them to abstain from that which is the greatest bane, the unqualified curse of the working people—the bottle, and habits of intoxication. Only bring our people to habits, not of total abstinence, but to habits of moderation and sobriety, and from their energy, strength, capacity, the amount of wages they will earn, they will prove the happiest, the most manly, the freest people on the face of the earth. But to cut the matter short—to take charge of these children, to rescue them from their vice and misery, to do what you can to raise their condition, to set them, if you will, among the princes of the earth—it is the will of God, the precept of our Lord, the spirit of the gospel. Act only in conformity with that will, and depend upon it you will soon find that the price of virtuous men and virtuous women is "far above rubies," and that the strength of the Queen of these realms lies, by the blessing of God, in the morals and the multitude of her people (Applause.) The resolution I propose is this—

"That the statement now read by the hon. secretary of the Ragged School Union, deserves the serious attention, and ought to awaken the sympathy of every true Christian, as well as of every genuine philanthropist; and this meeting considers that this Society has strong claims on the

benevolence and liberality of the citizens of London, inasmuch as it tends to diminish crime by checking it in the bud, and labours to promote the happiness and well-being of thousands of poor outcast and neglected children of this vast metropolis.

Mr. LABOUCHERE, in seconding the resolution, congratulated the Ragged School Union upon the progress it had made since its first meeting in Exeter Hall, in which he had the privilege of taking part. The success that had attended the operations of the Society, had been partly the cause of its want of funds, because it so happened that the localities where the schools were instituted were just the places where they were most required, but where it was some difficult to obtain funds for their support. He trusted that the public would liberally respond to the appeal which had been made for the removal of the debt to which allusion had been made. He said he could not pass a shoeblack in the streets without feeling thankful to God that an institution had sprung up which had been the means of raising so many of that class from their state of misery and vice, and making them good and useful members of society. He was very thankful to find that not only did the boys and girls who had emigrated to Canada under the auspices of the Society, reflect credit upon those who sent them out; but there had not been a single act of dishonesty committed by any one of them, as far as could be ascertained.

THOMAS CHAMBERS, Esq. M.P. (the Common Serjeant) supported the resolution. He said that if ever in the history of Christian philanthropy in this country there was a plain, practical remedy for an evident and acknowledged mischief, it was that of the Ragged Schools. It could not be denied that there was an ugly evil in the metropolis, that there were 70,000 or 80,000 children born in it every year of whom it might be predicted that a very melancholy proportion would be left uncared-for, to become a cost and a curse to the population; and if it were possible to prophecy with certainty the history of thousands of these children for the next twenty years, the Ragged School Union would find in such a prediction an ample justification for its existence, and an overwhelming claim for support to which no language can do adequate justice. These children, instead of growing up a curse to the country, might be made a blessing to the community. There was no time to discuss philosophical and metaphysical theories, and educational systems; the metropolis could not wait for the result of such debates; and without attempting anything of the kind, practical and philanthropic men had come forward with what had turned out from experience to be an effectual remedy for the mischief. And how were they to be hindered? By the very success. They stopped not for want of scholars or teachers, or for want of encouragement in the results of the education; but they were stopped simply for the want of that which London, he hoped, was prepared and ready to give—funds for the undertaking. He trusted that the institution would soon be relieved from the embarrassment under which it had at present suffered, and that the citizens of London would make a speedy and liberal response to the appeal which had been made.

The resolution passed unanimously.

R. C. L. BEVAN, Esq., moved the next Resolution.

"That subscription lists be opened to support and promote the objects of this Society, and to continue the grants already voted to so many needy schools in poor localities; and that, in addition to the appeal, deputations be recommended to wait on the principal merchants and bankers of the city to solicit their pecuniary assistance."

He said he hoped the deputation (whose office would be no sinecure), would be kindly received in the city, and that the merchants and others who would be waited upon, would be much obliged to them for the trouble in going round to receive subscriptions.

Ald. Sir R. W. CARDEN, in seconding the resolution, said it was eight years since the Ragged School Union solicited contributions in the city; but he hoped so

long a period would not again be allowed to elapse before another such appeal was made.

The Resolution was unanimously adopted.

Mr. Alderman WIRE proposed a vote of thanks to the Lord Mayor, and adverted to the beneficial effects of Ragged Schools, especially in preventing crime, and future expenses to the country.

The motion was seconded by GEORGE MOORE, Esq., and unanimously carried.

The LORD MAYOR in acknowledging the compliment, said that the present must be looked upon as a great financial movement in connection with Ragged Schools; and as they were about to be relieved of a great portion of the income tax, he thought they might well tax themselves a penny in the pound, which would no doubt produce an ample fund to supply the present exigencies of the institution.

The Rev. W. F. COX suggested that an appeal be made to his clerical brethren for their assistance, having little doubt that their appeal would meet with a hearty response.

The Rev. W. TYLER concluded the proceedings by offering prayer, and pronouncing the benediction.

A Second Special Public Meeting in behalf of the Ragged School Union was held in Willis's Rooms, King Street, St. James's, on Tuesday, Feb. 24, when the Right Hon. the Earl of Shaftesbury presided, and the claims of the Society were advocated by the Hon. Arthur Kinnaird, Rev. E. Garbett, M.A., Rev. C. J. Goodhart, M.A., Rev. Dr. Archer, Rev. H. W. Bagnall, and other gentlemen.

DEATH OF MRS. ROGERS (LATE MISS STADDEN.)

IT is now our painful duty to record the death of one of our most devoted co-workers in the Ragged School cause, viz. Mrs. Rogers, who for several years filled most efficiently the offices of Secretary and Superintendent of the North Street Schools, Bethnal Green. Death has put a period to her useful labours, at the early age of 31 years. Her career, though short, was one of unusual activity, remarkable success, and fraught with incidents worthy remembrance and imitation. We regret that so little has been furnished by surviving friends from which we had hoped to have given fuller details, but her life portrayed her character, and from that as we knew it present the following sketch:—

She was born at Weymouth, and by a chain of incidents, which now clearly indicate Providential leadings, she was led to take up her abode in London, and in the very spot in which, as long as health permitted, she was wont to labour. She was brought to a saving acquaintance with God's truth under the ministrations of a clergyman. Became a decided character, and remarkable for her *self-denial—compassion for the poor, the ignorant, and the depraved—incessant activity—daily study of the Scriptures—faith—earnestness in prayer—punctuality—perseverance—patience—and hopefulness.* In proof of her love to the Saviour, whom she had found very precious to her own soul, she sought to bring to his feet those amongst whom she lived, that they might obtain like blessings. Being grieved at the ignorance that prevailed amongst the children of the poor whom she visited in the neighbourhood north of the Mile End turnpike, she, assisted by one or two friends, opened a school, which she superintended, and in which she taught. This not being adequate to the wants of the locality, she took a room in Trafalgar Place, paying the rent herself out of her own scanty earnings; and this being too small, she took a small house in Cumberland Place, and another in Pleasant Place, and finding the expenses too heavy, sought and obtained assistance from the Ragged School Union, Her exertions were signally blessed, and support being afforded from a variety of sources, these smaller efforts were concentrated, and now the two noble school-rooms erected under the railway are capable of accommodating from 400 to 600 children, in addition to Thomas Place, which will accommodate 200 more.

The results attending the operations of the schools she was the instrument of establishing, and in the operations of which her whole soul was employed, have been somewhat extraordinary. No fewer than 23 young men and women—once depraved and neglected children of the courts—have for several years past been consistent members of Christian churches, and, by honourable industry, are now maintaining themselves in moderately respectable circumstances. To these may be added about 18 more who have been outwardly reformed, and are now filling useful situations as servants, thus making a total of about 40 young people who have been rescued from wretchedness and vice by her direct efforts. The work is still going on, and now there is a Sabbath Day School of 134 children; a Sabbath Day Ragged School of about 100; a Daily Juvenile Ragged School of 100; a Daily Infant Ragged School of 185; a Sabbath Evening Ragged School of 130; a Week Evening Ragged School of 65; a Clothing Fund; a Penny Bank; a Mothers' Meeting; a Maternity Society; a Poor Relief Fund; a Youths' Benevolent Society; a Lending Library; and a Sabbath Service for parents and children. Thus upwards of 600 poor children are receiving a useful education, and are being trained in the observance of religious duties, and to habits of industry and economy, which, by the grace and blessing of God, are calculated to make them useful members of society and consistent members of the Church of Christ.

These useful and important operations we, however, regret to hear are in danger of being considerably curtailed. A debt of £120 has to be met, by a Committee recently formed, who are most anxious not only to clear off the claims, but to carry on with efficiency a work which has been established, and, in a great measure, carried on by one whom God, in his good providence, raised up, and has now seen fit to call away when, humanly speaking, she seemed most wanting. We regard her removal as a loud call from God to others, to whom he has given the talent needful, to enter into those labours from which she now rests. Of her it may be said, "*she hath done what she could*," and to those of God's people who yet remain the event says, "*Go thou and do likewise.*"

THE RAGGED SCHOOL SHOE-BLACK SOCIETIES.

On Thursday evening, February 12th, the annual meeting of the three Shoe-Black Societies was held in St. Martin's Hall, Long Acre. The lads were well supplied with tea, cake, and bread and butter, of which they partook with hearty good will. The colours of the three Brigades, Red, Blue, and Yellow, formed a pleasing scene. There were 146 boys present, all in bright new uniforms. The Hall was tastefully decorated with flags and banners, and variegated lamps, each Brigade also having their own banner. On and adjacent to the platform was a numerous gathering of nobility and gentry. The meeting was presided over by the Earl of Shaftesbury.

The boys having finished their repast, thanks were returned by the Rev. W. Cadman, and a hymn was sung; after which his lordship addressed the boys, giving them much wise counsel and Christian advice. Addressing the company present he said, It was quite unnecessary for him to congratulate them on the scene before them, and quite unnecessary for him to call upon them to give thanks to Almighty God for having stirred up persons to engage in such a work. When they thought of the state of wretchedness in which many of those before them might have been plunged, and contrast that with their present circumstances, and the moral and religious training they receive, they must consider the work as one of the greatest discoveries of the age in which we live. Then addressing the boys, he thanked them for the entertainment and treat to which they had invited him; for he must consider them as the hosts and the company present as the guests. Their conduct testified the progress that had been made. He would impress upon them all their individual

responsibility. How much depends upon them individually, both as regards their duty to God and to their fellow men. They must have, wherever they go, a sense of the presence of God; and the result of this will be, carefulness in conduct, in manners, in language, in civility and activity. He warned them to be careful of the accounts they rendered of the monies they received, and said he believed from the sums that had been paid in by them they had acted with honesty, and rendered a faithful account of every penny they received; he expressed a hope that they would continue to act as they had done, at the same time they must bear in mind that they are not always to be Shoe-Blacks. Having earned a good character in their present position they might go on advancing, and he would be glad to see them rising to the highest positions in society. But they were also to remember that upon their conduct depended, not only their own advancement, but the welfare of thousands of other lads not so favourably situated as themselves, for by their good conduct friends would be encouraged to come forward and benefit others; whilst, by a contrary behaviour, kind people would be deterred from doing good. They must not suppose because their position was a humble one they could exert no influence for the good of others; they had an influence, an influence that might be exerted for the benefit of others as well as themselves. There was no individual, however obscure and humble his position, but had some talent, it might be but one; but they must remember it was not only those servants to whom their Lord entrusted the ten and the five talents that were required to give in their account; he also that had received but one was likewise called to account for the use he made of that one; and because it was hid in a napkin instead of being used for His glory he was reproved. You, perhaps, may have but *one* talent; take care that you improve that one for your own good and the good of others.

Mr. MacGregor briefly recited the history of the Society, tracing its origin to the Great Exhibition of 1851, and to the necessity that existed for setting on foot some ready and simple employment for destitute boys attending the Ragged Schools. The Society has since grown into three divisions: the Red for the Central or Northern parts of the Metropolis, the Blue for the East, and the Yellow for the South. He referred to the novel character and organization of this Society, the like of which had never existed in any other country, and to the system of rewards which had so good an influence. The first boy in each class, who by attention to business had earned the most, received a medal, and he liked to see the boys wearing their medals like the brave Crimean soldiers, for they had won them in somewhat the same manner, for after a "good brush with the enemy," and "many a rub," and "by force of arms," they had in the last year brought out of the streets of London £2,579 of hard sterling gold. He would remark that Red, Blue, and Yellow are the primary colours in nature, the chief colours in the rainbow. But the rainbow is not produced without rain and sun, so these three Brigades must have the rain and the sunshine; mud under foot and fair weather overhead; and as the rainbow rests on the earth and reaches up to heaven the sign of the covenant of God with man, so these three Societies may be the means of raising many a poor boy from sorrow and sin below, to the presence of God and fulness of joy above.

Four boys of the Red Brigade were then introduced by Mr. Fowler, who stated the earnings of the Red Brigade during the last ten months (the financial year commencing in April), to have been £1,445 5*s*. The average number of boys employed had been 54. They had 62 at present at work, and 65 were at the treat that evening. The average earnings per week were £32. Some weeks the earnings had amounted to £45. 12*s*. per week was the average of each boy's earnings; of this he would have 6*s*. to take home to his parents, 3*s*. to put into the Savings' Bank for his benefit, and 3*s*. would go towards the expenses of the Society. The wages paid to boys during the ten months amounted to £710; paid into the Savings' Bank £372; paid to

the Society £363, making together the sum of £1,445, representing 346,800 pairs cleaned.

The first boy introduced was J—— S——, from Feather's Court School. He had been one year and nine months in the Society, and had in the bank £10 13*s*. Next S—— K——, of Feather's Court School also, had been one year and four months, and had in the bank £7 13*s*. 10*d*. J—— R——, of Clare Market School, three months. G—— S——, of the same school, 1 year and nine months, had £5 11*s*. 8*d*. in the bank. Mr. Fowler mentioned the case of a boy who was anxious to be apprenticed to a carpenter, who had been two years and five months in the Society, and who had £12 14*s*. 9*d*. in his bank. He also gave an account of the boys who had been rewarded on previous occasions, stating that the boy who received the medal from Mr. Payne in November last, was now page to the Hon. Mrs. Crichton. He read some interesting letters from, and relating to, boys who had left the Society, and were now in respectable situations. The following is one of these letters—

"H. M. S. Castor, Simons Bay, Cape of Good Hope,
"June 16th, 1856.

"My Dear Friend,—I received your letter this morning, but I was very sorry to hear of Mr. Barker being so bad, and Mr. Farrington having such sad troubles, but I hope the Lord will comfort him for his loss. When you see Mr. Barker, please to tell him, as I don't know his address, that a boy by the name of Scott, that left the school with me, has been swept overboard coming up from Mozambique, all means were tried to save him but of no avail; he was in a man-of-war steamer called the Dart, and as they lay at a place called Quillimain, on the south coast, they lost the master and lieutenant of marines, four seamen, and a black boy, by a boat upsetting; three men swam ashore, and as the boat turned bottom upwards four men got on to it and were saved, after being eighteen hours in the water. Last night the Devastation, man-of-war steamer, run ashore here, and had to throw her great guns overboard before they could get her off. Last month we took 315 soldiers of the 73rd regiment from Cape Town, and landed them at Algoa Bay, to go to the Caffre war; and the Penelope took the 6th regiment from the Isle of France, and landed them at Algoa Bay for the Caffre war. We call it winter here now, and we have quite as fine weather as your English summer, only a little more rain In the next letter I shall be able to let you know a little more. I am very glad to hear the Society is getting on so well, as I hope all them that are in it.

"I remain, your ever obedient servant,
"Michael Shannon.

"God bless you all; give my kind love and respects to Mr. Snape and Mr. Ware, hoping they are quite health, as I am at present thank God."

The Blue Brigade was represented by Dr. Tripe, who stated the earnings of the boys, 44 in number, had been for the year £616. In this division not only is employment afforded, but a Refuge is provided, wherein destitute boys employed by the Society are lodged and fed. Since its establishment 174 boys had left the Society who would not bear with the discipline of the Institution. They could number 120 boys reclaimed, 51 have found means to maintain themselves. The average earnings of the lads in this Society had been 7*s*. per week.

The boys of the Yellow Brigade were introduced by Mr. Snape. The amount earned by them in the first year was £316. This year their earnings amounted to £531. The two boys introduced were C—— D——, from Robert Street School, and M—— C——, from Webber Row School.

Counsellor Payne next addressed the boys in his usual happy and impressive manner, and concluded his speech with his "941st tail-piece," which will be found in "Our Children's Magazine," for this month, and which can be had at 1, Exeter Hall.

Mr. Ware then stated that he thought many more schools throughout London would probably avail themselves of the employment afforded by these Societies if they knew of the willingness on the part of the managers to receive boys

when properly recommended. He arrived at this conclusion from the fact that the boys employed by the Red Society came from but few schools; those of Clare Market, Huntsworth Mews, and Field Lane, having sent the most.

A vote of thanks was moved by Sir R. W. Carden, and seconded by the Hon. A. Kinnaird, which being briefly responded to by the noble Earl, the National Anthem was sung, and the Meeting separated shortly after nine o'clock.

The Children's Gallery.

HOW TO MAKE A LIFE VALUABLE.

THE following is the substance of an address delivered by the Superintendent of the Belvedere Crescent Refuge to the inmates of that institution on last New Year's Eve, and as the principles of actions, there so clearly and earnestly enunciated, are as equally adapted to young persons of more favoured circumstances, we place it on our pages, sincerely hoping that our juvenile friends will give it that careful reading it so justly deserves,

THE ADDRESS.

"There are times when anything said or done is better and longer remembered than at others. I think the last night of the year is one of those times. You will not soon forget to-night. The presents you have just received will be carried away with you when you go from here. I dare say you will keep them for years, perhaps your whole life. Perhaps some new years, even years and years hence, those presents will be brought out and shown to your children. The sight of them will help you to remember what I am going to say to you. I am more earnest and more careful in what I am now saying to you, because this is the last new year's eve we shall spend together. Even if I should be alive another year, and standing where I am now, I shall be looking into other faces and speaking to other ears. Most of you will be gone from us, and fighting your way in the world; some of you will, perhaps, be thousands of miles away. Any how, try and get hold of this, and let it have its effect on you. We, as we are now, will never meet again on another new year's eve. To most of you this is my last new year's address, and this is our last new year's meeting. I said, just now, most of you will be out in life soon. Do you know what is meant by those four letters L-I-F-E? When we say of a person, 'What sort of a life does he lead?' we mean, what are his actions? That is one meaning. We use the word in another sense when we speak of a person being alive, not dead. Now you don't want me to tell you that you are alive. You feel it. But do you feel this—do you feel that you can't stop living? No, not even by going into the grave. You must live on and on. You may catch a fatal disease. You may drown yourself. You may so injure your body that it will not hold life. Still you must live. You may destroy that which holds your life, still you must live. Do you wonder at this? So do I. I can't make you understand it. I don't understand it myself. I believe it. There are thousands of reasons why I should; and a glorious thing it is to believe. Then, as you must live, whether you like it or not, it is worth while paying some attention to the way you will live. As far as the grave your way of life is in your own hands. There is nothing that I know of that will force you against your will to be either good or bad. If you like to waste your life and make yourself a nuisance, you can; and there is nothing to hinder you living a useful life and dying beloved. Now, then, what are you prepared to do for the world? It is all very well for you to talk of getting a living, but what are you ready to give in return for your living? Listen to this. Before you ask the world to keep you, you must show it that you are worth being kept. Living must not be your first thought. 'Take no thought for your life what you shall eat.' I am not afraid to say those words. I don't want to smooth them over, either for you or for myself. I want you to take them as they stand, and put upon them the plainest meaning. If you go out into the world to try how much you can get out of it, and how little you can give in return, be sure it will be down on you some day in a way you won't like. If you let the world see that you are of use to it, you need not fear for your life. Show that your life is of value, and you will find plenty to take care of it. Don't measure out your services as if you

were afraid of giving too much. Let it only be known that you have a clear head, a honest heart, and ready hands—that you are willing to do your best to make the world better, and you need not fear for a chance. The world will judge you by the use you are to it. This is all you ought to ask, and it is all I should ask for you. Never mind a knock or two. If when you are knocked you only send out the ring of the true metal, the world will be pleased to hear the sound. Don't try how much you can get out of the world, but how much you can give to it. My boys, I do not want to frighten you; I do not want you to think you are going out into a hard-hearted wilderness of a place not worth living in. Don't think the world was made only to dig graves out of. It really is not a bit like a wilderness, and I should be sorry if you thought so. Don't be out of heart at the muddles you will come across sometimes, nor yet think that any other days were better than these. Perhaps the finest thing would be to live when there are no muddles, but certainly the next best thing is to live when there are plenty, and to have a hand in clearing them away. You will see many things you will not be able to understand. You may think some are too rich, while others are too poor. That some die when it seems as if they ought to live. Do not worry yourselves about this. Do not be hasty to judge, and, above all, don't say any of these things are wrong. If you could see the other side of the grave as well as this, and if you were above all, and could see everything at once, you would be better able to judge. It is enough for you to understand yourself and your own duty. I am not saying it is not painful to stand over the grave of father, mother, and friend. I do not say we should not grieve when, for the last time, we look on those we love. It is right to grieve, but grief must not tie our hands. The death of some should make us more busy for those who live. What if we ourselves die to-morrow, shall that hinder us from working to-day? It is no use saying, 'I will not work to-day because I may die to-morrow.' What have we to do with the time of our death? That is not our business. Our business is the work of to-day. Do what is right, day by day, never mind to-morrow. Right to-day, right for ever. Now it is time I left off. A new year is before you, may it be the beginning of a new life. Fatherless and motherless though you be, you are not alone, you are not helpless. Around you are the signs of the season reminding us of the birth of Christ. Let this comfort and encourage you. He came to bring comfort and joy to such as you. But for Him the world would be a wilderness indeed. In Him alone is your strength. If you have no more than your own strength, you might fear to encounter the difficulties and trials of life; but with such help as His you may do anything. 'The world is His, and He made it.' In all trouble think of this, and never despair. He, your friend, your helper, is above all. 'In His hand are all places of the earth; the strength of the hills is His also.'

Poetry.

RAGGED SCHOOL TEACHER'S SOLACE.

BY THE REV. W. P. BALFERN.

"In all their afflictions He was afflicted."

DEAR Teacher, as you wend your way
To some neglected spot,
To seek the outcast child of want,
To mitigate his lot.

Oft led to think by what you see,
Your labours are not bless'd;
Remember Jesu's loving words,
To spirits thus depress'd.

The precious seed which now you sow,
And water with your tears;
I promise you shall not be lost,
Behold the blade appears!

Yon ragged urchin, mark him well,
Your words have reached his heart;
And through your teaching he has learnt,
To choose the "better part."

A jewel thou hast found for me,
Dear Teacher, be not sad;
For I have own'd and bless'd your toil,
"Now let your heart be glad."

Cheer up dear friend, for thus Christ speaks,
To all who seek His fame;
He will not spurn your humble plea,
Nor put your hope to shame.

Behold He lingers round your path,
And marks your anxious toil;
Your tearful eye, your heavy heart,
The hard and barren soil.

In days gone by your path He trod,
The sons of woe to heal;
And now His heart, though throned above,
Is touch'd by all you feel.

Then labour on beneath His eye,
Behold His smiling face;
For all your labour, toil, and care,
He'll give sufficient grace.

And when at last, before His face,
In shining robes you stand;
A glorious throng He'll show to you,
Drawn from your ragged band.

Papers, Original and Selected.

OUR DUTY TO OUR OWN POPULATION.

A QUESTION often introduced into debating societies and discussion classes, is, "Will England, like Greece, Rome, and other nations of antiquity, ultimately decline and fall?" Without entering into the merits of such a question, it may be remarked, that England has one preservative element which the nations of antiquity were destitute of—that of Christianity. Never before has any nation been so largely imbued with the spirit of the Bible, or with the principles of Christianity. Every Sabbath, from hundreds of churches and chapels throughout the land, the gospel of Christ is proclaimed, and the invitations of mercy are given. At almost every house, and by every wayside, innumerable tracts are distributed. On very large numbers of our countrymen in every grade of society, religion has a strong, firm hold. It is their guide through all the perplexities of the life that now is, and lights up by the hope of immortality the life that is to come. In its indirecter influences also, Christianity is making rapid progress, and is fast leavening the whole lump. It has called into existence a large number of agencies and societies, whose object is to raise the degraded, to enlighten the ignorant, or to gladden the sad. Religion is now respected. Formerly a direct and unconcealed antipathy was manifested by the world towards the church. Every religious man was exposed to the laugh of ridicule, the finger of scorn, or the affectation of pity. But gradually the church grew and flourished, until at length its influence was too extensive to be overlooked, and too strong to be defied. Then the world assumed a more complaisant tone; first it regarded religion with toleration, afterwards with favour, and at the present time it is treated with universal respect. It sits in our judgment seats and superintends the administration of justice. It enters our halls of commerce, teaching all to do unto others as they would that others should do unto them. Our laws are professedly framed in accordance with its spirit, and on all sides may be seen traces of its existence, and manifestations of its power.

But in exact proportion to the privilege of possessing Christianity is the responsibility of diffusing it. It is not given to mankind to be placed under a bushel, where its light is hid, and its expansiveness fettered. It is meant to be sown broadcast throughout the world, to be borne on the wings of every breeze, and carried on the bosom of every wave to the remotest regions of the earth, to be proclaimed in the ear of every human being, to be "preached to every creature." Something more is required of every church and of every nation than the mere preservation of its own spiritual life. Nor can the high and holy duty of disseminating Christianity be neglected with impunity. A most signal instance of this is afforded by the history of the Jews. For many ages they were the only repositories of divine truth, and were peculiarly favoured by the providence of God for the most important purposes relative to the whole human race. They were intended to be the medium through which the gospel was to be made known to the rest of the world. For this end they received a long

course of religious instruction. They heard the thunders of Sinai at the proclamation of the law. Only amongst them was the Shekinah glory to be found. A long train of prophets and inspired witnesses was raised up in the succession of generations, from the dissolution of their great leader and lawgiver to the incarnation of the Son of God. In Bethlehem of Judea was Christ born, and in the course of his ministry he repeatedly entreated them by every melting indication of pity, and every moving denunciation of terror to acknowledge the claims of his Messiahship, to cease their impious opposition to his authority, and to shelter from the impending tempest of Divine indignation. But they not only refused to be the conservators of the Gospel, they refused also to accept it for themselves. The prophets were slain, the disciples were spurned, the Saviour was crucified, the apostles were exiled, the Gospel was blasphemed, the system of redemption was trampled down with loathing derision to the dust. Terrible, indeed, was their punishment. The Divine patience was exhausted; mercy could no longer interpose, the cup of national iniquity was filled to the brim. Then the messengers of vengeance came, the Roman armies encompassed the devoted city, all the horrors of every imaginable suffering of mortality wasted and devoured the perishing multitude. Jerusalem was stormed by a ferocious soldiery, its gorgeous temple was burnt to ashes, its formidable towers and magnificent palaces were laid in ruins, the ploughshare of desolation was driven over its devastated site, and from that tremendous dispensation of punitive Providence to the present hour, the unhappy Jews, exiled from the dwelling-places of their ancestors, scattered among all nations, and yet confounded with none, have existed before the intelligent universe, the affecting memorial of the obstinacy of their unbelief, the atrocity of their crime, the Divinity of their rejected Saviour, and the vengeance of their insulted God. Their candlestick was removed out of its place.

If, however, it is the duty of the professors of Christianity to spread and extend it to the farthest and remotest regions of the earth, it rests upon them as a still more solemn obligation that they should endeavour to Christianize their home population. Like the apostles, they should "begin at Jerusalem." In the latter case the ties of country are added to the claims of ignorance. Nor can it be denied that there is plenty of room for spreading Christianity at home. Behind our splendid streets, beneath the shadow of our palaces of commerce, within sight of Christian temples and within sound of Sabbath bells, there shrinks from sight in close dark alleys and narrow suffocating streets, a population as ignorant and as depraved as the aborigines of Australia, or the natives of the Polynesian Isles—a population living "without God and without hope in the world," and over whom the deepest night extends her melancholy dominion. In the districts they inhabit, drunkenness, misery, and crime hold their ceaseless carnival; vice may been seen mingled with distress, and momentary and maddening indulgence, ending in beggary and despair.

There are, indeed, other classes of our countrymen who urgently need religious instruction and religious influence. Amongst the working-men of the community there are numbers who have imbibed sceptical principles, who are not ashamed to avow their infidelity, who, were they in a majority, would speedily destroy the basis on which society rests, and who are ready at any time to lift against the authorities of the land their brawny vigour, and discharge upon them all the turbulence of their rude and

volcanic energy. Such men can only be regenerated and instructed through the preaching of the Gospel. Far away, too, in the country, amidst smiling orchards and rural beauty, where it might be supposed the character of the inhabitants was in harmony with the rustic simplicity of the scene, in many places a dark and ignorant population will be found. There may not be among them so many positive forms of vice as large cities exhibit; but if there is not an active, there is a passive force, a *vis inertiæ*, and mere immobility of nature, that quality that quenches all that is ardent, while it too often remains impenetrable to all that is energetic in benevolence. But we shall confine ourselves exclusively to the first class we described, which exists to a greater or less degree in all large towns; our object being to show how Ragged Schools are instrumental in its evangelization.

It will readily be supposed that the children of such parents are totally untrained and neglected. They only are removed one step from the totally destitute class. No instruction has ever been imparted to them, and frequently they have no conception of the meaning of such words as truth and honesty. Their life has been spent in society calculated to debase and degrade them, and it would be more than miraculous were they to escape contamination. In this state the Ragged School teacher finds them. This is the raw material upon which he has to work. At first sight it might appear a very unequal contest between the powers and principles of darkness, the corrupt inclinations and evil habits of a child, and the teachers of righteousness; yet, the result has proved that out of the most loathsome abodes a glory can be extracted which shall outlive all the storms and vicissitudes of this world's history. Even amidst the filth and raggedness of a hovel, human souls have been found, plunged in ignorance and sin, and by a strange mysterious infatuation, finding music in the clanking of their chains, but who by the knowledge and reception of the doctrine of the Cross have been emancipated from their thraldom and ultimately passed into light, and enlargement, and holiness. A reformation amongst the neglected and destitute children we have described can only be effected by a *religious* agency. Philosophy cannot do it. Mere education cannot do it—punishment cannot do it. Moral earnestness can. Secular education, though very valuable in its place, is powerless to reform. It can make men wiser, but not better; it can inform the intellect, it cannot purify the heart. Sometimes, indeed, it may do harm, for it may take a wrong direction, and may quicken and enlarge capabilities for evil, instead of inducing a disposition for what is good. The strong arm of the law, too, is useless here. It may descend with terrible force on the head of an offender, but it will only terrify or harden him. A very powerful constraint is required to produce any improvement in such wild untutored children, and this constraining influence Christianity alone can supply. When their minds are familiar with the doctrines and truths of the Gospel, and their hearts filled with its love, it will almost insensibly produce a change in their life. Not that they will at once become Christians—far from it; not that they will suddenly forsake their evil habits, and break off their depraved associations, but without any specific intention or resolution on their part, often, indeed, without their even being aware of it, their moral elevation will begin.

We are aware that this is an age impatient of theories, which, perhaps, seem very plausible on paper, but which may utterly break down when

attempted to be embodied in practice. Some may be ready to say, "What have Ragged Schools accomplished during the twelve years of their existence? Tell us something tangible that they have done?" Fortunately the question can be answered. More than 20,000 children are now under instruction in Ragged Schools, and the total number who have passed through them since their first establishment, is very large indeed. The Shoe Brigades have been created through their instrumentality, and consist of boys who are in attendance upon them. At the close of their last financial year, these boys had earned, during the twelve months, £2,270. After deducting the cost of their maintenance, a considerable overplus remained out of this sum, which is invested in the Savings Bank for their future benefit. Other boys have been sent to the colonies, and are progressing in life. In another part of our impression this month will be found an account of the Fourth Annual Meeting for the Distribution of Prizes to scholars who are in situations. It will be seen that the conditions on which these prizes are given are very rigid and stringent. Yet

In	1854	Prizes were awarded to	144	Scholars
„	1855	„ „	327	„
„	1856	„ „	366	„
„	1857	„ „	402	„
		Making a total of	1,239	Prizes

which have been distributed in four years. Such are a few of the tangible results of Ragged Schools, and they are enough to show that a great practical work is being accomplished.

Yet it cannot be too strongly insisted upon that the influence of Ragged Schools, as a whole, is not to be estimated by any broad and palpable tests whatever. Moral influence, except in its ultimate results, defies detection. And Ragged School instruction is just one of those moral influences which are the glory of our age and nation. They frequently make no noise, and attract no attention; but though, at present they erect no special monuments or trophies, of palace or of capital, of epic or of code, it is because the whole living future, with its light and its knowledge, its liberty and its progress, is to be their memorial. Who amongst us can construct a schedule which can take into account every ray of light that penetrates a child's mind, every holy and purifying influence that sinks unseen into its heart? What finite being is able infallibly to recognise every awakening tendency towards what is good, and correctly to analyse the varied and conflicting emotions, and detect the faintest and feeblest vibrations of the human soul? Yet to estimate the moral results of religious instruction this must be done. How often does it happen that a word or sentence spoken casually and almost at random, forgotten perhaps by the person who uttered it, will yet sink to a deep and hidden resting-place within the heart, abide there possibly for years in solitude and unproductiveness, but at some future time will be quickened into life and vigour, and eventually blossom, ripen, and flourish for the eternal world. But while the seed lay dormant, who could foretell its subsequent resurrection? It is easy when the sun has ascended far up the heavens, and is illuminating the earth by his beams, to say that it is broad day; it is almost impossible to discover the precise moment when the first wave of light thinned the eastern darkness, the harbinger of the approaching dawn. When the

golden corn is waving luxuriantly in the breeze, it is easy to say that the harvest is ripe; it is difficult to distinguish the exact time when the incipient shoot pierced the superincumbent earth, and emerged to the surface. So far the Ragged School effort has been a seed time rather than a harvest; the commencement of the day rather than the day itself. None can, as yet, predict how rich and full will be the harvest, how bright and glorious the day.

Since Ragged Schools were first commenced, many of the children who have attended them, and many of their parents also, must have passed away from earth. Nor is it possible to tell how many of them may have reached heaven through the influence of school instruction. In how many instances may the children have taken home the truths their teachers taught them, and the power of those truths produced in their parents "repentance unto life?" Of many such instances we know, but there must be more, of which we are ignorant. And could the dead return and tell us how life's last hours were cheered and brightened by the gospel they were first made acquainted with by the instruction of Ragged Schools, how mightily might our estimate of them be increased. We might then learn how many, no longer on earth, were brought to Christ through their agency. It might be revealed to us how, as the soul neared the borders of the mysterious land, it was sometimes permitted to assay the power of its vision ere it encountered the "exceeding great and eternal weight of glory;" how through the chinks of the dissolving tabernacle, it could catch glimpses of the approaching paradise; how it rose buoyant and hopeful above the gloomy waves of Jordan's flood; how upon its listening ear the sweetness of a more than mortal melody in faint but inspiring vibrations, in distant but delightful strains, seemed to descend; how, having at last passed the stream of death, it turned and looked wonderingly back on its dark waters, now gilded with the light of immortality, and rippling peacefully on the eternal shore; and then advancing onwards, heaven displayed to its new inhabitant its incorruptible blessedness, its undying radiance, its triumphant society, its eternal day.

And now we come to the practical issue. The Ragged School Union is at present in need of help. Its operations annually absorb a considerable sum; the Committee are, therefore, making an appeal to the public for additional assistance. No department of Christian labour has a stronger claim on the sympathies and the liberality of Christian men. The individuals it seeks to benefit are "our neighbours." They live close to us, even at our very doors. We need not confine our sympathies to those distant parts of the globe where the minds and bodies of the people are prostrated beneath the demoniacal despotism of heathen idolatry and superstition. For even in this very country, where the glory of the Lord has been revealed, where the Sun of Righteousness sheds his brightest and most illuminating beams, where Bibles, and sanctuaries, and privileges are so numerous, that thick as the stars that cluster in the milky way, they seem adequate to light a whole population on the road to happiness and to heaven; even here thousands are "perishing for lack of knowledge," and there is ample room for our activity and our benevolence. The Ragged School Union is doing its part to Christianize our heathen at home. For aid in this important work it makes the present appeal.

"WHO IS MY NEIGHBOUR?"

UPWARDS of eighteen hundred years have sped since this memorable question was put to Him who spake as never man spake. It was put by one skilled in all points of Jewish law, and who, under the influence of peculiar teaching, had imbibed the notion common to the Jewish nation, viz., that every Jew was bound to regard his brother Jew as his neighbour, but that no other portions of the common family of man had any claims whatever upon his sympathy. The error into which the Jews as a people had fallen in this particular, and the vast superiority of the gospel dispensation over Judaism, was quickly and clearly pointed out to this learned inquirer by its Great Founder. A touching parable, showing that he—no matter of what nation, creed, or station—who is attentive to the wants of suffering humanity, in whatever form it may present itself, and does what he can to mitigate its maladies—that he is *the* neighbour. As in the days of Judaism, so now in these of Christianity, the duty of loving our neighbour as ourselves is much misunderstood and greatly neglected.

Self-love rightly directed, and in the sense in which it is here used, is right and proper. It is inseparable from our nature, and essential to our wellbeing. Self-love, under the control of divine grace, prompts us to seek happiness and avoid misery. To love one's-self is no where forbidden, but the injunction is "*love thy neighbour as thyself.*"

This duty is in harmony with the constitution of society, Man is a social being. He is constantly dependent on his fellow-man. No one portion of the community can be isolated without doing violence to another. And any neglect or indifference shown by one towards the other of necessity entails the evils consequent. So in proportion to the discharge of the duties devolving on the one towards the other, good is done, and the well being of society promoted. To love one's neighbour as one's-self, is to do for those less favoured than ourselves, what we would wish them to do for us were we in their condition and they in ours. With such feelings and principles as these, let us thread the courts and alleys of our mighty city, and search out the sons and daughters of necessity and misfortune, make ourselves acquainted with their woes, and do what we can to mitigate their sufferings, and to administer to their necessities. Let us provide instruction for the ignorant and neglected child. Let us feed the hungry, and clothe the naked. Let us open houses to receive the homeless. Let us preach the gospel to the perishing multitudes.

It is now patent to all, that the friends and teachers of Ragged Schools have pre-eminently acted the neighbours, not only to him who fell among thieves, but to the thieves themselves. For by diffusing gospel light, and affording means and opportunities for assisting and acting out gospel principles, they have largely scattered blessings around them, not only of a corrective, but also of a preventive character. Efforts of a multifarious kind have been from time to time put forth to meet each class of exigencies as they have arisen, and amongst the last, though perhaps not least in importance, is the establishment of a

NIGHT REFUGE FOR HOMELESS FEMALES.

This new Institution forms part of the efforts sustained and managed by the

committee of the Field Lane Ragged Schools, and in relation to which the committee say that:—

"In carrying on the various operations of the schools, a fearful amount of hopeless destitution and wretchedness has long been observed among young females, especially those attending the Ragged Church Service and early instruction of the Lord's-day morning, when the poor creatures who have been sheltered by the casual wards of the metropolis, and those who have been compelled to drag their weary limbs the whole night through along the streets, early in the morning seek the warmth, shelter, and sympathy of the Ragged School.

"So many respectable young girls, and so many of the same persons continuing to come, whose clothes had rapidly become thin, dirty, and faded, with faces unwashed, hair unkempt, exposure and want so evidently producing callousness, disease, and premature decay, it was determined that a searching investigation should be privately instituted to ascertain, if possible, the circumstances which were producing such appalling results.

"A more terrible and disgusting revelation of neglect, deprivation, cruel exposure and suffering, met by calm, uncomplaining, patient endurance, has perhaps never been recorded. Here were found respectable servants with swollen ankles, swollen knees; others suffering from temporary illnesses of various kinds. Servants out of place, women out of employment, many of whom had been housekeepers, and had brought up families respectably, their little earnings, while out of employment having been spent in lodgings, and their clothes pawned, till having nothing left to keep them from the streets, they were turned adrift upon the world. The casual ward is sought, where they must herd with the hardened criminal and degraded, waiting for admission for hours, like a flock of sheep, exposed to the elements in all seasons of the year. If fortunate enough to obtain shelter, the provision made for their reception is miserable in the extreme. They are received as brutes, treated as brutes, who have no use in creation; they are made to lie down as brutes, to rise as brutes, and as brutes they are dismissed! A light is seldom kept burning at night; no one is put in charge to keep order; they frequently have to grope their way in the dark to the sleeping-room, where they scramble about like disturbed sheep, till they eventually cast themselves down anywhere upon the loose straw to rest their weary limbs! The straw is often made wet by their wet clothes, and is rotten and filthy before being changed. The next night, reeking with stale damp, other inmates lie down upon the noisome bed, to add disease to previous wretchedness. Nor is this all. There are facts of so revolting a character to which these poor females are subject, but which cannot be mentioned. In a moral point of view the present system of treatment is fraught with contamination as destructive as it is universal. There is no attempt made to classify the inmates. The modest girl who has thoughtlessly left her situation or her home; the servant who has spent her all to recover strength in private lodgings; the young widow suddenly left destitute; the mother with her carefully-trained daughters passing to a distant part of the country to join her husband, who has just obtained employment—these and many other worthy people must mix with the vilest prostitutes, hear their filthy jests, and listen to their obscene songs—too frequently leading the homeless and unwary from these wards into permanent prostitution!

"In these wards no sympathy is shown to illness or to poverty, no helping hand is held out, no kind advice is given, no hope inspired. While nothing is done to elevate or improve, everything is done to blunt the finer feelings, to destroy all love of cleanliness or decency; everything is done to swell the antagonisms of virtue, and to drive these poor victims to utter ruin and despair.

"The following are particulars respecting 52 females who attended the ser-

vices held at Field Lane School on the mornings of the 15th and 22nd of November last, examined to ascertain the circumstances which led to destitution, being a fair average of the class who attend the Ragged Church:—There were two of 16 years of age, one of 17, four of 18, one of 19, three of 20, two of 21, two of 22, two of 23, five of 24, four of 26, one of 28, one of 29, two of 32, two of 34, one of 37, one of 38, one of 39, three of 40, two of 41, two of 45, one of 48, one of 49, two of 50, one of 51, two of 56, one of 57, one of 59, and one of 64. Thirty were single, of whom eight had had children; nine were married, some of them having their children with them; and thirteen were widows. Eight had been destitute from two to ten weeks, twenty-six from one to eighteen months, and eighteen from two to five years. Eight had become destitute from the death of husbands, three from desertion by husbands, two from desertion by mothers, seventeen from want of employment, two from death of parents, three from having had children, nine from ill health, two from drunkenness, three from being turned out of home, one from loss of stock, and two from removal of masters abroad. These females, when able, had slept in 17 of the casual wards of the metropolis; but in spite of every effort to obtain admission, often walking many miles from one union to another in making the attempt, on an average each person had to walk up and down the streets of London all night once or twice in each week, utterly unable to obtain shelter or lodging of however miserable a character.

"The committee, although conversant with the number of these poor creatures who flocked to the shelter of the school—although conversant with a great deal of their misery and deprivations, had never before ventured to draw aside the gloomy curtain which obscured the naked facts of their neglected misery. But with the possession of these facts, and without some effort to alleviate them—without some effort to check a torrent which was leading to such fearful results, they felt would be in them a crime. A special committee was therefore summoned, who earnestly sought the wisdom and guidance of the Most High, that light, hope, and succour, might fall upon the path of the homeless. The necessity of the establishment of a Night Refuge was affirmed; and it was resolved to bring the facts they had accumulated under the notice of Lord Shaftesbury, knowing from past experience that his ear is ever open to the cry of distress, and that his counsel and assistance are always at the disposal of those who seek them. His lordship at once saw the necessity for immediate action to stop the flood which was so fearfully swelling the stream of prostitution, and concurred with the committee in the necessity of the establishment of a Night Refuge, to be appropriated exclusively for the use of homeless young females, distinct from but near to the school, to be conducted on principles similar to those then in operation for men and boys, which for six years had worked so advantageously. A glance at some of the results of the working of this Refuge will help to shadow forth some of the fruits expected from the present undertaking. The boys and men's Refuge has been in operation nearly six years, during which period it has afforded shelter to 9,220 different persons, has supplied 147,122 lodgings, and distributed 398,032 six-ounce loaves. Each person has availed himself of the shelter, on an average, sixteen times. While in the Refuge everything is done to induce and to help the inmates to seek employment. To what extent success has attended efforts made in this direction can never be fully known, so few are able to come back to tell their thanks; but enough have done so to enable the committee to make the following statement. The number known to have obtained employment through the Refuge since its opening, many of whom had previously been of the most abandoned character, is 695; besides which 28 have emigrated, 53 enlisted, 168 have been restored to their friends, and 382 have obtained admission to permanent refuges; total 1,326. The expenditure of this Refuge has averaged £300 per annum, or £1,800 for the six years. Thus 1,326 persons have been drawn from haunts of vice, been weaned from habits

of idleness, been taught the precepts of the Gospel, and permanently provided for at a cost of 25*s.* each. The whole expenditure of the Refuge, from which upwards of 200 men and boys have been annually kept from prison, and 'provided things honest in the sight of all men,' has not exceeded the computed cost of the punishment of a single criminal; or 1,326 persons have been trained to be useful for what it costs the country to punish six individuals. Of the individual results of a moral and spiritual character it is impossible to dwell upon here, but those of a salutary and most cheering kind are constantly brought under the notice of the committee.

"These facts being made known to the noble Earl of Shaftesbury, his lordship at once urged the value of a Night Refuge of this character for these poor homeless females, and that no time might be lost under such pregnant necessity, most generously placed the munificent sum of £150 at the disposal of the committee, with which to obtain suitable premises, and fit them up to accommodate 50 persons nightly. Premises have been secured and fitted up for this purpose in Hatton Yard.

"The following are some of the objects contemplated by the Refuge:—

"To afford nightly shelter to young females who, from illness, want of situations or employment, or other sufficient reasons, have become homeless and destitute.

"To render the inmates every assistance in procuring situations and employment.

"To supply such clothes as may be deemed essential when situations have been obtained, and which, upon being visited by the matron, may be considered suited to the applicant.

"To use every effort to reclaim those who have been led astray, and are not hopelessly sunk in paths of vice.

"To exert every influence to restore to their friends those who, under temptation, have hastily left their homes.

"To keep a servants' register.

"To open a communication with the Government Commissioners for Emigration, with the view of sending to the colonies the parties most likely to be useful there.

"To place the inmates under the care of a warm-hearted Christian matron, who, by strict discipline, kind advice, by enforcing habits of cleanliness, reading the Scriptures, and prayers night and morning, will endeavour to discharge the office of a kind but judicious mother.

"To devote at least two evenings a week to reading, writing, and sewing.

"To make attendance at the Bible Schools on Friday evening, and on the Lord's Day morning, afternoon, and evening, the medium of obtaining a ticket for the Refuge.

"To keep up a communication through the matron with those persons who obtain situations through the Refuge, with the view of encouraging perseverance in well-doing."

Such are the necessities for this new effort, and such are some of the means to be adopted to meet these necessities. The effort requires nothing from us to commend it to the sympathies and support of the Christian and the Philanthropist. We will only add, it will give us much pleasure to be the medium of any contribution that may be given to carry out this truly Samaritan* object.

---

* We beg to state distinctly that this new effort is in no way connected with the Samaritan Institution in the same neighbourhood, the proceedings of which recently occupied so much of Alderman Sir R. W. Carden's time at one of the City Police Courts.

DISTRIBUTION OF SCHOLARS' PRIZES.

The fourth annual distribution of prizes to scholars in Ragged Schools, took place in St. Martin's Hall, on Wednesday evening, March 4th, 1857.

The following were the conditions under which the Prizes were awarded, namely:—

1. The candidates must be over twelve and under seventeen years of age, and must have attended the Ragged School at least six months previous to obtaining the situation.

2. Those scholars who have remained in one place more than twelve months, and have not before received a Money Prize, will be entitled to a Prize of seven shillings and sixpence, as well as a Card, provided the Committee of the School recommending the Scholar will pay 2*s.* 6*d.* of that sum.

3. Those Scholars who have been in *more than one place continuously* for twelve months, up to Christmas, 1856, and also those who have received a Money Prize previously, will be entitled to a Prize Card provided they in other respects comply with the conditions.

4. Girls who are not engaged as domestic servants are eligible, but, in such cases continued and regular attendance at the Ragged School on Sundays, for the whole period for which they are recommended, will be required.

5. A certificate of good conduct must be furnished by the employer, and also by the School authorities.

These conditions were accepted by 52 of the Schools, from which were sent 419 candidates for prizes. The applications and certificates of each candidate were closely scrutinised, after which the Sub-committee reported that 402 were eligible for the Prize, of which number 307, in addition to the Prize Card, were eligible also for the Money Prize of seven shillings and sixpence. There were only 17 candidates that failed in obtaining the prizes, and for the following reasons:—

8 Had not been the required time in place.
3 Applications were withdrawn by those who recommended.
1 Could not get the certificate signed.
4 At place before attending the School.
1 Employed by the School as a monitor.

17

At six o'clock the scholars were regaled with tea and cake, their enjoyment of which was amply testified by their looks of happiness and contentment.

A few minutes after seven the Earl of Shaftesbury ascended the platform, and his appearance was the signal for a very loud and hearty burst of cheers. When silence was restored his lordship took the chair, and prayer was offered by the Rev. Eardley Wilmot. The hymn commencing—

"Jesus Christ, my Lord and Saviour,
Once became a child like me,"

was sung with beautiful effect.

The CHAIRMAN then rose and said: Ladies and gentlemen, we are met here to-night for the purpose of distributing the Prizes to those children who have passed creditably through our Schools, are behaving well in their situations, and securing the respect of their employers. The conditions under which the Prizes have been awarded are very stringent, and it is necessary that they should be so. It is all the more creditable to the children themselves, to the Schools from which they have come, and to the teachers by whom they have been instructed, that they have been thus tried and have not been found wanting. It is matter of thanksgiving when we consider the class from which these children have sprung, the difficulties which beset their path, the temptations which are continually around them, considering, above all, the tenderness of their years; and I am sure you all must rejoice that so many have been found who have successfully claimed these Prizes. This is a sufficient answer, if we had no other; but we have many—to all cavillers against Ragged Schools, to those who say that they are doing nothing to promote the elevation of the people.

The Rev. Mr. Sargent and Joseph Payne, Esq., addressed the young people, after which the Prize Cards were presented to each owner.

A hymn was then sung, the benediction pronounced, and the proceedings terminated; the children going home with happy faces and light hearts, and the spectators evidently very much gratified with the exhibition they had witnessed.

WEST LONDON SHOE-BLACK SOCIETY.

A Meeting was held on the 13th of March, in the vestry of Westminster Chapel, with the view of organizing a western branch of the Shoe-black Society. The Rev. Samuel Martin presided. Martin Ware, jun., J. H. Fordham, and J. R. Fowler, Esqrs., of the Red Society, and Mr. E. J. Hytche, Mr. Williams, and Mr. Mead, took part in the proceedings. J. M. Clabon, Esq., was requested to accept the office of Treasurer; and M. P. Baxter, Esq., of Park Street, Westminster, was elected Hon. Secretary. An efficient Committee, composed of representatives of most of the local Ragged Schools, was also appointed.

Considering the character of the district about to be occupied by the new Society, we have long been desirous to see the valuable machinery of the Shoe-blacks' Society introduced into the West of London. It is intended at present to restrict the operations of the West London Society to the Schools connected with the Ragged School Union, situate in Westminster, Pimlico, Chelsea, and Brompton. In the district thus mapped out, there are twelve Ragged Schools, which include above 200 boys, who, from age and social position, are suitable for this rough but healthy employment. As soon as suitable premises can be obtained, the pedestrians of the West may expect to be greeted with the *now* popular cry, "Clean your boots, sir," to which we trust there will be a ready response. Buckingham Palace being in the centre of the new district, we understand that, as loyal subjects of her Majesty, the Western Brigade will don royal *purple* livery. Although, remembering the history of the existing Societies, we do not doubt that this new offshoot of Ragged Schools will prove as vigorous in growth as the sister Societies, we cannot omit wishing the West Ragged Shoe-black Society, at the outset of its useful career, "God speed."

AN AMERICAN SCENE.

The Children's Aid Society, and the First Batch of Emigrants it sent to the "Far West."

The Children's Aid Society of New York is doing a similar work for that great commercial city of the New World, that the Ragged School Union is doing for the greatest city of either the New or the Old World. It has its central office at 11, Clinton Hall, Aston Place, New York, and affiliated with it are efforts of various kinds, all tending to elevate the criminal and abandoned classes into honest and industrious citizens. The friends of this effort somewhat complain that the onus of their labours has been thrown upon them by the "old world." New York, they say, has within the last few years been fast changing; formerly, they said, they had no transmitted poverty, a fixed and hereditary "lower class," but it is otherwise now. In a great measure the change has been brought upon them by the overcrowded soil of European countries, the unequal division of property, the wants and aspirations of the human soul, the political discontents and commercial speculations; these, and other causes, have all tended to send hundreds of thousands of people to New York every year. With this immense immigration are found, not merely the poorest of other nations, but the most squalid and debased of every

people, and, unfortunately for themselves, as well as their adopted country, they congregate together, and ere long their quarters form the "*ulcers of the city.*" The police know them, and try caustic remedies, but the poisoned currents go over the whole city and country, cursing with terrible disease—moral and physical—thousands who never saw or cared for the sources of the evil. Such is a brief outline of the formation of scores of rookeries in New York, of which we may name Five Points, Water Street, Trinity Lane, and Fourth Ward. To palliate, if not to cure the evil, the Children's Aid Society fosters, to the utmost of its means, schools, lodging-houses, meetings of various kinds both for juveniles and adults, industrial classes, reading-rooms, and emigration. The Society has been in operation four years, and its plans have been gradually developed as means were possessed, or necessities existed. In three years the Society placed 2,000 children in houses, 6,000 were relieved or clothed, 2,200 are in their schools, and their meetings are attended by 3,000 of both sexes. Emigration to the "Far West" appears to be one of its last adopted efforts. Some of the details, we think, are decidedly objectionable; but as experience is gained by a discerning committee and an energetic executive, so plans improve, and the good resulting becomes more effective and lasting.

The following is a simple but interesting narrative of the first batch of emigrants sent "Far West" by the Children's Aid Society:—

On Wednesday evening, with emigrant tickets to Detroit, we started on the Isaac Newton for Albany. Nine of our company, who missed the boat, were sent up by the morning cars, and joined us in Albany, making 46 boys and girls from New York, bound westward, and, to them, homeward. They were between the ages of 7 and 15—most of them from 10 to 12. The majority of them orphans, dressed in uniform—as bright, sharp, bold, racy a crowd of little fellows as can be grown nowhere out of the streets of New York. The other 10 were from New York at large—no number or street in particular. Two of these had slept in nearly all the station-houses in the city. One, a keen-eyed American boy, was born in Chicago—an orphan now and abandoned in New York by an intemperate brother. Another, a little German Jew, who had been entirely friendless for four years, and had finally found his way into the News-Boys' Lodging-house. Dick and Jack were brothers to Sarah O———, whom we sent to Connecticut. Their father is intemperate; mother died at Bellevue Hospital three weeks since; and an older brother has just been sentenced to Sing Sing. Their father, a very sensible man when sober, begged me to take the boys along; "For I am sure, sir, if left in New York, they will come to the same bad end as their brother." We took them to a shoe-shop. Little Jack made awkward work in trying on a pair. "He don't know them, sir; there's not been a cover to his feet for three winters."

Another of the ten, whom the boys call "Liverpool," defies description. Mr. Gerry found him in the Fourth Ward, a few hours before we left. Really only 12 years old, but in dress a seedy loafer of 40. His boots, and coat, and pants, would have held two such boys easily—filthy and ragged to the last thread. Under Mr. Tracy's hands, at the lodging-house, "Liverpool" was soon remodelled into a boy again; and when he came on board the boat with his new suit, I did not know him. His story interested us all, and was told with a quiet, sad reserve, that made us believe him truthful. A friendless orphan in the streets of Liverpool, he heard of America, and determined to come, and after long search found a captain who shipped him as cabin-boy. Landed in New York, "Liverpool" found his street condition somewhat bettered. Here he got occasional odd jobs about the docks, found a pretty tight box to sleep in, and now and then the sailor

gave him a cast-off garment, which he wrapped and tied about him, till he looked like a walking rag-bundle when Mr. G. found him.

As we steamed off from the wharf, the boys gave three cheers for New York, and three more for "Michigan." All seemed as careless at leaving home for ever, as if they were on a target excursion to Hoboken.

We had a steerage passage, and after the cracker-box and ginger-bread had passed around, the boys sat down in the gang-way and began to sing. Their full chorus attracted the attention of the passengers, who gathered about, and soon the captain sent for us to come to the upper saloon. There the boys sang and talked, each one telling his own story separately, as he was taken aside, till ten o'clock, when Captain S. gave them all berths in the cabin; meanwhile, a lady from Rochester had selected a little boy for her sister, and Mr. B., a merchant from Illinois, had made arrangements to take "Liverpool" for his store. I afterwards met Mr. B. in Buffalo, and he said he would not part with the boy for any consideration; and I thought then, that to take such a boy from such a condition, and put him into such hands, was worth the whole trip.

At Albany we found the emigrant train did not go out till noon; and it became a question what to do with the children for the intervening six hours. There was danger that Albany Street boys might entice them off, or that some might be tired of the journey, and hide away, in order to return. When they were gathered on the wharf, we told them that *we* were going to Michigan, and if any of them would like to go along, they must be on hand for the cars. This was enough. They hardly ventured out of sight. The Albany boys tried hard to coax some of them away; but ours turned the tables upon them, told them of Michigan, and when we were about ready to start, several of them came up bringing a stranger with them. There was no mistaking the long, thick, matted hair, unwashed face, the badger coat, and double pants flowing in the wind—a regular "snoozer."

"Here's a boy what wants to go to Michi*gan*, sir: can't you take him with us?"

"But do you know him? Can you recommend him as a suitable boy to belong to our company!" No; they didn't know his name even. "Only he's as hard up as any of us. He's no father or mother, and nobody to live with, and he sleeps out o'nights." The boy pleads for himself. He would like to go and be a farmer—and to live in the country—will go anywhere I send him—and do well if he can have the chance.

Our number is full—purse scant—it may be difficult to find him a home. But there is no resisting the appeal of the boys, and the importunate face of the young vagrant. Perhaps he will do well; at any rate we must try him. If left to float here a few months longer, his end is certain. "Do you think I can go, sir?" "Yes, John, if you will have your face washed and hair combed within half an hour." Under a brisk scrubbing, his face lights up several shades; but the twisted, tangled hair, matted for years, will not yield to any amount of washing and pulling—barber's shears are the only remedy.

So a new volunteer is added to our regiment. Here is his enrolment:—

"*John* ———, *American—Protestant—13 years—Orphan—Parents died in R*———, *Maine—A 'snoozer' for four years—Most of the time in New York, with an occasional visit to Albany and Troy, 'when times go hard'—Intelligent, black, sharp eye—Hopeful.*"

As we marched, two deep, round the State House to the depôt, John received many a recognition from the "outsiders," among whom he seems to be a general favourite, and they call out after him—"Good-bye, Smack," with a half sad half sly nod, as if in doubt whether he was playing some new game, or were really going to leave them, and try an honest life.

At the depôt we worked our way through the Babel of at least 1,000 Germans, Irish, Italians, and Norwegians,

with whom nothing goes right; every one insists that he is in the wrong car—that his baggage has received the wrong mark—that Chicago is in this direction, and the cars are on the wrong track; in short, they are agreed upon nothing except in the opinion that this is a "bad counthry, and it's good luck to the soul who sees the end on't." The conductor, a red-faced, middle-aged man, promises to give us a separate car; but while he whispers and negociates with two Dutch girls, who are travelling without a protector, the motley mass rush into the cars, and we are finally pushed into one already full—some standing, a part sitting in laps, and some on the floor under the benches—crowded to suffocation, in a freight car without windows — rough benches for seats, and no back—no ventilation except through the sliding doors, where the little chaps are in constant danger of falling through. There were scenes that afternoon and night which it would not do to reveal. Irishmen passed around bad whiskey, and sang bawdy songs—Dutch men and women smoked and sang, and grunted and cursed—babies squalled and nursed, and left no baby duties undone.

Night came on; and we were told that "passengers furnish their own lights!" For this we were unprepared, and so we tried to endure darkness, which never before seemed half so thick as in that stifled car, though it was relieved here and there for a few minutes by a lighted pipe. One Dutchman in the corner kept up a constant fire; and when we told him we were choking with smoke, he only answered with a complacent grunt and a fresh supply of the weed. The fellow seemed to puff when he was fairly asleep, and the curls were lifting beautifully above the bowl, when smash against the car went the pipe in a dozen pieces! No one knew the cause, except, perhaps, the boy behind me, who had begged an apple a few minutes before.

At Utica, we dropped our fellow-passengers from Germany, and, thus partially relieved, spent the rest of the night in tolerable comfort.

In the morning, we were in the vicinity of Rochester; and you can hardly imagine the delight of the children as they looked, many of them for the first time, upon country scenery. Each one must see everything we passed, find its name, and make his own comments. "What's that, mister?" "A corn-field." "Oh yes, them's what make buckwheaters." "Look at them cows" (oxen plowing); "my mother used to milk cows." As we whirled through orchards, loaded with large, red apples, their enthusiasm rose to the highest pitch. It was difficult to keep them within doors. Arms stretched out, hats swinging, eyes swimming, mouths watering, and all screaming—"Oh! oh! just look at 'em! Mister, be they any sich in Michigan! Then I'm in for *that* place—three cheers for Michigan!" We had been riding in comparative quiet for nearly an hour, when all at once the greatest excitement broke out. We were passing a corn-field spread over with ripe, yellow pumpkins. "Oh! yonder! look! Jist *look* at 'em!" and in an instant the same exclamation was echoed from forty-seven mouths. "Jist *look* at 'em! What a heap of *mushmilions!*" "Mister, do they make mushmilions in Michigan?" "Ah, feller's, *ain't* that the country tho'—won't we have nice things to eat?" "Yes, and won't we *sell* some, too?" "Hip! hip! boys; three cheers for Michigan!"

At Buffalo we received great kindness from Mr. Harrison, the freight-agent; and this was by no means his first service to the Children's Aid Society. Several boys and girls whom we have sent west have received the kindest attention at his hands. I am sure Mr. H.'s fireside must be a happy spot. Also Mr. Noble, agent for the Mich. C. R. R., gave me a letter of introduction, which was of great service on the way.

We were in Buffalo nine hours, and the boys had the liberty of the town, but were all on board the boat in season. We went down to our place, the steerage cabin, and no one but an emigrant on a lake boat can understand the night we

spent. The beds are covered with a coarse mattrass, used by a thousand different passengers, and never changed till they are filled with stench and vermin. The emigrants spend the night in washing, smoking, drinking, singing, sleep, and licentiousness. It was the last night in the freight car repeated, with the addition of a touch of sea-sickness, and of the stamping, neighing, and bleating of a hundred horses and sheep over our heads, and the effluvia of their filth pouring through the open gangway. But we survived the night; *how* had better not be detailed. In the morning we got outside upon the boxes, and enjoyed the beautiful day.

The boys were in good spirits, sang songs, told New York yarns, and made friends generally among the passengers. Occasionally some one more knowing than wise would attempt to poke fun at them, whereupon the boys would "pitch in," and opened such a sluice of Bowery slang as made Mr. Would-be-funny beat a retreat in double quick time. No one attempted that game twice. During the day, the clerk discovered that three baskets of peaches were missing, all except the baskets. None of the boys had been detected with the fruit, but I afterwards found that they had eaten it.

Landed in Detroit at ten o'clock, Saturday night, and took a first-class passenger car on Mich. C. R. R. and reached Dowagiac, a "smart little town," in S. W. Michigan, three o'clock Sunday morning. The depôt-master, who seldom receives more than three passengers from a train, was utterly confounded at the crowd of little ones poured out upon the platform, and at first refused to let us stay till morning, but after a deal of explanation, he consented with apparent misgiving; and the boys spread themselves on the floor to sleep. At day-break they began to inquire, "Where be we?" and, finding that they were really in Michigan, scattered in all directions, each one for himself, and in five minutes there was not a boy in sight of the depôt. When I had negociated for our stay at the American House (!) and had breakfast nearly ready, they began to straggle back from every quarter; each boy loaded down—caps, shoes, coat-sleeves, and shirts full of every green thing they could lay hands upon—apples, ears of corn, peaches, pumpkins, etc. "Look at the Michigan filberts!" cried a little fellow, running up, holding with both hands upon his shirt bosom, which was bursting out with *acorns*. Little Mag (and she is one of the prettiest, sweetest little things you ever set eyes upon) brought in a "nosegay," which she insisted upon sticking in my coat—a mullen-stock and corn-leaf, twisted with grass.

Several of the boys had had a swim in the creek, though it was a pretty cold morning. At the breakfast-table the question was discussed, how we should spend the Sabbath. The boys evidently wanted to continue their explorations; but when asked if it would not be best to go to church, there were no hands down, and some proposed to go to Sunday-school, and "boys' meeting, too."

The children had clean and happy faces, but no change of clothes, and those they wore were badly soiled and torn by the emigrant passage. You can imagine the appearance of our "ragged regiment," as we filed into the Presbyterian church (which by the way, was a school-house), and appropriated our full share of the seats. The "natives" could not be satisfied with staring, as they came to the door and filled up the vacant part of the house. The pastor was late, and we "occupied the time" in singing. Those sweet Sabbath-school songs never sounded so sweetly before. Their favourite hymn was, "Come, ye sinners, poor and needy;" and they rolled it out with a relish. It was a touching sight, and pocket handkerchiefs were used quite freely among the audience.

At the close of the sermon the people were informed of the object of the Children's Aid Society. It met with the cordial approbation of all present, and promised to take children. I was announced to preach in the afternoon,

but on returning to the tavern, I found that my smallest boy had been missing since day-break, and that he was last seen upon the high bridge over the creek, a little out of the village. So we spent the afternoon in hunting, instead of going to church. (Not an uncommon practice here, by the way.)

We hove in the creek and searched through the woods; but little George (six years old) was not to be found; and when the boys came home to supper there was a shade of sadness on their faces, and they spoke in softer tones of the lost playmate. But the saddest was George's brother, one year older. They were two orphans—all alone in the world. Peter stood up at the table, but when he saw his brother's place at his side vacant, he burst out in uncontrollable sobbing. After supper he seemed to forget his loss, till he lay down on the floor at night, and there was the vacant spot again, and his little heart flowed over with grief. Just so again when he awoke in the morning, and at breakfast and dinner.

Monday morning the boys held themselves in readiness to receive applications from the farmers. They would watch at all directions, scanning closely every wagon that came in sight, and deciding from the appearance of the driver and the horses, more often from the latter, whether they "would go in for *that* farmer."

There seems to be a general dearth of boys, and still greater of girls in all this section, and before night I had applications for fifteen of my children, the applicants bringing recommendations from their pastor and the justice of peace.

There was a rivalry among the boys to see which first could get a home in the country, and before Saturday they were all gone, and I had a dozen applications for more. A few of the boys are bound to trades, but the most insisted upon being farmers, and learning to drive horses. They are to receive a good common school education, and one hundred dollars when twenty-one.

Several of the boys came in to see me, and tell their experience in learning to farm. One of them was sure he knew how to milk, and being furnished with a pail, was told to take his choice of the cows in the yard. He sprang for a two-year old steer, caught him by the horns, and called for a "line to make him fast." None seemed discontented but one, who ran away from a tinner, because he wanted to be a farmer.

But I must tell you of the lost boy. No tidings were heard of him up to Monday noon, when the citizens rallied and scoured the woods for miles around; but the search was fruitless, and Peter lay down that night sobbing, and with his arms stretched out, just as he used to throw them round his brother.

About ten o'clock a man knocked at the door, and cried out, "Here is the lost boy!" Peter heard him, and the two brothers met on the stairs, and before we could ask where he had been, Peter had George in his place by his side on the floor. They have gone to live together in Iowa.

On the whole, the first experiment of sending children West is a very happy one, and I am sure there are places enough with good families in Michigan, Illinois, Iowa, and Wisconsin, to give every poor boy and girl in New York a permanent home. The only difficulty is to bring the children *to* the homes.

EARL GREY ON RAGGED SCHOOLS.

Lord Grey recently presided over an influential meeting in Newcastle on Ragged Schools, on which occasion his lordship said:—"Can there be any charitable undertaking which has stronger claims upon our warmest sympathies than that of Ragged Schools? Is it not fearful to think that children are left to grow up neglected and untaught, or rather instructed in what is evil—children who are formed by nature and are fitted to be trained up to

become useful and happy members of the community, and to be prepared for that higher existence for which their Almighty Creator intended them? I am sure there is no right-minded man who can for a moment consider how great is the evil, how urgent the necessity of applying a remedy—who does not feel that it is the bounden duty of all, so far as our means and ability extend, to promote this attempt to correct this crying evil. And even if the higher motives of a sense of duty and charity were wanting, we ought to be induced to do so by the lowest consideration—that of our own interest. Need I tell you how great and how just an alarm has lately been created in the public mind by the unusual prevalence of crimes of great atrocity?—need I tell you how much all classes of society suffer from the multiplication of crimes of that description? and need I further observe to you that, while the attempt to repress these crimes by any punishment hitherto devised has as yet met with very partial success, there is every reason to believe that some considerable check, at all events, will be opposed to this increasing evil if some means can be found by which it shall be prevented that the criminals who now crowd our gaols should obtain annually fresh supplies from neglected children who are educated to the profession of crime? There is no arrangement of which I more heartily approve than that by which the children are trained to industry as well as to have their intellectual education provided for. I believe that this is really almost the foundation-stone of the whole system, and that its future success depends upon the course into which that principle is carried out; because what you want is not merely to enlighten the minds of those children, but you want, when they shall leave the school, to rescue them from those temptations to which they might otherwise be exposed, by preparing them for the difficulties and trials they may encounter in maintaining themselves in the world by habits of industry acquired in the school."

SEED GROWING.

THE following interesting cases of usefulness are extracted from the monthly papers issued by the Committee of St. Giles's Ragged Schools and Refuges. They serve not only as a faithful specimen of the character and condition of the poor children when admitted into those valuable schools, but also show the beneficial results to society, and to the children themselves, of the teaching and training afforded by that excellent institution.

The Mendicant Boy now a respectable Settler.

———. This boy was 16 when admitted into the Refuge, in July, 1855. He is a native of S——, in Norfolk. He applied for admission of his own accord. He was a poor half-starved, miserable-looking boy, without friends or home, though he believed both his parents were living. His father had for many years deserted the family, the mother being perhaps one of the most depraved and drunken women to be found; consequently, this boy was early thrown out to prey upon the world as he best could. He had, with his mother, lived for years the life of a mendicant, and, as such, had travelled through most of England. In consequence of the life the mother and boy had lived so long, little hopes were entertained that, after such a life, a Refuge home would ever be appreciated, or the instruction received there, valued; but the teachers and Committee were pleasingly disappointed, for it is believed that no boy in the Refuge more appreciated his home, or valued the instruction he received, than he did. He remained in the Institution ten months, and during that period his conduct was all that could be wished. He seemed fully bent on raising himself from the degrading circumstances into which, alas! he had been thrown: and thankful are the Committee, that they have been the means, in God's hand, of assisting him in so doing. Certain it is, that had not the doors of the Refuge been open to this poor boy, he might have been a beggar now, and probably have continued so all his days. His conduct gained the confidence of the master, to whom he was of much assistance; he was ultimately recommended as a worthy

candidate for emigration. He was provided with an outfit and passage to Canada, and in May, 1856, he, with seven other lads from the Institution, left for that country, and on their arrival, soon obtained employment. In a letter received from this boy, he says, "I have got a place, and the master is like yourself, good and kind, both for the body and soul." And in another letter he says, "I am prospering in learning, and in the high road to fortune, but I hope more so in the grace of God. I go to the Sunday School, and am in a Temperance Society; and I do not forget the precious truths I learned in the Ragged School, or, I may say, the Poor Boys' Home or Refuge. God bless them that keep it up, and may many blessings be poured down upon it. Tell Mr. Williams I have not forgotten his kindness in taking me in, that cold, rainy day."

A Fatherless Girl saved from Ruin.

In 1854, —— ——, a girl 13 years old, was admitted into the Refuge. Her father had been dead many years, and her mother was then living in one of the worst parts of Westminster, a drunken, bad character, careless of herself, and still more so of her children. This poor child was found by a Missionary in a deplorable condition, with scarcely any clothing on, in a house of ill-fame in Westminster, where she was employed by the inmates to wait on them, and to keep the room clean. He had before heard of the state in which the little creature was, but three days elapsed before he found her, and then she was fastened to a bedstead in the house above referred to, to prevent her running away. When found, she was among the most vile and abandoned of her sex, and of course, nothing but destruction before her. This girl was admitted immediately she was brought by the Missionary. When taken in, she could neither read nor write, but she took to her books remarkably well, and soon made progress. She remained in the Refuge two years and eight months, during which time she learned to read and write well. Her conduct was good, and she made herself very useful, being fond of work. While in the Refuge, her mother died in the workhouse. The girl was taken by the matron to see the mother, and while standing at her dying bed, the poor woman said to her child, "May God bless you and the kind friends who have saved you from ruin." The girl was sent to service, and remained in her first situation ten months. She is now in her second place, some distance from London; and in a letter recently received by the Matron from her mistress, she says, "You will be pleased to hear that —— is going on well. She is everything I could wish—steady, minds what is said to her, and willing to learn. She herewith sends five shillings as a donation to the School."

Had the doors of this Institution been closed to this poor child, there is no doubt whatever she would have been trained to everything bad and vicious; whereas, through the instrumentality of this Institution, she is now a useful young woman; and it is hoped the religious instruction she received while under its roof may ultimately lead her to follow Him who came to seek and save them that are lost. "Is not she a brand plucked from the burning?"

A Poor Orphan Boy saved from Starvation.

——, aged 15, was one of the cases admitted at the last meeting of the Committee. His mother died when he was very young; he can just remember her; he was the only child who survived her. Soon after the mother's death, the home was broken up, and the father, who was a cab-driver, took a furnished lodging for himself and child. About two years ago the father met with an accident while driving, and in less than a month he died in the infirmary of the workhouse. Since the father's death this poor boy has been without a home and without a friend, and has been getting his living by carrying parcels, opening cab-doors, holding horses, and attending at the markets. When admitted into the Refuge, he stated that he had not been in a bed for four months, but had slept sometimes in carts and sometimes on door-steps in different places. When he applied at the Refuge for admission, he was in the most loathsome and filthy state imaginable. The condition of his apparel, his head, and his body, were such as cannot, with propriety, be mentioned; suffice it to say, that when he was thoroughly cleansed, his body was so eaten into that he looked more like one bad with small-pox than a healthy boy; though healthy, he was so reduced and weak, that he was scarcely able to walk about. This boy was admitted on applying at the Refuge, and then immediately stripped of all he had on, his hair cut off as short as possible, and all burned together, and then two boys washed him thoroughly in a hot bath; and when they had succeeded in

getting him something like clean, he was put in other clothes, and at night, his first bed in the Refuge was a plain and simple one, away from the other boys. The next morning, when asked how he felt, he cried, apparently with thankfulness, and said "he had not lain so nicely, or felt so well, for many months before."

This boy is still in the Refuge, and though he is much better, he suffers from his past wretched condition; and there is little doubt, had he not been admitted into the Refuge just when he was, he would probably have died from want and exhaustion.

The Children's Gallery.

OUGHT CHILDREN TO HELP THE RAGGED SCHOOL UNION?

The beautiful injunction, "by love serve one another," contains the very essence of *practical* religion. Precious as are the fruits which grow on the tree of faith, the loveliest and ripest is that of charity, whether it be exhibited in the form of alms deeds, or by what the poor can alone give, though not less valuable, the word of sympathy. And in a world of toil and failure like this, there will always be a call, not for mere lip-love, but for ready help to the needy and forlorn. How many, too, alas! amid a marvellous world, ever proclaiming the glories of its Great Architect, never bow the knee in His praise; and live as if there were no God, and no hereafter. Surely these need to be pointed to the more excellent way. If we have been led to trace the Almighty's hand in creation, and to adore the love which eagerly gave His Son that sinners might partake of His infinite bliss—we should, remembering what our hearts are, be constrained to echo the language of one of England's worthies, when he met a criminal on the way to Newgate—"There goes John Bradford, were it not for the grace of God!"

Nor are children exempt from obedience to the great law of Christian love; for born in a land of Bibles and of Gospel light, they partake of all the blessings with which the religion of Christ is so richly fraught. Gratitude, then, should be the response to such undeserved favours. Ages ago young Hebrew idolators felt that supposed religious privileges entailed gratitude; and hence they testified their reverence, not by empty lip-worship, but by placing their humble, but best offerings, on the altar of the false god. Thus we read, "The *children* gather wood, and the fathers kindle the fire, and the women knead the dough—to make cakes to the queen of heaven." Now, surely, what these children did in veneration of gods which are no gods, the sons and daughters of a better faith ought to do, and with that increased earnestness which is due to a truer creed.

Happily, the principle which declares that love to fallen man is the best mode of manifesting love to Jesus, has been already adopted and acted on by children not a few. Wherever the ship of the London Missionary Society cleaves the mighty waters, it speaks *visibly* of the love of the youth of Great Britain for those who are inhaling a worse poison than that of the upas tree; seeing that, whilst the one can only infect the dying body, the other poisons the ever-living soul. For it was not the learned nor the wealthy, but chiefly humble Sunday Schools, that purchased and laded with fitting stores that beautiful vessel—whose precious cargo consists not in silver or gold, or costly merchandise, but of heralds of the cross. Thus, wherever its dove and olive-branch flag flutters in the breeze, it becomes as a bridge to unite the red men of Polynesia with their white brothers in England. Nor would we wish it otherwise; for that is a narrow heart, and one that has learnt little in the school of Christ, which, content with possessing the gospel for itself, would allow the Pagan or the Jew to perish without even being told of the way of salvation. Long, then, may this "Gospel Ship" sail over the boisterous ocean, carrying the best of news to those who are sitting in the "land of the shadow of death, where the light is as darkness."

Another, and as is ever the case when Christ speaks, the *right* lesson has been supplied by the Great Teacher, who says, "This ought ye to do, and not to leave the other undone." For what is now required is, not that the sins and the sorrows of the fierce and untamed idolator should be forgotten, but that the sons and daughters of England should display equal concern for home paganism and British idolatry. Of how many children, alas! must it be recorded that they were never taught that, as God hates, he must punish sin—never heard that Christ sweetly bade "little children to come unto him;" and whose entrance into eternity

is a very "leap in the dark." What, too, makes the case of these poor victims of neglect more pitiable is this, that at least one-third of the scholars in Ragged Schools are orphans, and as such too many are destined to roam the world friendless starvelings—aged, so to speak, in extreme youth. Even of others who possess parents, so cruel are they, in act, and doubly brutal in speech, that their offspring were never greeted with a father's smile, and never knew the sweetness of a mother's kiss. All they could tell of their birth and up-bringing was graphically described by Topsy, when she said, "I 'spects I growed!" But we find them, by night and by day, flocking wearily and in strange attire, into our London Ragged Schools; and young and uncouth as they are, "they *know* the reason why." For, as a miserable lad once said to us, as he was weeping over the memory of a valuable Ragged School teacher just dead, "She was the only real mother I ever had!"

But, as if this were not sufficient to excite the sympathy of the children of richer parents, another fact is presented which ought to awaken feelings of compassion. In the Metropolitan Ragged Schools there are at this time at least 5,000 infants trained for God, who, if the schools were closed, would assuredly be trained for Satan. Here, then, is a special call for children to help the Ragged School Union, to educate their poor little brothers and sisters! "*Begin* at Jerusalem," was the command of the dying Lamb, as he foresaw the coming woe of the guilty city—"Preach my gospel among the infants of the destitute and the criminal, before sin has become a fixed habit," would seem to be His message to the young in these last days.

It is true, that a little has been already done by the children of the wealthy to help Ragged Schools. But how small has been the aid thus tendered when compared with what ought, and *therefore* might have been done, had those with pious parents and happy homes first asked, "Lord, what wouldst thou have *me* to do?" It is a pleasing fact, that not a few of the parcels of clothing received by the Ragged School Union last Christmas, were sent by children who have felt that, "if a brother or sister be naked, and destitute of daily food, and one say unto them, Be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?" Thus, whilst the snows of winter were falling thickly, many poor children were protected from the inclement weather by means of the pocket money and nimble fingers of their richer sisters. We were also glad to notice the following items in the subscription list of the Ragged School Union:—"Boys at Worksop £2 14s. 9d.;" "Mrs. Cobden's pupils £3 11s.;" and "Sunday School Infant Class 11s." These are the first fruits presented by the youth of England; but we trust that they are only first fruits of a rich harvest yet to be gathered into the Ragged School garner. They are, however, precious in our estimation; seeing that they comprise every class, from the Boarding School to the Sunday School, who are called to help in this effort to rescue the young. May such gifts be multiplied, so that young Christians may feel that they have done something to speed that predicted period when Ragged Schools shall be no longer needed, seeing that then "they shall teach no more every man his brother, saying, Know the Lord; for they shall all know Him, from the *least* of them unto the greatest!" Collecting boxes can be supplied by the Ragged School Union; when first among the children's missionary boxes would, doubtless be found, that for these missions to ragged and friendless children.

Nor can it be doubted that a better gift than money would grow out of this effort for the salvation of youthful outcasts. Many a child never prayed for itself, until it had first learnt to pray for others; and it never knew how lavishly spread is the gospel feast, before it had invited other children to taste of the Saviour's grace. Hence the songs of the city which hath no night came wafted on the wings of love. So money collected by children, that poor outcasts might hear of the tenderness of Jesus would lead them to pray for their miserable brothers and sisters, and, what is still better, to pray for themselves. Prayer like this would reach the very heart of the homeless Man of Nazareth. The "kingdom of heaven still suffereth violence," and must be taken by the storm of prayer! Our "children's gallery" would contain many an additional "Death-bed Sketch" of ragged ones who had found that Jesus does not desert the dying couch. And, even were it not so, and the fruit of labour and prayer was not known until the day of final ingatherings, yet the pious child would, assuredly, realize the blessing of Him who regards any act of kindness done to the poor, as if it were a direct gift to Himself. For he knew something of Christ's heart, who in his boyish days wrote—

"He prayeth best, who loveth best
All things, both great and small;
For the dear God who loveth us
He made and loveth all!"

A. B. C.

Papers, Original and Selected.

SIR G. GREY'S REFORMATORY SCHOOL BILL.

VERY much has lately been *said*, and we are happy to add, *done*, as well as said, and we hope *well* done, in relation to the *Reformatory* Movement. Local Reformatory Schools have been established in many parts of the three kingdoms, some upon a large scale; unassuming refuges whose mission was more preventive than reformatory, have, from comparative insignificance, grown into public importance, and are in danger of making the preventive elements the exception rather than the rule. Two central societies have been formed to foster and extend the movement, until the wants of the country have been met. Parliament has been called upon to grant powers and give pecuniary assistance, and Acts of Parliament have, therefore, been made granting all reasonable powers; and sums, of no niggardly amount, have been voted from the public purse.

Reformatories, as established and hitherto sustained, have been to a large extent the result of private enterprise and benevolence, and the management wisely left in the hands of local promoters and supporters, who, from the highest motives, have thrown into their labours an amount of energy, pains-taking, and Christian influence, that no Government, by mere force of Acts of Parliament, could ever command.—Hence the success of the noble cause. It is sincerely hoped that a work so well commenced, and so effectually managed, will not be spoilt by over-legislation. Upon this point we expressed fears when, some time since, we witnessed a degree of pressure brought to bear upon the Home Secretary, by a deputation of some of the leading men of the cause, which, to say the least, was injudicious at so early a period of the new movement. That pressure squeezed from the Government additional support in aid of Reformatories, and by which the 5*s*. per week towards the care and maintenance of each inmate was increased to 7*s*. But this result was not an unmixed good; for an intimation was at the time thrown out that, if it be right for the Government to be responsible for so large an expenditure, why should it not also be responsible for the management, and so relieve the founders of the management as well as their pecuniary responsibility? The Home Secretary, in the faithful discharge of his duties, finds, in all probability, that he can control with greater precision Justices of the Peace, Magistrates, and other civil functionaries, than he possibly can a body of gentlemen who voluntarily act in the capacity of a committee of management. Consonant therewith he frames "A BILL TO FACILITATE THE ESTABLISHMENT OF REFORMATORY SCHOOLS IN ENGLAND,"* which he introduced to the House of Commons, and which by that House was ordered to be printed on the 9th of last February. This Bill has, we believe, been read a second time, and had Parliament not been dissolved, would perhaps by this time have been passed into "An Act," &c. It contains twenty-nine clauses, the main object of which appears to be to take the Reformatories out of the hands of their present promoters and managers, and hand them over to visiting Justices to be supported out of county and borough rates. County Magistrates and Town Councils justly claim our respect each in their own appropriate sphere of action, but

* This Bill can be had at 1, Turnstile, Holborn.

to withdraw Reformatory Schools from under the control of their zealous founders, in order to confide them to Magistrates, is, we think, most unwise, for it is calculated to work mischief of a most serious character.

This Bill is strangely contradictory. Clause 27 says, Justices of a county or Council of any borough *may* grant money in aid of Reformatory Schools established in whole or in part by voluntary contributions, or about to be established by means in whole or in part of such contributions. Such aid may be given by payments of a sum in gross or by annual or other periodical payments; and subject or without being subject to any conditions, as the Justices or Council may think fit. This clause, although good in itself, is rendered nugatory by the whole tenour of the preceding clauses, which authorise Magistrates to *manage schools of their own founding*. We cannot have two kinds of Reformatory Schools, one wholly supported by a compulsory rate, and the other by voluntary subscriptions, given by the same persons who are compelled to pay that rate. Such anomalies have existed in other relations, but they are fast becoming matters for the historian to dilate upon, and not for legislators in the latter half of the nineteenth century to perpetrate.

We do sincerely hope that such a pernicious Bill as is now under contemplation, will not be pressed upon the House by our very excellent and well-meaning Home Secretary; if, however, he should, then we hope all proper means will be used to preserve the character and usefulness of our Reformatories from red-tapeism and mere official routine.

EMIGRATION OF EIGHTEEN RAGGED SCHOOL BOYS.

WHAT is to be done with our convicts? is a question that has for some time past puzzled our Legislature. The colonies to which they have formerly been sent, and where in their first formation and earlier history, the labour of the convict population became a desideratum, have now reached an importance in a civil and social point of view, that renders it no longer desirable that the criminal part of our population should be drafted off, even under the restraint of convict discipline, to degrade and demoralize by their presence and example the infant states. Solitary confinement at home has been carried out extensively, but however well it may work, England itself can hardly afford room for the solitary confinement of her convicted reprobate children. They have been and are, in some instances, advantageously employed upon public works, but it is not all public works on which such characters can be employed. The public improvements in our great cities could scarcely be carried on by such a class; hence it is but a few out of the many that can be so employed. However great the difficulty, it is not our province to decide what is to be done with the *convicts*, our work is rather with the juvenile population before they become *criminal*, or before they come under the sentence of transportation. Very many of these have become scholars in our Ragged Schools, and inmates of our Refuges, and not a few of them have become free emigrants to our colonies under the auspices and at the expense of the Ragged School Union. Six hundred boys and girls of this class have been sent to Australia and Canada by this Society during the last twelve years. Sixteen more lads of this class left our shores on the 20th of February, 1857, by the ship "Arran," for Canada. When once arrived there they are no longer a burden or a disgrace to the community. Such lads are eagerly sought after by the colonists, and they immediately find employment of a remunerative kind. So that, instead of remaining amongst the pauper population, they not only become useful members of society, but in several

instances they have sent over sums of money to their former benefactors, to be used by them for the benefit of their still needy relations. This fact alone, that they so readily meet with remunerative employment, is sufficient testimony to the value set upon them by the colonists. But we are not left with this testimony only. Letters have been received unasked from persons in Canada, stating the value of such emigrants to the colony. In one recently received by the Hon. Secretary of St. Giles's Refuge, the writer states—"I have one of your boys in my service, and am much pleased with his conduct and behaviour. You are conferring a benefit on society here in sending out such lads. If you will let me know when you send any more, I will either take them into my own family, or do all I can to obtain situations for them." This same lad writes a short letter to the same gentleman, in which he says—"I have the best of masters, so I mean to stay in my place; he is going to make a sort of book-keeper of me." Another says—"I have a sister somewhere in St. Giles's; I do not know where. Do, sir, if you can, find her out, if you will be so kind as to take this trouble for me, and will send her out here, I will pay her expenses, and do the best I can for her. Please write by next post, and I will send a draft upon a London banker for not less than £10." A gentleman recently arrived from Canada, stated to Lord Shaftesbury, that nobody could tell the amount of good the Ragged Schools had done to Canada in sending these boys out. He had had five in his employ, and more civil, useful lads, he never had in his service. The Committee of the Fox Court School in the report just published state—

"The recent loss, by death, of one of our friends, and his last act of kindness to the School, lead us to relate how the good effects of London Ragged Schools are recognised in distant lands. A few years since the gentleman alluded to resided in Australia, and observed a number of young emigrants, whose behaviour presented a striking contrast to others of the same class. They were intelligent, industrious, and of uniform good conduct. Surprised and pleased, he accosted them:—'*Who are you, and where do you come from?*' 'Oh,' said they, 'we are Lord Shaftesbury's Boys.' '*Lord Shaftesbury's Boys?*' 'Yes, from the London Ragged Schools.' This gentleman resolved that, on his return to England, he would take the first opportunity to learn something of the Institutions that had sent out those lads; and on arriving in London in April, 1854, and seeing an advertisement of the Annual Meeting of '*Fox Court Ragged Schools*,' he attended the meeting, and volunteered from the platform his spontaneous testimony; became an annual subscriber and friend to the School during the remainder of his life, and bequeathed to it a legacy of £20."

Testimony of this kind is abundant, and communications are continually being received from the lads themselves, all proving the success of the enterprise. How much better, then, is it to transport these lads as free emigrants to a flourishing colony where their arrival is hailed as a boon to society in a moral and social point of view, than suffering them to remain in the mother country, a social evil and a moral disgrace—destitute, vagrant, and criminal, until at length, after causing an incalculable expense to the community by the amount of property stolen from the rightful owners, the expense of prosecution, and the still heavier expense of punishment, they are at length, after sundry imprisonments, solitary confinement, &c., transported to a distant colony, where their presence is an evil and a disgrace. There is little doubt but much of this heavy expense might be saved if the emigration system could be more extensively carried out under judicious management, and provision made by this means for those whose destitution and ignorance almost necessitate their criminality. The saving effected is not only to the parent country, but an increase of wealth secured to the colony by the importation of the class of emigrants they so much stand in need of. This enterprise has hitherto been carried out by a society supported entirely by voluntary contributions. However economical to the community at large such a plan may be, it must be perceived that a society supported, as

the Ragged School Union is, by the liberality of an enlightened public, it is still the *few* and not the *community*, who sustain the expense, which, small as it is in comparison with the expense of punishment, is still heavy for a society, and can only be carried out to a very limited extent. In this department of philanthropic effort we may be allowed to suggest Government might lend an efficient aid by granting a free passage to such lads as have been considered eligible for this boon. Were this aid afforded, the system of emigration might be carried to a much larger extent than it can possibly be at present. The small numbers sent out when compared with the amount of the population from which they are taken, does not arise from there not being a sufficient number of suitable lads in our schools, but from a want of sufficient funds to meet the expenses. Did Government aid by the grant of a free passage to such, a saving would thereby be effected to the Society, which would at once enable them to increase the number of successful candidates for emigration tenfold.

The numbers that have emigrated during the last twelve years, have not kept pace with the increase of population amongst those classes. But could this number be increased tenfold, it would then bear some proportion to this increase of population, and begin to tell upon the community in reducing in a greater measure the number of the class amongst whom our criminals are found.

We have already referred to eighteen lads having been just sent out to Canada. Previously to their departure a very interesting meeting of a farewell character was held in St. Giles's School-room. All the lads of the Refuge were present, and took tea together with several friends of the Institution. The Earl of Shaftesbury presided, and spoke to the lads in the most kind and pathetic manner. He said :—

I now see you probably for the last time. You are going to enter upon new connections. You are going to a land where much will depend upon yourselves as regards your future prosperity and success in life. The whole world is open to you. I believe you will be placed in circumstances where honesty will not fail to meet with its reward. I hope when you are far away you will not forget those friends who have taken care of you here, and the instruction and advice you have received from time to time from those who have felt an interest in you, and that you will not forget what has been said to you to-night. I believe it will be a great help to remember, not only what has been said, but the very countenances of those who have befriended you; let their presence be familiar to your recollection. Remember the faces of those who are present here to-night. The remembrance may deter you in the time of temptation from doing that which would disgrace yourselves and bring discredit on them. Especially let me tell you, working boys, that however you may rise in society—and there is no reason in the world why you should not rise—you must still be *working men*. Christianity is not a speculation, it is essentially practical. It is the only thing for your soul's health to be always at work. Remember this, you have something to do for others as well as for yourselves. You have a character to get, and you have a character to lose. You must not by any misconduct of yours bring disgrace upon those who have gone out before you. If you bring discredit upon them, you are injuring a whole class. Many of those lads who are now roaming about the streets, houseless and friendless, may yet be brought into this and similar Institutions, may be helped or hindered in their future course by your conduct. If that should be such as would bring discredit upon yourselves and those who send you out, it may hinder their being sent as you are. If there is any one single thing which more than another tends to make a man feel great, it is, that he is answerable for his own conduct to God and to society at large. You are going across the water. I have no doubt but we shall soon hear that you have got employment. Whatever your duty or circumstances may be, *never forget prayer*. You may rise to high stations, they are open to you there as here. Whatever success you may meet with in this world—and we heartily wish you may meet with great success—still, my lads, never forget the greatest ambition of the Christian is to be a citizen of that city whose builder and maker is God; and though we may never meet together again on earth, may we all at last meet together there.

Of these eighteen lads just now sent out, twohad been in prison once, three had been in twice, and one had been in custody three times for stealing fruit in Covent Garden Market, but not prosecuted. Two of the eighteen were without father—one with no mother, and a father somewhere in Sweden—and nine had both parents dead. The means had recourse to by these boys for obtaining a livelihood had been as various as their countenances, but all were in a destitute, and many in a vagrant state, when received into the following Institutions, from which they have been sent out, namely, Wandsworth Refuge, 1; Brunswick Buildings, 1; Shoe-black Society, 1; Home in the East, 2; St. Giles, 13. The Hon. Secretary of the last-named Refuge had a silver medal prepared for each of the lads going out from their Institution, to be kept by them as a good-conduct medal.

Such are some of the results of Ragged School and Refuge operations amongst the most needy and degraded portions of our population. They afford a specimen of what might be done were greater facilities afforded for the emigration of those lads whose characters have been tested. For it must be borne in mind, they are not sent out as they are received into the Institution, but a probationary course of instruction is followed out, right principles are inculcated and tested, the reward of emigration being granted only to those whose conduct has been proved. The experiment having been tried and proved successful, may we not hope the aid will be afforded by which the Ragged School Union will be enabled more extensively to carry out the emigration system to the relief of society, the benefit of the youths themselves, and the advantage of the colony?

BENEFICIAL RESULTS OF THE BRISTOL RAGGED SCHOOLS.

THE following is an extract from a report of the Honorary Secretary of Temple Ragged School. (2nd Report.) The individual alluded to, Charles Powell, forms the subject of an interesting narrative, published at Bristol in 1852, by the Lady I—— G——:—

In the month of July last I was much surprised, on entering one of the Ragged Schools in Bristol, to be told that a lad from a neighbouring school was desirous of addressing the boys. I encouraged him to do so, feeling curious to know what this poor lad, whom I had till then only regarded as a simple quiet boy, could have to say. Silence having been obtained, he commenced in a plain yet earnest manner:—"My friends, the reason I wished to speak to you is, that an evening or two ago, I heard one of the boys make use of the very wicked words, 'he hoped God would strike him blind if he did such a thing.' As I went home, I felt very sorry, that any boy should be so sinful as thus to tempt God, and I prayed that He would forgive that boy." He then reminded them of the judgment of God on Ananias and Sapphira for telling a lie, observing that the same Almighty Being that struck them dead, could as easily kill that boy. Repeating a verse of Dr. Watts's hymn, "'Tis dangerous to provoke our God," &c. &c., he entreated the boys no more thus to tempt God, but to beg Him to forgive them for Jesu's sake, praying with David, in the 51st Psalm, "Create in me a clean heart, O God;" and he then proceeded—"I know that some of you are very wicked boys, but none of you are worse than I used to be; for till lately I got my livelihood by fetching coals for different people, and whenever I was sent for five cwt., I rarely took more than four cwt., and when my mother sent me to spend a little money, I always kept back a part for myself, not thinking that God saw me;—this I did until I had a heavy sickness, and then I felt very miserable, and first began to think what would become of me were I to die." At this he paused, and asked the boys where they thought they would go to, if God were to strike them dead that night? to which several thoughtlessly replied, to heaven. "I can tell you," he continued, in his plain language, "there is none of you will ever go there, unless you leave off your bad ways;" and further remarked,—"At this time I hated the very sight of a Bible or Testament; I could not write, and could read but very little, but having heard of the

school for the destitute at St. Philip's, I thought I would go and see what they did there. I found the master very kind, and he promised to teach me to read and to write, so I went again, and soon learnt to read my Bible, and if I could do my master any good by dying for him, I would willingly do so." Here he inquired: "Do you love your master so much as that?" and went on to say: "I now take pleasure in reading my Testament, and am much happier than I used to be, and feel that if the Lord required my soul this night, He would take it to heaven for the sake of that dear Saviour, who died for sinners;" and concluded by saying,—"What I want you to promise is, that you will not any more keep bad company, nor say wicked words, but pray God, for Jesus Christ's sake, to forgive you, and then you will be as happy as I am now."

There were upwards of eighty boys present, all of whom appeared much interested in this simple address. No doubt many similar instances of the Lord condescending to bless the labours of His servants in this humble part of His vineyard could be narrated, but even this, a solitary case of an immortal soul being saved through the instrumentality of a Ragged School teacher, ought to be sufficient to stimulate others who are similarly employed, to persevere in their work, with a single eye to God's glory, and to induce those who cannot give up their time to teach, liberally to contribute out of their abundance towards the support of such institutions. . . . . The youth who forms the subject of this narrative, and who has been for some time employed as a teacher in St. Philip's School, was in his usual health when it was written. He was soon after taken ill, and removed to the Infirmary, where he died two days ago. In his last hours, he commended his spirit to his Saviour, in earnest prayer, and continued invoking blessings on the Honorary Secretary of the St. Philip's Committee, who had been a very kind benefactor to him, and on the Master of the School. * * * * *

S. P., a boy well known to the police, has been before the magistrates several times, now regularly attends the church, and, to all appearance, is quite a reformed character; and also A. and S. W., two brothers, who were quite destitute. and this was the only school A. was ever at, and he now reads and writes well, and with their united earnings they help to support their mother, who is a widow; and there have been six boys apprenticed to different branches of the potting business, and give satisfaction to their masters, and they also attend school when an opportunity offers. * * *

A pleasing instance has occurred of the beneficial influence of the religious instruction received by the children at one of the schools produced on the parents:—In the case of the children of a poor man of depraved character, he now joins them in their devotions; but at first he would beat them when he saw them at prayers. * *

I mention two boys of the evening school, that were admitted to the Industrial School at its commencement, Joseph S. and Y.: the first-named, on his entering the evening school, was one of the most idle and reckless boys in the school; so much so, that the master almost despaired of ever doing anything with him. Shortly after his admission to the Industrial School, a decided reformation took place in him; so rapid and great was the change, that many persons in the neighbourhood noticed to the master the altered behaviour of the boy out of school. The poor boy never made much progress in reading or writing, but could readily learn and remember any oral instructions given to him. I have, myself, in the evening school, observed his attention when religious subjects have been talked of in his class. S. was the first boy that fell a victim to the cholera; on his death-bed, he desired the master to be sent for, that he might pray with him. In quite his last moments, he expressed himself grateful for what had been done for him, and said he felt quite happy, and not at all afraid to die, feeling sure of a joyful resurrection in the kingdom to which he was hastening.

The other boy, Y., before joining the school, had been found out in several petty acts of theft, but his conduct throughout his whole attendance at school, was very good; he also on his death-bed sent for the master to pray with him. He lingered several days after the cholera left him, during which time the master who attended him, assures me that he had every reason to hope and believe that he died a true penitent.

Instances of very great improvement on the general behaviour of two boys may be adduced—viz.: —— and ——. They were a short time since the most turbulent and troublesome lads in the school; one is now a very quiet well-behaved boy, regular in attendance, and anxious to improve, and the other seems also very desirous to learn, and promises to leave off the bad habits he lately indulged in, namely, swearing and indecent language. * * *

There are many cases of boys who have profited, one in particular, who has been in prison, but is now in work. There are several instances of boys, who have gone to work, but whenever they have an opportunity of coming to school, they may be always seen in their places. One, who was once a most desperate boy, takes now a great pleasure in reading little religious books, and has on many occasions asked me to read them to the boys. One great encouragement to me is, that the boys seem desirous to behave better when at devotion than at any other time. * * *

The mother of a little boy, Joseph Sparks, six years old, who died of scarlet fever, came to the school, to return her most grateful thanks for the religious instruction her child had received; from the time of his seizure to his death, a period of four days, he never complained or murmured, but continued repeating texts and hymns learnt at school, and rejoicing that he was going to be with Jesus and the angels. His father, who was a great drunkard, has been entirely reformed, and is now a member of the church—a change he entirely attributes to the impressions made on him by a dying child. * * * *

Many of the parents have called at the school to express their thankfulness for the instruction the boys have received, and two particularly for the great change in their behaviour. The mother of John Gilbert, who was killed in crossing the Bristol and Exeter railroad in November last, expressed her grateful thanks for the benefit her son received. She stated that since he had attended the school, he had never omitted saying his prayers at night; he had been more dutiful and attentive to her, and she hoped, though he was called so suddenly, that he was not altogether unprepared, and she would always pray for the success of the school. The mother is a widow, and supported by her three sons. The deceased lad was an attentive scholar at the evening and Sunday school. * * * *

——, who had been brought to the police courts several times, before his admission to the evening school, is now, and has been for several months, earning an honest livelihood at the Bristol Pottery, and conducting himself with great propriety; his mother has called repeatedly to thank the master, attributing the son's reformation entirely to the instructions that he received at the Temple Schools. Another instance of good effected by this school, I will report, which was mentioned to me a few days after it happened. In November last, the boys had been reading the Testament to the master, who took the opportunity of warning them against sin generally, and telling them of the awful punishment denounced against liars, thieves, &c., when one of the boys whispered to him, that he should like to speak to him alone, and on being taken aside, said, that he knew he had done what was very wicked that day; for seeing an eating house without any person in it, he had run in and prigged a silver spoon and a knife; he was now very sorry for it, and when the other boys were gone home, he would fetch these articles, if the master would take them back. The master of course assented, and after giving the boy suitable advice, returned the stolen property to the party from whom it had been taken. * * * *

——, a boy of Temple parish, who had been in prison eight times, and had been gradually warned to better habits, declared that he now felt happy for the first time in his life, as whilst pursuing his former course, he had never gone to bed without terror of arrest before the morning. The police joke him good humouredly on his exchange of prison for school. * * * *

THE LONDON SHOE-BLACKS.

Copied from The Times of April 21, 1857.

POLICE.—MANSION-HOUSE.—Mr. D. W. Harvey, the Commissioner of Police, and Mr. J. Macgregor Mr. M. Ware, and Mr. Fowler, members of the Committee of the Ragged School Shoe-black Society, attended at the justice-room.

Mr. Harvey, addressing the Lord Mayor, said,—It has been frequently represented to the presiding magistrate in this court that the police interfere with the boys who are endeavouring to earn, as it is stated, an honest livelihood by cleaning the shoes of those who apply to them, such boys not belonging to the Society known as the Ragged School Shoe-black Society. In order that the public may understand the principle upon which

this Society and the police act in reference to these boys, it is necessary that their minds should be disabused, and that they should understand how utterly impracticable it is to pursue the course that has been suggested — namely, of allowing every boy to obtain an honest livelihood without the intervention of the police; whereas, we wish to represent to your Lordship that, unless these boys submit to government and are under those regulations which the gentlemen who are here representing the Society feel necessary, the result must be that they must be all forbidden; because, if it is once understood that any boy may place himself where he pleases in the city with his box and brushes, pressing to clean the shoes of passers-by, the inconvenience will become altogether intolerable; while, on the other hand, if boys have their allotted localities and submit to wholesome regulations, it is a great advantage to them, and not less to the public. I now introduce gentlemen, who most disinterestedly take upon themselves the task of conducting this Society, who will detail how it works, and your Lordship will doubtless feel that it is indispensable that either the whole system should be abolished, or that it must be subject to some wholesome regulation.

Mr. Macgregor.—My Lord Mayor, I am here with my friends, as members of the Ragged School Society, to explain the matter mentioned by the Police Commissioner. There are two sorts of shoe-blacks—those who are under regulation and those who are free to do as they please. The boys who are under system belong to four societies, all of which are managed in the same way by gentlemen connected with the Ragged Schools The boys are selected for good conduct from the Ragged School; they are under a regular system of discipline and control, they come at fixed hours, they go to fixed places, they go in fixed numbers, and they have a fixed rate of payment, proportioned to their earnings. A regular system of discipline, and of promotion, reward, and punishment, is established, and their religious and intellectual education, as well as their advancement in life and their preparation for emigration, are attended to. This costs a considerable deal of trouble; but I am happy to say that, although very expensive, the whole expenses from one end to the other are in the oldest of the four societies entirely borne by the boys, and this is the first instance of a self-supporting Reformatory institution in the world. The other boys seen in the streets earning money by shoe-blacking are wholly without control; they leave at such times as they please, in such numbers as they please, and for such purposes as they please. No person is responsible for their conduct, and the question is whether the boys shall be wholly left without control, or whether the discipline that is now extended to those in the Shoe-black Society shall be such a warrant to the public for their good management as would justify the public in committing to the police that exercise of their discretion which is already vested in other cases in the streets. The earnings or amount of money taken by the Shoe-black Society have been about 2,500*l.* during the past year, and I have not the slightest doubt that at least 10,000*l.* a-year ought to be earned by somebody or other upon this system of shoe-blacking. To allow these boys, who are without control, to have perfect liberty to go and move in any number and at any time they please would be both injurious to them and inconvenient to the public. By allowing them to act by regulation a very wholesome occupation would be encouraged. It would be extremely inconvenient to the public that the boys should be allowed for another summer not only to run about the streets, but to fix down their boxes where they please, 10 or 12 round a favourite station, where we are only allowed to place one boy. Certainly, we think some arrangement ought to be made by which the boys who do not belong to the Society should not become an annoyance to the public.

The Lord Mayor.—I am glad that the commissioner has come to see me upon this subject, because, like many others, I have felt the great evil likely to arise from what we wish to be a great advantage to the public. I at one time thought that one boy had as much right to stand in the street and black shoes as another. During the last two or three months I have been watching, and have paid great attention to these boys, and I believe that the pretence of blacking shoes has been made the means of congregating pickpockets and thieves, whose system is almost as well organized as that of the Shoe-black Society. Certainly the boys belonging to the Society do conduct themselves most properly, and since I have occupied this chair not a single charge has been brought against them. If after this the commissioner complains to me of annoyance to the public occasioned by boys who are not under the control and government of the Society, I shall immediately endeavour to put a stop to it. I do not hesitate to say that I should feel myself perfectly justified in punishing any boys who obstruct the public streets by blacking the shoes of passers-by unless they are under proper control.

Mr. Harvey.—While magistrates are very desirous of protecting the Society, it is equally important that the public should have the full benefit of its existence, and one of the chief complaints is, that there is a large period of the day when the boys belonging to the Society retire, and when the ground becomes vacant. It is thought that then other boys might fairly be allowed to occupy that ground. I have suggested to the gentlemen of the Society that they ought either to extend the period at which their boys shall attend, or that they should put on relays of other boys, otherwise it is scarcely just that their places should not be allowed to be occupied.

Mr. Ware.—At the present season of the year our time for removing the boys is 6 o'clock, but in consequence of a suggestion made by the commissioner a few days ago we have organized a separate division, who go to the stations after that hour and remain till it is quite dark. Where any boys of the opposition, who are now working on their own account, are well conducted and well disposed, if they will only get a recommendation from any of the Ragged Schools in London, we are always willing to employ them. Some of our best boys are those who have been in the streets, but who have come to us and requested us to take them, and we have done so. At present there are about 40 boys in the Blue, between 30 and 40 in the Yellow, and 75 to 80 in the original Society, making altogether about 150.

The Lord Mayor.—If you were to form a brigade for sweeping crossings as well as for blacking shoes, I believe you might employ about a thousand boys in the Metropolis, and I am sure that passengers would willingly give them a halfpenny or penny for their labour. Unfortunately, the present crossing-sweepers are a very disreputable class, and on a dirty day, as soon as they have got a pocketful of half-pence, they leave their station, and not unfrequently spend their earnings in drink.

Mr. Fowler.—By the end of this week I believe that a plan similar to that suggested by your Lordship will be tried in Southwark, when about 20 boys will be employed.

The commissioner and the deputation thanked the Lord Mayor for the attention with which he had listened to their remarks, and withdrew.

In the last report of the Ragged School Shoe-black Society, the Committee thank the Police authorities for their constant willingness to assist the Society by every means in their power, while they have still to regret that the difficulties caused by the numerous shoe-blacks not under the control of the Society have considerably increased. They have, however, no wish to create a monopoly, or to interfere with those poor boys in their pursuit of a livelihood; but they hope that means may be adopted to keep every shoe-black in London to a particular stand, and to prevent the unseemly competition which now takes place at the more lucrative stations.

NEW EDUCATIONAL MUSEUM.

The Committee of Privy Council on Education has arranged to open the new Educational Museum, at the new buildings, South Kensington, this spring. It is hoped that the Museum will do much to promote the cause of national education, and it will be especially useful to those engaged in teaching. The Museum will exhibit, under a proper classification, all important books, diagrams, illustrations, and apparatus connected with education, already in use, or which may be published from time to time, either at home or abroad. The public will be admitted free on certain days of the week; and on other days, which will be reserved for students, opportunity will be given to examine and consult the objects exhibited with the utmost freedom. The articles exhibited at St. Martin's Hall in 1854, which were presented to the Society of Arts, and by that society given to the Education Board in order to found a museum, will form part of the Educational Museum. The producers of apparatus, books, diagrams, maps, &c., used in teaching will have the privilege, subject to certain regulations, of placing their publications and productions in the Museum, thus making them known to the public; and we

understand that a desire to assist has been unanimously expressed by all the great educational societies and publishers. A catalogue is to be prepared which will contain the price lists which exhibitors may furnish for insertion. The books and objects will be grouped under the following divisions:—1. School buildings and fittings, forms, desks, slates, plans, models, &c.; 2. General education, including reading, writing, grammar, arithmetic, mathematics, foreign languages, histories; 3. Drawing and the fine arts; 4. Music; 5. Household economy; 6. Geography and astronomy; 7. Natural history; 8. Chemistry; 9. Physics; 10. Mechanics; 11. Apparatus for teaching the blind and the deaf and dumb.

SUNDAY SCHOOL CANVASS OF LONDON.

No small difficulty has been experienced in obtaining the statistical returns as to the result of this enterprise from the several districts, and even now, in some particulars, the statistics are very incomplete; but as the figures err on the side of deficiency, and not of excess, the Committee have no hesitation in making them known, only premising that the numbers, so far from being exaggerated, are *understated*. This is especially the case in one important particular, namely, the number actually received into Sunday Schools as the result of the canvass. Very few returns have been received from the Church of England Sunday Schools, although large numbers of children were recommended to those schools by the canvassers; and, in addition to this, many children have been received who might fairly be set down to the account of the canvass, though they did not bring with them the recommendation papers left by the canvassers.

The following are the returns made to the Committee:—

Auxiliaries.	Canvassers.	Houses Visited.	Children between the ages of three and eighteen.	Number who attend Sunday School.	Number promised to be sent.	Scholars received as the result of the Canvass.	Proportion of the Number promised.
							Per cent.
South	1,487	35,509	44,821	25,657	8,727	4,648	53¼
East	1,400	30,995	58,778	29,977	8,767	2,985	34
West	1,995	35,195	93,583	42,145	10,204	3,184	31¼
North	1,290	18,976	43,004	26,015	7,203	2,528	35
Totals	6,172	120,675	240,186	123,794	34,901	13,345	38¼

From these figures it will be seen that the number of canvassers employed was more than 6,000, clearly showing that a large amount of sympathy on behalf of the movement was exhibited by those members of our churches and congregations not actively employed in the Sunday Schools.

The number of children promised to be sent was nearly 35,000, evidencing a wide-spread appreciation of Sunday School instruction; and although a large number of them have not been actually received, very many of the remainder will doubtless ultimately find their way into our Sunday Schools.

The number known to have been received amounts, it will be seen, to 13,345; and taking into account the circumstances alluded to above, it will not perhaps be considered an extravagant estimate to assume that 20,000 scholars have been added to the Sunday Schools of this Metropolis as the result of the canvass; and although this number is far from realising the hopes of the promoters of the movement, they are glad to accept it as an in-

stalment of what is required, and trust that either by future repetitions of the canvass, or by other means, the large number of young people not at present enjoying the advantage of Sunday School instruction may soon be brought within the sphere of its influence.

The fact that a large per centage of the promises made have not been fulfilled, would seem to show that the canvassers have not yet completed their work; and though many of the parents have been visited three or four times, further attempts to induce them to keep their promises may yet be successful.

Upon the whole, the advantages of the canvass movement would appear to have been neither few nor small. Some thousands of additional scholars have been obtained, many existing schools have been filled, new schools have been opened, a large number of additional teachers has been secured, and a considerable amount of interest awakened on behalf of the Sunday School cause among the churches and congregations of the Metropolis, which, it is hoped, will bring forth fruits in days and years to come.

It only remains to add, that a great responsibility rests upon teachers, in reference to those brought under their influence by means of the canvass. If it was worth while to bring them into the Sunday School, it is worth while to adopt means to retain them. The school must be made attractive; the visitation of the scholars at their own homes must be regularly attended to, in order to keep up their attendance, and the instruction must be rendered as interesting and effective as possible, with a view not only to their retention in the school, but their introduction to the church of Christ. In one word, EXTENSION and IMPROVEMENT must go hand in hand.

SUNDAY SCHOOL CANVASS OF NEWCASTLE-UPON-TYNE.

THE capital of the colliery districts of the north of England has undergone a thorough canvass, for the purpose of gathering into Sunday Schools such children as have hitherto, from the neglect of parents and other causes, been prevented from enjoying those means of religious instruction. In the month of November last, a public meeting was held in West Clayton Street Chapel, to receive the report of the movement. The Rev. Dr. Bruce presided, and opened the meeting by giving out the well-known Union hymn, commencing thus:—

> "How good and pleasant is the sight,
> Where kindred souls agree;
> Brethren whose cheerful hearts unite
> In bonds of piety."

Here it may be proper to notice, how willingly and cheerfully the schools generally took up the work—only one having declined to co-operate—and that one, much to its credit, having been in advance of the Union in its plans, arrangements, etc., for a similar effort on its own responsibility—the school belonging to the Society of Friends.

As the spring advanced, and Easter drew near, the Committee renewed their deliberations, and Sunday, April the 6th, was appointed for going simultaneously to work—the tracts having to be given to parents on that day by the canvassers, and then to follow up, on the next succeeding Sabbaths, in visiting every family in their respective districts, in seeking out and inviting to Sunday Schools all eligible children not in previous attendance.

From all the schools we have not received returns, and so cannot complete our report, but are glad to render it as perfect as we are able. Our statistics stand thus:—

The number of schools engaged in the canvass . .	30
The number of canvassers	120
The number of families visited	6054
The number of children attending Sunday Schools .	4895
The number promised to be sent	1356

These returns are from 25 schools, so that averaging the whole, and even keeping within, we should have 7,050 families visited; more than 5,710 children attending Sunday Schools; and upwards of 1,550 promised to be sent.

THE HOUSE BUILT UPON THE SAND,

Is usually situate in the darkest, dirtiest, dismalest part of the town, beyond the beat of highway-rate, poor-rate, sewer-rate, or any other rate, except the curse-and-quarrel-rate, with which the wretched tenants are for ever rating each other. The only thing that bears a hint of any value is the land, every square inch of which is bricked over, and vaulted under, close and fœtid as a city cemetery, as if the earth had not another acre to spare, and man must be content to occupy as little surface as possible, to leave more room to grow food to feed him. Human beings are stalled in these crammed and crowded bins, the only difference between them and the cattle being the better victualling of the latter. The rain, that like a heavenly unction pours fertility upon other quarters, on this spot only multiplies mud, and peninsulates every house and entry with a moat of puddle, exhaling with industrious hostility the retributive penalties of sanitary neglect in a continuous malaria, generating every type of rheumatic, typhus, and other malignant fevers. The high wind that, like the rough fidelity of an old friend, disturbs, but purifies the stagnant atmosphere of every other spot, here serves but to aggravate the local fœtors by the larger circulation of their nuisance, accumulating the dilapidations in stock, by the tottering down of more ruined chimneys, and the forcible ejectment of additional slates and pantiles. The only quiet, and, by comparison, even reverent phenomenon in the district, is the indigenous smoke engendered in their homes and factories, which perpetually hangs over it, like the filial veil of the patriarch's sons, partially hiding the infirmity and nakedness of its parental landscape.

The very frosts, that like a sharp-humoured sarcasm, provoke the interchange of mutual hospitalities among their happier fellow-citizens, seem here to freeze more bitterly than elsewhere, and seal up every cracked door and broken casement, with a stuffing of old rags hardly spared from their shivering wearers' limbs, waving in the wind as intelligible signals of distress or stiffening in the cold as if in predictive intimation of their owners' fate, whom vice and its matricidal offspring, penury, had socially worn to tatters like them! It is among these grim neighbours you are to search for "the house built upon the sand," and if you dare venture after nightfall under a roof whose ill-chosen foundations may bring down its ruins upon you, on that barren social sand of an improvident drunkard's heart, which grows nothing green; that dry sand, whose insatiable thirst every tide leaves dry and thirsty still; that dull sand, that only retains any impression made upon it till the next flood of inundating drink obliterates it; that treacherous sand, that has engulphed many a pretty little craft that mistook it for an anchorage; that suicidal sand, that must be worthless so long as it lies on the brink of those depths that drown it every day; that wretched sand, that is itself a heap of wrecks and fragments lashed by the waves of intemperate fury from its native rocks, and spewed out, as if the sea of life were sick of it, upon a shore of weeds and dreary waste; on such a sand the improvident man builds the house that is to be his home, and the home of the wretched squaw, his wife, and of his children.

There he is to rear the disastrous duplicates, who are to repeat himself to

the contamination and misery of another generation. On his model a characteristic progeny is to be formed, destined, like devil's Nazarites from the womb, to be the plague and pest, the corrupted and corruptors, of their future humankind, at once a burden and a bane to their contemporaries; like himself, he and they shall be the *cryptogamia—the fungi* of society, vegetating at its gate-posts, rotting its timbers, betraying its unsoundness, and accelerating its decay. Degenerate, deleterious, abandoned, the wretched character sees no hope of relief but in its own destruction, no refuge but in escape from itself. The devilish charm of drink holds him spell-bound within a fatal circle, drawn with alternate cups and rags, and he cannot break from its toils.

Drink is the Delilah that has shorn him of his strength. He cannot "go out and shake himself as at other times," for "the Lord hath departed from him!"

Poor dram-struck wretch! he is cup-crazed! Drink has put out his eyes! Like the blind Samson in the mill, he grinds in a malt-house; and the Philistine lords and commons make game of his prostituted strength. But, "my merry masters," I would have you beware how you trifle with such giant besotments too long; it is dangerous sport. Like the old judge, he may pull a house down about *your* ears, as well as his own. You have suffered this Samson vice to grind on in the moral blindness of its victims; take heed lest it realise on your hands a civil Frankenstein, whose monstrous hypostasis shall dog the footsteps of its social progenitor, affiliating on the homicide neglect that quickened it, a terrible reaction in the cost, misery, and shame of its hideous subsistence!

The improvident drunkard dies as he lived, without a thought, or care, or one provision for the morrow. The rags upon his back made him a sorry scarecrow to warn others off the alehouse; but their reversion would not pay the sexton for the hole he dug to bury him. He had been so often "*dead* drunk" that Death, as if indignant at the repeated simulations of his office, smote the drinker really dead at last; and "the house built upon the sand," like the earth that "swallowed up Korah and his company," engulfs within its voracious maw wife, children, and every living inmate that belonged to him! He had swallowed his children piecemeal, as at the banquet of a Thyestes, before his ruin realised the filicidal fable of Saturn, in swallowing his whole family in the end. It was his last draught this side Lethe; his next will be the cup, not of "cold water to cool his tongue," but filled to the brim with "weeping and wailing and gnashing of teeth."

The Teachers' Column.

WISDOM AND KNOWLEDGE—THE TEACHER'S REQUISITE.

BEING THE

Substance of an Address to Paid Ragged School Teachers of the Southern Division.

THE character of this assembly is fraught with interest and importance. It is the meeting of a little band of religious teachers—those occupying a position exceedingly honourable, and one of importance, involving great responsibility. The appelative, teacher, describes the nature of our calling, and also suggests many useful reflections. The condition of a human being without a teacher to guide him aright, is most pitiable. Man is peculiarly formed for the constant acquisition of knowledge. We see him as an infant, in an helpless, unobservant state; but, as his physical powers increase, his mental faculties gradually develope themselves, and ere he can walk or speak many are the lessons he daily learns. He is continually adding to his stock of knowledge, but, alas! it is not always true, that he

adds to his stock of wisdom. Man may acquire much knowledge, and yet be destitute of wisdom. Eve took of the forbidden tree, fancying she should thereby become wise; but she found it would have been greater wisdom to have abstained from it, for, whilst she added to her knowledge, it was at the expense of true wisdom. Man, in every position of life, of necessity becomes the teacher of his fellow-man. His example, as well as precept, impart knowledge, having a tendency to evil or good, to those around him. The importance and responsibility of every human being are clearly manifest; but especially of those who undertake to become the teachers of others. It is therefore essentially important, that such be rightly furnished for the effectual discharge of their duties, and we do well to seek the acquisition of useful knowledge and wisdom, to enable us to employ the knowledge we acquire aptly and with effect.

The subject to which your attention is invited, is that of WISDOM *and* KNOWLEDGE, *the teacher's requisite.* We propose offering a few remarks,

I.—ON THE NATURE OF THE TWO, AND THE DISTINCTION THAT EXISTS BETWEEN THEM.

The wisest of all human instructors said, "Wisdom is the principal thing, therefore, get wisdom; and with all thy getting, get understanding." Thus Solomon calls our attention to wisdom as the principal thing, but intimates, that we should not be contented merely with lessons of wisdom, or satisfied with having a sound creed, but see to it that we comprehend and rightly apply the knowledge we obtain. They seem further to imply, that wisdom prescribes the best end, and the means best calculated for its attainment; and that understanding directs to the ways, times, places, and opportunities of practising the lessons wisdom teaches. By wisdom, we mean that prudence and discretion which enable us to perceive what is fit to be done, according to the circumstances of time, place, or persons. Solomon says elsewhere, "The wise man's eyes are in his head," that is, the wise man has the use of his eyes and reason; he sees his way, and orders all his affairs with discretion; he foresees, and so avoids many dangers and mischiefs. Or to use the imagery furnished by the idiom in the original language of the text—A wise man is one who looks about him, one who acts the part of a watchman, or one, who, like the astronomer, takes his stand on the highest summit he can obtain, and busies himself in constant observation of the course and motions of the stars.

The terms knowledge or understanding are synonymous. By them we understand is meant the acquisition of information on a subject, obtained by personal experience, or the communication of the results of that experience of others. Knowledge varies in degrees, from the general loose, mere conception of a thing to the perfect understanding of it, or to the absolute and intimate experience of it. The root of the word rendered knowledge is beautifully expressive. It signifies *the hand*, which is frequently used in Scripture as symbolical of power. The right hand is used more particularly as descriptive of protection and favour, or an exalted position. Hence in Psalms xviii. 35, "Thou hast given me the shield of thy salvation, and thy *right hand* hath holden me up." Also in Mark xvi. 19, speaking of the ascension of Christ into heaven, the evangelist says, "He was received up into heaven and sat on the *right hand* of God." And again in Mark xiv. 62, Christ says, "Ye shall see the Son of man sitting on the *right hand of power.*" In the common acts of life the hand is frequently used as the token of acquaintance. When friends meet, each offer the right hand in token of their knowledge of each other. And at the sacred altar, when the nuptials of two, who have had a more than ordinary acquaintance with each other, are about to be celebrated, each is required to take the other by the right hand.

We may gather, then, from the definitions given and the illustrations furnished, that knowledge is that which can only be obtained by individual experience or application. It is, however, very distinct from wisdom; knowledge is the material, but wisdom directs when, how, and where, it may be disposed of.

II.—THE TRUE SOURCES OF WISDOM AND KNOWLEDGE.

1st.—*Nature.* This is God's lesson-book, and it is ever open for the instruction of man. He may read much on its delightful pages that gives evidence of the existence of the Deity, and the character of Him who made all things. In the face of the sun that shines so brightly in the firmament, he may catch a glimpse of the glory and omniscience of God. In the winds that blow, in the storms and tempests, and the heaving waves of ocean, he may read his majesty and omnipotence. In the tiny insect, the flower of

the field, and the grass that so beautifully clothes the earth's surface, he sees the infinity of the Divine Nature; whilst in the returning seasons, the daily and constant pulsations of his own heart, as well as the existence of and provision for every living creature, he witnesses the creative and sustaining care of a superintending Providence. These are some of the lessons nature teaches to the observant and God-taught man, and nature is ever full of teaching to those seeking knowledge.

2nd.—*The Book of Divine Inspiration.* This contains lessons the book of nature cannot furnish. It tells of redeeming love, mercy, and goodness as displayed in the work of Christ Jesus. There are inexhaustible stores of knowledge peculiarly adapted to man's physical, intellectual, moral, and spiritual natures, and temporal and eternal interests. Beside these, there are principles to guide him under all circumstances, and in every station of life—principles, which, if rightly adhered to, will preserve him from many mistakes and their consequences, and secure to him enjoyment in "the life that now is, and that which is to come."

3rd.—*The Records of Men.* In these are written the histories of nations, the lives of individuals, the results of the investigations of nature, and study of the Word of God. These, though of secondary value, are great helps to the seeker after knowledge. And the teacher will do well to apply himself diligently to their perusal. Self-knowledge is important, the knowledge of others desirable, but the knowledge of God is indispensable. To be too knowing in worldly matters is often accessary to sinful knowledge, but the knowledge of our Lord Jesus Christ is a means of escaping the pollutions of the world. We shall do well to remember, that the source and fountain of knowledge and wisdom is God. He knows all things, but the knowledge of man is derived and progressive.

We now proceed to notice

III.—That the Combination of Wisdom and Knowledge is essential to Stability.

The wise man said, "Get wisdom, and with all thy getting, get understanding." In Isai. xxxiii. 6, it is written, "Wisdom and knowledge shall be the stability of thy times." In Ecc. vii. 12, "Wisdom is a defence, but the excellency of knowledge is that wisdom giveth life to them that have it." Knowledge alone puffeth up, and is likely to be a source of evil instead of good. It is in this sense we understand the proverb, "a little knowledge is a dangerous thing." Wisdom is needful in the selection of knowledge most desirable to be obtained, and the rejection of that which is not worth knowing, otherwise we may gain the knowledge of evil, and lose the knowledge of good. Wisdom is requisite to guide us in the right use of knowledge acquired, and the application of the kind of knowledge best suited to the circumstances in which we may be placed.

These remarks apply with peculiar force to those engaged in instructing youth. The teacher has under his care minds as various in taste and capacity, as the countenances of his scholars. In order to prosecute his duties with effect, he needs to be in possession of every kind of useful knowledge, and also to have a large share of wisdom, that he may rightly use and apply it. It is his duty, then, to get wisdom, and with all his getting, to get understanding.

Finally.—It is the Teacher's Duty to seek Wisdom and Knowledge.

The preceptor cannot teach what he does not know. A teacher to be a novice is discreditable. He should always be in advance of his pupils. His lips should ever keep knowledge—not keep it to himself, but keep it in store for others. His head should be the repository of useful knowledge, and his heart the fountain of right principles. Would he have his scholars well instructed in the branches of knowledge best suited to fit them to act a useful and commendable part in the busy scenes of this world? Then it is needful that he apply himself to an acquisition of those kinds of knowledge. Does he desire that they should adorn their occupations by habits of industry, integrity, sobriety, and morality? Then it is requisite he should well school himself in the practice of such principles, and take care that in all his conduct they shine brightly. Would he have them all to be Christians, and lead them to the feet of the Saviour, who stands with open arms to receive them? Then it is incumbent on him that he well examine the condition of his own soul, and inquire whether he has himself found the Saviour, and obtained mercy. Would he have his scholars grow up men of prayer? Then he must cultivate the habit of prayer himself. Does he desire that their faith should be intelligent, and so well grounded, that they may sustain the attacks of

infidelity? Then he must seek to obtain clear and sound doctrinal views of Divine Truth for himself, and take care to impart them to his scholars. Does he wish them to become bright and shining lights in the world, and right-minded teachers of the generation to follow? Then he needs be doubly careful, lest by giving them imperfect views of the doctrines of the Bible, they by wrong teaching and example, not only fall short of that good they might do, but become agents of evil. And finally. Does he desire that at last, when he and his charge shall have passed into the unseen world, and joined the company of those who have gone before, that they shall follow after, and both the teacher and the taught meet "around the throne of God in heaven," of which they so frequently sing here below? Then he must not only have his face Zionward, but by faith and a corresponding life of holiness be ever seen travelling thither.

Brethren, we may well ask who is sufficient for these things? Our duties are important, and our responsibility great. We stand greatly in need of wisdom and knowledge, which are the teacher's requisite. For our encouragement it is written, "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him."

Correspondence.

A HAPPY MEETING.

To the Editor of the Ragged School Union Magazine.

Dear Sir,—Owing to the kindness of the Gray's Yard School Committee, who freely gave the use of their large schoolroom for the occasion, the Hindes Mews Ragged School Band of Hope and Penny Bank lately held their annual party. There were 250 children to tea, 150 of whom paid fourpence each, 100 twopence each. The room was filled to crowding with parents and neighbours. An opening hymn was sung, and after a few remarks by the Chairman, the entertainment commenced, which consisted of melodies sung, and pieces repeated by the children, interspersed with three short addresses. I.—On the great importance of the young being trained in habits of sobriety, and the necessity of parents, by their example, assisting those who are aiming at this end. II.—On the great necessity of moral training, based upon Christian practice, and that Ragged Schools were eminently useful in this respect. III.—On the benefits of Penny Banks. The children then went on with their melodies, the crowd beyond still remained; "they came and went," until time compelled the propriety of concluding the interesting meeting, which was done by singing "God bless our youthful band," and a long lusty cheer by the children in the way of thanks for the use of the room. Altogether, we have much reason to be thankful to Almighty God for such an occasion of meeting so many of those who are or ought to be most deeply interested in the education of these young immortals, and humbly trust that good not seen but felt was the result. One hint by way of encouragement, to those who are engaged in similar work, as to how such a meeting was got together, both of children who partly paid for their tea, and of parents who are often spoken of as not caring for these things. There were no bills publicly announcing the meeting. It was simply made known by 150 papers, telling when and where it was to be, the price of the tickets, and where to be had, one of which was given to each of the children attending school. Tickets were only to be had at the school and of the superintendents. And yet without all these, there were 100 more children than we reckoned on, and all paid something; there were also more of the parents, the mothers and fathers, and relations, than have been seen at any similar meeting in this neighbourhood. There are therefore some sources of attraction; those I believe to be, the Band

of Hope and the Penny Bank, and the hour set apart every Friday evening by the schoolmaster for singing; each one of these, being a truly legitimate auxiliary to Ragged School instruction. Let us then, using these as a lever, with the influence of the parents assisting us, as a moving power, exert our energies to, as it were, permeate society with a knowledge of those saving truths, which it is the business of every Ragged School teacher to spread abroad. And looking on all these things, while at the same time feeling them to be a truly natural outcome of practical Christianity, yet to become universal, of which this is only a foreshadowing, let us go on our way rejoicing,

"Still achieving, still pursuing,
Learn to labour, and to wait."

FINGER-IN-THE-PIE.

The Children's Gallery.

HOW THE SHOEMAKER'S APPRENTICE BECAME DISTINGUISHED.

William Gifford was the son of a dissipated and abandoned man, who had no care for his offspring, and who closed a vagabond life by a premature death. His widow soon followed him to the grave, and at twelve years of age young Gifford was left alone in the world.

During his parents' life he had known poverty and wretchedness in their worst forms, and after their decease he was bound apprentice to a shoemaker, who, proving a hard and tyrannical master, did not much better his lot. The boy's single possession was one book, a "Treatise on Algebra;" but this was a sealed book to him, owing to his ignorance of the elementary principles which would have enabled him to understand it. Happily, his master's son had a copy of "Fenning's Introduction," and, through reading this by stealth, Gifford was enabled at length to make use of his own volume. Being without pens, ink and paper, or a farthing to purchase them with, he hit upon the plan of beating out fragments of leather with his hammer and working the problems upon them with a blunt awl. His progress, though slow, was solid and real.

A ludicrous blunder on the part of a sign-painter at length elicited his dangerous talent for satire and versification, which he exercised so skilfully as to win the admiration of the whole town, and, unhappily, to excite the ill-will of his master, who searched the lad's garret, pounced upon his little library, his paper and mathematical diagrams, and rigorously forbade all further application to study.

This circumstance, which threatened to overthrow the lad's prospects and doom him to ignorance, proved the cause of his eventual prosperity. Mr. Cooksley, a surgeon in the town, being struck with the vigour and solidity of the young man's productions, visited him, heard the particulars of his history, and immediately raised a subscription for the purpose of buying up his indentures and releasing him from the tyrannical shoemaker. This liberality was not thrown away. In two years from the time of his release, Gifford had prepared himself to enter the university. The same kind friends sent him to Oxford, where his fine talents and finer industry enabled him soon to support himself. He gained the regard of Earl Grosvenor, who became his patron and made him tutor to his son, with whom he made the tour of Europe. On his return to England he devoted his life to literature, and from that time to the day of his death rose in favour and popularity with the public, and gathered honours and emoluments rarely enjoyed by members of the literary profession. The shoemaker's apprentice achieved a reputation of the first rank, became the companion of nobles and statesmen, died in opulent circumstances, and was buried in Westminster Abbey.

Poetry.

A PLEA FOR THE RAGGED SCHOOLS.

"Active benevolence and earnest Christianity will ever find sufficient to do in such a state of society as ours."—*Guardian.*

EARNEST Christians, look around you,
Search the ground on every hand;
Sin and misery surround you,—
Darkness in a sun-lit land.

Talk of missions to the heathen,
O'er the waters far away!
Talk of men and tribes benighted,
And without the Gospel's ray!

It is well; and your endeavours
No confining bounds should know;
Let the Bible and its teachers
To the world's far corner go.

Is it then across the ocean
Only that such work is found?
No! amid fair England's glories
Spots as black as night abound!

Ye who dwell in fertile valleys—
Ye whose mansions crown the hill,
View the city's courts and alleys;
Pity then your hearts should fill.

Near the splendid halls of commerce,
Close upon the light of day,
Dens of darkness are abounding,
Filled with Satan's easy prey!

In most hideous forms, pollution,
Like the ranklings on a marsh,
Flourishes without obstruction,
And in bloated pride doth march.

There behold the wretched beings,
Libels on the human form,
In their filthy vileness wallowing
On a level with the worm.

Like the beasts together herding,
Glorying in their guilt and shame;
Where the sunlight never enters,
Doing deeds without a name!

See the head of God's creation,
Man, of nature's tribes the king,
Self-debased and self-degraded,
Lower than the vilest thing.

See the father's frightful passions,
Hear the hellish strife begin;
See the base, disgusting mother,
Sunk in misery, drown'd in gin!

See the children! Shades of darkness!
What a sight do they present!
He who sees and has no pity
Has a heart nought can indent.

See the motley crowd together,
Hear their loud blaspheming tongues;
Young and old in horrid discord,
Cursing, brawling drunken songs.

Veiled in darkness, isolated,
There they hold their revelry;
Hell on earth is there triumphant,
There is every deviltry!

Hark! the Sabbath bells are chiming!
Sabbath music fills the air;
Loving faces meet together,
Voices join in earnest prayer.

Happy children now come trooping,
'Neath the sun-lit Sabbath sky;
To the house of God they hasten,
There to send their songs on high.

Enter now yon den of darkness,
Surely sin has lost its powers;
Alas! its horrid strength increases,
Through the Sabbath's holy hours.

Cursing, drinking, gambling, fighting,
There the wretches you will see;
As the chimes come o'er them stealing,
They are hailed with mockery.

They know not of God their Maker,
Never worshipped at his throne;
Never heard of Christ the Saviour,
How his love for them was shown.

Darkness mantles o'er and round them,
Black as midnight are their souls;
Hearts they have like nether millstones,
Satan every thought controls.

Active Christians! here's your mission,
Here's the field for holy love;
Sweet benevolence and mercy
Here their constancy may prove.

Snatch the burning brands and bring them
To the Gospel's glorious light;
Bring them to the Saviour's footstool—
He beholds their wretched plight.

Rescue now those squalid children,
Teach them virtue's golden rules;
Ye who love the dear Redeemer,
Meet him at the Ragged Schools.

Look to him for strength and counsel,
He will bless your work of love;
He will comfort and reward you,
Smile upon you from above.

Did he not, while in our nature,
Seek the vilest of the vile?
Mingle with the poor and wretched,
And upon the beggar smile?

Ye who have this world's possession,
Mind his pattern and his rules;
Clothe the naked—teach the ignorant—
Give your aid to Ragged Schools.

Riches are the best expended
When they work th' immortal good
Of the destitute and helpless
In this world of sin and blood.

Ladies! use your heavenly influence,
Turn that wretched mother's heart;
Teach her how to be a *woman*,
How to act a parent's part.

Christians, raise your fellow creatures
From the dunghill of the fool;—
See the outcast waiting for you—
Go and teach the Ragged School.

O, the blessed satisfaction
Which your conscious souls will prove;
Better far than worldly pleasures
Are the Saviour's smiles of love.

Great Britain! thou art exalted,
In most things thou dost excel;
Let thy fame in this be noted,
Let the world thy praises tell.

From the nurseries and hotbeds
Of the foulest vice and crime,
Bring thy poor benighted children
To the rays of light sublime.

Stem the torrent—turn the current—
Purge those filthy haunts of sin!
Where the hell-bound victims perish,
Hasten—now thy work begin.

Why construct their habitations
Like the lurking wild beasts' den?
Gloomy caverns, holes of darkness,
Are not fit abodes for men.

Where thou canst, reform their dwellings;
Give them sunshine, breath, and air;
Luminate their minds with knowledge,—
Words of life O let them hear.

Men of influence! Preachers! Christians!
Let your zeal and love ne'er cool;
And remember England's heathen,—
Teach and aid the Ragged School!

Cotgrave. RURICOLA (G. H.)

Notices of Meetings.

FOSTER STREET, BISHOPSGATE STREET.

THE Annual Meeting of these Schools was held at the London Tavern, on Thursday, the 16th ult. Mr. Sheriff Mechi presided, and opened the proceedings by calling upon the children who were assembled to the number of about a hundred and fifty, in the gallery, to sing a hymn, which they accomplished in excellent time and tune. The worthy Sheriff observed that he had often attended in that room, and seen many brilliant assemblages there, but to him none was more charming than that which he now saw opposite, viz., the gallery that was generally filled with fashionable ladies now occupied by scholars from the Ragged Schools.

The Secretary then read the report, which stated that from the commencement of the schools in 1848, the number of children admitted is 2,779, and during the past year the average daily attendance is 45 in the boys' morning, and 55 in the evening school; 40 in the girls' evening school, and 98 in the infant school. The number recommended to situations the same as last year, 12 boys and 13 girls. In 1855 the number was 36, thus making 86 in three years. Three boys and one girl have received prizes from the Ragged School Union for the faithful discharge of their duties in situations after leaving school. These prizes have been distributed annually for four years. The aggregate number from the City of London School who have obtained them is 47, and the very satisfactory reports received from their employers indicate that the labour bestowed upon them has not been in vain. At the Sunday school, the average attendance of children was 200, who were instructed by eighteen voluntary teachers. Many children are refused, the schoolroom being not large enough to accommodate more. The receipts of the Sunday school cash account are £42 8*s.* 5*d.*; the expenditure, £37 0*s.* 3*d.*; £2 had been presented to the Foster Street City Mission, and the balance to the committee for the general purposes of the Ragged School. Ninety-five pounds has been deposited in the penny bank during the year by 189 contributors. This bank was established in 1853, and the deposits of 1856 equal those of the three previous years. After referring to certain pleasure excursions with which the children had been rewarded during the summer, the assistance the schools had derived from the labours of the District City Mission, and lamenting the death of the late president of the charity, Mr. Gurney, and alluding to the acceptance of the office by his son, Mr. Samuel Gurney, M.P., the report expressed the regret of the Committee at finding a balance of £39 2*s.* 1*d.* due to the treasurer.

GUN STREET, SPITALFIELDS.

ON Friday evening, the 3rd April, a crowded meeting of the residents of Hackney was held at the Manor Rooms, Hackney, to celebrate the eleventh anniversay of this institution.

The chair was occupied by Joseph Payne, Esq. The Secretary read the report which stated that—Since the re-opening of the premises 858

Poetry.

A PLEA FOR THE RAGGED SCHOOLS.

"Active benevolence and earnest Christianity will ever find sufficient to do in such a state of society as ours."—*Guardian.*

EARNEST Christians, look around you,
Search the ground on every hand;
Sin and misery surround you,—
Darkness in a sun-lit land.

Talk of missions to the heathen,
O'er the waters far away!
Talk of men and tribes benighted,
And without the Gospel's ray!

It is well; and your endeavours
No confining bounds should know;
Let the Bible and its teachers
To the world's far corner go.

Is it then across the ocean
Only that such work is found?
No! amid fair England's glories
Spots as black as night abound!

Ye who dwell in fertile valleys—
Ye whose mansions crown the hill,
View the city's courts and alleys;
Pity then your hearts should fill.

Near the splendid halls of commerce,
Close upon the light of day,
Dens of darkness are abounding,
Filled with Satan's easy prey!

In most hideous forms, pollution,
Like the ranklings on a marsh,
Flourishes without obstruction,
And in bloated pride doth march.

There behold the wretched beings,
Libels on the human form,
In their filthy vileness wallowing
On a level with the worm.

Like the beasts together herding,
Glorying in their guilt and shame;
Where the sunlight never enters,
Doing deeds without a name!

See the head of God's creation,
Man, of nature's tribes the king,
Self-debased and self-degraded,
Lower than the vilest thing.

See the father's frightful passions,
Hear the hellish strife begin;
See the base, disgusting mother,
Sunk in misery, drown'd in gin!

See the children! Shades of darkness!
What a sight do they present!
He who sees and has no pity
Has a heart nought can indent.

See the motley crowd together,
Hear their loud blaspheming tongues;
Young and old in horrid discord,
Cursing, brawling drunken songs.

Veiled in darkness, isolated,
There they hold their revelry;
Hell on earth is there triumphant,
There is every devilry!

Hark! the Sabbath bells are chiming!
Sabbath music fills the air;
Loving faces meet together,
Voices join in earnest prayer.

Happy children now come trooping,
'Neath the sun-lit Sabbath sky;
To the house of God they hasten,
There to send their songs on high.

Enter now yon den of darkness,
Surely sin has lost its powers;
Alas! its horrid strength increases,
Through the Sabbath's holy hours.

Cursing, drinking, gambling, fighting,
There the wretches you will see;
As the chimes come o'er them stealing,
They are hailed with mockery.

They know not of God their Maker,
Never worshipped at his throne;
Never heard of Christ the Saviour,
How his love for them was shown.

Darkness mantles o'er and round them,
Black as midnight are their souls;
Hearts they have like nether millstones,
Satan every thought controls.

Active Christians! here's your mission,
Here's the field for holy love;
Sweet benevolence and mercy
Here their constancy may prove.

Snatch the burning brands and bring them
To the Gospel's glorious light;
Bring them to the Saviour's footstool—
He beholds their wretched plight.

Rescue now those squalid children,
Teach them virtue's golden rules;
Ye who love the dear Redeemer,
Meet him at the Ragged Schools.

Look to him for strength and counsel,
He will bless your work of love;
He will comfort and reward you,
Smile upon you from above.

Did he not, while in our nature,
Seek the vilest of the vile?
Mingle with the poor and wretched,
And upon the beggar smile?

Ye who have this world's possession,
Mind his pattern and his rules;
Clothe the naked—teach the ignorant—
Give your aid to Ragged Schools.

Riches are the best expended
When they work th' immortal good
Of the destitute and helpless
In this world of sin and blood.

Ladies! use your heavenly influence,
Turn that wretched mother's heart;
Teach her how to be a *woman*,
How to act a parent's part.

Christians, raise your fellow creatures
From the dunghill of the fool;—
See the outcast waiting for you—
Go and teach the Ragged School.

O, the blessed satisfaction
Which your conscious souls will prove;
Better far than worldly pleasures
Are the Saviour's smiles of love.

Great Britain! thou art exalted,
In most things thou dost excel;
Let thy fame in this be noted,
Let the world thy praises tell.

From the nurseries and hotbeds
Of the foulest vice and crime,
Bring thy poor benighted children
To the rays of light sublime.

Stem the torrent—turn the current—
Purge those filthy haunts of sin!
Where the hell-bound victims perish,
Hasten—now thy work begin.

Why construct their habitations
Like the lurking wild beasts' den?
Gloomy caverns, holes of darkness,
Are not fit abodes for men.

Where thou canst, reform their dwellings;
Give them sunshine, breath, and air;
Luminate their minds with knowledge,—
Words of life O let them hear.

Men of influence! Preachers! Christians!
Let your zeal and love ne'er cool;
And remember England's heathen,—
Teach and aid the Ragged School!

Cotgrave. RURICOLA (G. H.)

Notices of Meetings.

FOSTER STREET, BISHOPSGATE STREET.

THE Annual Meeting of these Schools was held at the London Tavern, on Thursday, the 16th ult. Mr. Sheriff Mechi presided, and opened the proceedings by calling upon the children who were assembled to the number of about a hundred and fifty, in the gallery, to sing a hymn, which they accomplished in excellent time and tune. The worthy Sheriff observed that he had often attended in that room, and seen many brilliant assemblages there, but to him none was more charming than that which he now saw opposite, viz., the gallery that was generally filled with fashionable ladies now occupied by scholars from the Ragged Schools.

The Secretary then read the report, which stated that from the commencement of the schools in 1848, the number of children admitted is 2,779, and during the past year the average daily attendance is 45 in the boys' morning, and 55 in the evening school; 40 in the girls' evening school, and 98 in the infant school. The number recommended to situations the same as last year, 12 boys and 13 girls. In 1855 the number was 36, thus making 86 in three years. Three boys and one girl have received prizes from the Ragged School Union for the faithful discharge of their duties in situations after leaving school. These prizes have been distributed annually for four years. The aggregate number from the City of London School who have obtained them is 47, and the very satisfactory reports received from their employers indicate that the labour bestowed upon them has not been in vain. At the Sunday school, the average attendance of children was 200, who were instructed by eighteen voluntary teachers. Many children are refused, the schoolroom being not large enough to accommodate more. The receipts of the Sunday school cash account are £42 8*s.* 5*d.*; the expenditure, £37 0*s.* 3*d.*; £2 had been presented to the Foster Street City Mission, and the balance to the committee for the general purposes of the Ragged School. Ninety-five pounds has been deposited in the penny bank during the year by 189 contributors. This bank was established in 1853, and the deposits of 1856 equal those of the three previous years. After referring to certain pleasure excursions with which the children had been rewarded during the summer, the assistance the schools had derived from the labours of the District City Mission, and lamenting the death of the late president of the charity, Mr. Gurney, and alluding to the acceptance of the office by his son, Mr. Samuel Gurney, M.P., the report expressed the regret of the Committee at finding a balance of £39 2*s.* 1½*d.* due to the treasurer.

GUN STREET, SPITALFIELDS.

ON Friday evening, the 3rd April, a crowded meeting of the residents of Hackney was held at the Manor Rooms, Hackney, to celebrate the eleventh anniversay of this institution.

The chair was occupied by Joseph Payne, Esq. The Secretary read the report which stated that—Since the re-opening of the premises 858

children have been admitted; of these 260 were to the Sunday school, 486 to the day school, and 112 to the evening school. The number of new scholars during the year is 220—134 boys and 86 girls; and when it is remembered that these are all of the very lowest class of society, occupants, as it has been aptly said, of the mire and the gutter, surely, even if there were no proof of good resulting from your schools, a negative benefit is at least evident in their being kept out of such haunts of temptation and vice. But proof of its positive utility is not wanting—23 of the scholars have this year alone been placed in situations, and are conducting themselves therein to the satisfaction of their employers. Kind treatment, moral persuasion, and religious training, have fitted these young Arabs of the streets for posts requiring integrity, industry, and even talent; 22 have been prepared for and removed to other schools. Letters also are frequently received by the master from the parents of the scholars, expressing the gratitude they feel for the benefits conferred upon their children, as exhibited in the change of their habits and demeanour, no less than in their attainments in knowledge.

The destitute condition of many of the poor children renders it necessary to provide them with some article of apparel before they can even make a decent appearance among their fellows; 286 garments have been given away, under these circumstances, during the past year, and it is but few of them that ever receive a more substantial meal than that which is provided for them twice a week during the severe winter weather, at the school, by the kind contributions in money and provisions of a few friends; it consists of soup and bread, and the number of dinners thus given, last winter, was 1822, the cost of which was only £2 9*s*. 3*d*.

The school continues open three times daily, and twice on Sunday. The average attendance in the day school is 140, on Sunday, 150; in the evening, 35.

The Committee commenced the year harassed with a debt which not only clogged their progress at every onward step, but retarded the success even of the existing operations. The liabilities amounted to £380. Mr. Fowell Buxton, sympathising with the position of the Committee, offered to raise a sum of £125, if they would do the same. This, with the kind assistance of other friends, they were enabled to perform; and consequently £250 of the debt was paid off. Towards liquidating the balance, Mr. Buxton, unwearied by his previous benevolence, now offers a further sum of £35 on the Committee raising a similar amount. The Ragged School Union have promised £20, when the remainder is obtained. The Committee, therefore, confidently appeal for aid in raising the small amount now required to enable them to take immediate advantage of such disinterested generosity, and set the institution entirely free from all pecuniary responsibility.

The meeting was addressed by Rev. T. Pattison, M.A., Rector, Rev. T. Jackson, M.A., Rev. Hugh Allen, M.A., Rev. H. J. Hatch, Rev. C. Dukes, M.A., and other gentlemen.

THE HOME IN THE EAST, OLD FORD.

On Tuesday, the 14th April, the fourth annual meeting of the above Reformatory for juvenile criminals was held at the institution, Old Ford, near Bow. The Rev. Mr Driffield, Rector of Bow, presided.

The Chairman opened the proceedings, tracing the origin and progress of the institution. It was originally established in the crowded thoroughfare, amidst close passages and narrow courts, of Stepney-causeway. It was set on foot and supported by a feeling individual, who endeavoured to make the movement subservient to his own calling (that of a pocket-book maker), by calling into his house a number of ragged, friendless, criminal children; and by degrees, having solicited a number of clergymen and others to help him to carry out the work, it gradually resolved itself into a public institution. About two years ago, the present premises presenting themselves to the notice of the Committee, they removed to Old Ford. Every hour had shown them the soundness of their judgment. One thing was obvious, that there was in the present premises plenty of room, fresh air, and country scenery, which, although it might not be so to those present, was in a high degree to the poor boys confined in the close neighbourhoods of London. As the clergyman of the church at which the lads attended, he could testify to what he was sure must be a convincing feature of their discipline and moral culture. They constituted regularly a portion of his congregation, and none were more orderly, decorous, and attentive.

The Secretary read the report, which detailed the operations of the "Home." Out of 85 boys in the institution, 14 were orphans, 12 had no mothers, 11 no fathers, 8 had step-mothers, and 17 had both parents living. The governor had, in the majority of cases, been able to trace the fall of the youth to the proximate cause of an ill-regulated home, the father of bad habits, and the mother out at work, or otherwise away from home. It also stated that of 62 boys, 15 had been once in prison, 15 twice in prison, 15 three times in prison, 15 from three to nine times in prison, and 17 guilty of thefts, and only saved from prison by the leniency of employers or parents. 28 had been admitted on the recommendation of the chaplains of the metropolitan prisons; 21 on the application of their friends; 9 on personal application, and 4 by committments under a recent act. The educational status ran thus:—36 had been in a day school, 23 in a Sunday school; 26 could neither read nor write; while of 36 who professed to be able to read and write, not more than half knew the first elements, and still fewer could write or cipher with accuracy. The majority of the admissions consisted of the utterly depraved and destitute—those who slept under railway arches, or, when more fortunate, in the houses of the tramp or the thief. The report went on to state the work which had been done. 5,000 cocoa and wool sacks had been made, and an order for 1,000 more was in course of completion. A resident gardener was teaching several of the boys. A portion of the ground devoted to play had been levelled, trenched, and gravelled, and part of it laid out in private gardens. The playground was invariably the scene of order. The following were the results of 15 months: 65 boys had left the "Home;" 10 absconded before probation, 9 after probation; 12 left voluntarily, 3 were dismissed; 1 was put in prison, and 2 were sent to the workhouse. The Committee traced these somewhat untoward results to causes wholly beyond their control. The cash statement showed a balance due to the Treasurer of £141 10*s*. 8*d*.

The meeting was addressed by the Rev. Mr Hatch, Rev. W. Tyler, and Joseph Payne, Esq.

Papers, Original and Selected.

THE POLITICAL ECONOMY OF RAGGED SCHOOLS.

THERE is evidently something wrong or defective in our social system, for it surely is not a stern and rigid decree of Providence or of Nature that in every large town or city there should be a substratum of population physically wretched and spiritually destitute. Yet, as a matter of fact, so it is. Wherever there is a Dives inhabiting his magnificent abode, and sitting under his silken canopy, a Lazarus crouches at his gate. The stately palace and the wretched hovel are always in close conjunction. Dr. Letheby has just issued a report respecting the sanitary condition of London, which has somewhat startled its citizens. It shows that the unhealthiest district in the whole country is the very centre of the British metropolis. While the number of deaths in the country averages only 25 per 1000, and the annual mortality of the outskirts of London is 20 per 1000, that of the City Proper is 31 per 1000. Such is the fact; nor is the Sanitary Commissioner at a loss for causes. These deaths are not produced by some mysterious influence which renders us defenceless because it strikes an unseen blow. Dr. Letheby made a tour of inspection from house to house, and, in 1,989 rooms, he found 5,791 inmates, of different families and sexes, all crowded and huddled together in the most loathsome and repulsive manner. The atmosphere in which these unfortunate creatures live is highly poisonous, being charged with carbonic acid gas. Dwelling in such abodes, surrounded by such companionships, and having yielded to such habits, no wonder that they die off so rapidly, or that they frequently communicate the deadly infection to which they themselves fall victims. Nor is this overcrowding the only aspect of such a population, calculated to awaken feelings of compassion. Their moral degradation is a sure consequence of their physical debasement. Inhabiting filthy dwellings, situate in narrow and confined streets, where no works of God ever meet the eye, and no music of nature ever falls upon the ear—where they never see a grassy field, or a green tree, or a springing flower, and are debarred from gazing on the beautiful and glorious creations of Him, who touches the daisy with its golden brightness, and gives to the lily its creamy purity—it is to be expected that they will seek pleasures of a worse kind, and excitements of a coarser description. Almost without a struggle they yield to every temptation that fondly solicits them to its enjoyment, or forcibly detains them in its grasp. Intemperance rapidly spreads among them, for at the corner of every street a gin palace, blazing forth its shame, temptingly invites them to enter, and it is no wonder that amongst such a class the great Reaper finds his most abundant harvest.

The question is,—What is the remedy? And, in order to be answered, this question must be looked at in its greatest breadth and significance. One thing at least can be done, and, so far as the City is concerned, will be done quickly, and that is for the local authorities to interfere and prevent such overcrowding as Dr. Letheby refers to. No doubt steps

children have been admitted; of these 260 were to the Sunday school, 486 to the day school, and 112 to the evening school. The number of new scholars during the year is 220—134 boys and 86 girls; and when it is remembered that these are all of the very lowest class of society, occupants, as it has been aptly said, of the mire and the gutter, surely, even if there were no proof of good resulting from your schools, a negative benefit is at least evident in their being kept out of such haunts of temptation and vice. But proof of its positive utility is not wanting—23 of the scholars have this year alone been placed in situations, and are conducting themselves therein to the satisfaction of their employers. Kind treatment, moral persuasion, and religious training, have fitted these young Arabs of the streets for posts requiring integrity, industry, and even talent; 22 have been prepared for and removed to other schools. Letters also are frequently received by the master from the parents of the scholars, expressing the gratitude they feel for the benefits conferred upon their children, as exhibited in the change of their habits and demeanour, no less than in their attainments in knowledge.

The destitute condition of many of the poor children renders it necessary to provide them with some article of apparel before they can even make a decent appearance among their fellows; 286 garments have been given away, under these circumstances, during the past year, and it is but few of them that ever receive a more substantial meal than that which is provided for them twice a week during the severe winter weather, at the school, by the kind contributions in money and provisions of a few friends; it consists of soup and bread, and the number of dinners thus given, last winter, was 1822, the cost of which was only £2 9s. 3d.

The school continues open three times daily, and twice on Sunday. The average attendance in the day school is 140, on Sunday, 150; in the evening, 35.

The Committee commenced the year harassed with a debt which not only clogged their progress at every onward step, but retarded the success even of the existing operations. The liabilities amounted to £380. Mr. Fowell Buxton, sympathising with the position of the Committee, offered to raise a sum of £125, if they would do the same. This, with the kind assistance of other friends, they were enabled to perform; and consequently £250 of the debt was paid off. Towards liquidating the balance, Mr. Buxton, unwearied by his previous benevolence, now offers a further sum of £35 on the Committee raising a similar amount. The Ragged School Union have promised £20, when the remainder is obtained. The Committee, therefore, confidently appeal for aid in raising the small amount now required to enable them to take immediate advantage of such disinterested generosity, and set the institution entirely free from all pecuniary responsibility.

The meeting was addressed by Rev. T. Pattison, M.A., Rector, Rev. T. Jackson, M.A., Rev. Hugh Allen, M.A., Rev. H. J. Hatch, Rev. C. Dukes, M.A., and other gentlemen.

THE HOME IN THE EAST, OLD FORD.

On Tuesday, the 14th April, the fourth annual meeting of the above Reformatory for juvenile criminals was held at the institution, Old Ford, near Bow. The Rev. Mr Driffield, Rector of Bow, presided.

The Chairman opened the proceedings, tracing the origin and progress of the institution. It was originally established in the crowded thoroughfare, amidst close passages and narrow courts, of Stepney-causeway. It was set on foot and supported by a feeling individual, who endeavoured to make the movement subservient to his own calling (that of a pocket-book maker), by calling into his house a number of ragged, friendless, criminal children; and by degrees, having solicited a number of clergymen and others to help him to carry out the work, it gradually resolved itself into a public institution. About two years ago, the present premises presenting themselves to the notice of the Committee, they removed to Old Ford. Every hour had shown them the soundness of their judgment. One thing was obvious, that there was in the present premises plenty of room, fresh air, and country scenery, which, although it might not be so to those present, was in a high degree to the poor boys confined in the close neighbourhoods of London. As the clergyman of the church at which the lads attended, he could testify to what he was sure must be a convincing feature of their discipline and moral culture. They constituted regularly a portion of his congregation, and none were more orderly, decorous, and attentive.

The Secretary read the report, which detailed the operations of the "Home." Out of 85 boys in the institution, 14 were orphans, 12 had no mothers, 11 no fathers, 8 had step-mothers, and 17 had both parents living. The governor had, in the majority of cases, been able to trace the fall of the youth to the proximate cause of an ill-regulated home, the father of bad habits, and the mother out at work, or otherwise away from home. It also stated that of 62 boys, 15 had been once in prison, 15 twice in prison, 15 three times in prison, 15 from three to nine times in prison, and 17 guilty of thefts, and only saved from prison by the leniency of employers or parents. 28 had been admitted on the recommendation of the chaplains of the metropolitan prisons; 21 on the application of their friends; 9 on personal application, and 4 by committments under a recent act. The educational status ran thus:—36 had been in a day school, 23 in a Sunday school; 26 could neither read nor write; while of 36 who professed to be able to read and write, not more than half knew the first elements, and still fewer could write or cipher with accuracy. The majority of the admissions consisted of the utterly depraved and destitute—those who slept under railway arches, or, when more fortunate, in the houses of the tramp or the thief. The report went on to state the work which had been done. 5,000 cocoa and wool sacks had been made, and an order for 1,000 more was in course of completion. A resident gardener was teaching several of the boys. A portion of the ground devoted to play had been levelled, trenched, and gravelled, and part of it laid out in private gardens. The playground was invariably the scene of order. The following were the results of 15 months: 65 boys had left the "Home;" 10 absconded before probation, 9 after probation; 12 left voluntarily, 3 were dismissed; 1 was put in prison, and 2 were sent to the workhouse. The Committee traced these somewhat untoward results to causes wholly beyond their control. The cash statement showed a balance due to the Treasurer of £141 10s. 8d.

The meeting was addressed by the Rev. Mr Hatch, Rev. W. Tyler, and Joseph Payne, Esq.

Papers, Original and Selected.

THE POLITICAL ECONOMY OF RAGGED SCHOOLS.

THERE is evidently something wrong or defective in our social system, for it surely is not a stern and rigid decree of Providence or of Nature that in every large town or city there should be a substratum of population physically wretched and spiritually destitute. Yet, as a matter of fact, so it is. Wherever there is a Dives inhabiting his magnificent abode, and sitting under his silken canopy, a Lazarus crouches at his gate. The stately palace and the wretched hovel are always in close conjunction. Dr. Letheby has just issued a report respecting the sanitary condition of London, which has somewhat startled its citizens. It shows that the unhealthiest district in the whole country is the very centre of the British metropolis. While the number of deaths in the country averages only 25 per 1000, and the annual mortality of the outskirts of London is 20 per 1000, that of the City Proper is 31 per 1000. Such is the fact; nor is the Sanitary Commissioner at a loss for causes. These deaths are not produced by some mysterious influence which renders us defenceless because it strikes an unseen blow. Dr. Letheby made a tour of inspection from house to house, and, in 1,989 rooms, he found 5,791 inmates, of different families and sexes, all crowded and huddled together in the most loathsome and repulsive manner. The atmosphere in which these unfortunate creatures live is highly poisonous, being charged with carbonic acid gas. Dwelling in such abodes, surrounded by such companionships, and having yielded to such habits, no wonder that they die off so rapidly, or that they frequently communicate the deadly infection to which they themselves fall victims. Nor is this overcrowding the only aspect of such a population, calculated to awaken feelings of compassion. Their moral degradation is a sure consequence of their physical debasement. Inhabiting filthy dwellings, situate in narrow and confined streets, where no works of God ever meet the eye, and no music of nature ever falls upon the ear—where they never see a grassy field, or a green tree, or a springing flower, and are debarred from gazing on the beautiful and glorious creations of Him, who touches the daisy with its golden brightness, and gives to the lily its creamy purity—it is to be expected that they will seek pleasures of a worse kind, and excitements of a coarser description. Almost without a struggle they yield to every temptation that fondly solicits them to its enjoyment, or forcibly detains them in its grasp. Intemperance rapidly spreads among them, for at the corner of every street a gin palace, blazing forth its shame, temptingly invites them to enter, and it is no wonder that amongst such a class the great Reaper finds his most abundant harvest.

The question is,—What is the remedy? And, in order to be answered, this question must be looked at in its greatest breadth and significance. One thing at least can be done, and, so far as the City is concerned, will be done quickly, and that is for the local authorities to interfere and prevent such overcrowding as Dr. Letheby refers to. No doubt steps

of this kind ought to have been taken long since; and it is only when dark hints and surmises about cholera and pestilence in the autumn are thrown out by a sanitary commissioner that the City magnates begin to bestir themselves. This overcrowding is, however, only a symptom of a disease; only one of the appendages of a certain condition of life and character. The persons inhabiting these localities mostly belong to the "dangerous" and criminal classes, and are without any definite or honest means of obtaining a livelihood. We are brought, then, to this conclusion, that whatever will tend to decrease our criminal population, to create in them habits of industry and feelings of self-respect, to elevate their moral character, and shed upon them the mild and beneficent influences of religion, is so much done towards abating, if not destroying, these social evils, and towards sending healthy impulses through the whole framework of society.

Everything in this world—criminal population included—has a commencement and a source. The fountain from which our prisons and hulks are fed may be gathered from this one fact, that 3,000 boys, under 17 years of age, are annually committed to the four London prisons, and it is quite certain that if the supply could only be shut off, the black and polluted stream must eventually be exhausted. If we could prevent reinforcements from being enlisted under the dark banner of crime, if we could only hinder recruits being brought into the field, our criminal population would in time wear itself out, just as a mighty river whose tributaries were cut off must soon run itself dry. This one fact has a mighty significance which has been too much overlooked. Without depreciating reformatory efforts, which have been and are of great service in reclaiming many who otherwise would have been lost to honesty and to happiness for ever, yet it would be better to postpone even such a necessary work as that of reformatories, and apply the mighty energies of the nation to one thing cheaper, more needful, and more urgent—that of cutting off those sources of corruption which make reformatories themselves a necessity. There is very little hope of making a deep impression on the adult criminal population of the country. Surrounded as they have been from their childhood with influences and associations of a corrupting kind, their hearts hardened and petrified by a long course of sin, accustomed to a continual warfare with society, and to feel that every man's hand is against them, and having in most cases a deep-rooted and immovable love of idleness and distaste for work, and with all these habits and feelings thoroughly ingrained into their character, it is, in the majority of cases, almost a hopeless task to attempt their reformation. To the boyhood that will constitute the next generation, rather than to the manhood of the present one, we must look in the hope of improvement. Let these children be taken at an early age, and put into a Ragged School. They will there receive elementary instruction in the various branches of secular knowledge, and the great truths of religion will be impressed upon their understandings and their hearts. Let this education be adapted to their capabilities, and suitable to the position in life they may be expected to occupy. When their educational course is ended, let employment be obtained for them, that, by honest labour, they may be able to earn their bread. Having once tasted of the sweets of industry and the happiness of an honest life, very few of them will ever

feel a desire to depart from it; for there is nothing intrinsically pleasant in a life of vice that should lead them for its own sake to desire or prefer it. The two requisites for the children are a desire to do what is right, and an opportunity to put the desire into practice, and these in the system we have thus briefly indicated would be supplied, assuming, what we firmly believe, that by proper training a child, and if one, many, can be brought to understand the difference between right and wrong, and to prefer the former to the latter. In addition to its other recommendations such a method would be cheaper to the country than the costly plans of imprisonment, punishment, and transportation, now pursued. The average annual cost of a boy when in prison is £24. A practised thief generally spends three years in prison before he is transported. The cost of his transportation is £200, so that at the commencement of the term for which he may be transported he has cost the Government £270. Imagine such a sum spent on a boy at the beginning in training him to an upright life. Why, it would be enough to give him a first-rate classical and mathematical education. Or if the amount were divided over several children it would suffice to give a considerable number a sufficient and substantial education. On the ground therefore of political economy, if for no other reason, a system of this kind is desirable. At the first commencement it might be more expensive, since both methods would have to be in simultaneous operation, but if by a large outlay now we can forestall a future heavy continuous expenditure it would be a wise policy to do so, viewing the question simply as one of profit and loss to the nation at large.

Already, in Aberdeen, a system of this order has been adopted, and with almost complete success. Industrial Schools were erected, and idle, vagrant, and criminal boys were *forced* to go to them. The result was, that in a few years the commitments of boys to prison fell to three-fourths of the usual number. Afterwards the schools became embarrassed for want of funds, a number of the inmates were discharged, and the commitments rose to almost their original height. The schools revived, and again the commitments fell, showing a clear and unmistakable connexion between the prison and the schools. When the schools were full, the prison was empty—when the schools were empty, the prison was full. And it is compatible with reason and common sense that, if education and employment are given to a boy, if his self-respect is carefully preserved, if he is taught to know what is true, and to do what is right, he will naturally prefer such a life as these conditions imply, to an idle, dissolute, wandering existence. For, originally he is not more sinful and depraved than the children of the higher classes, but the training he receives is in an opposite direction to theirs; his parents are often his worst friends; and unless the benevolence of strangers interposes, his ruin is almost certain. Those who see most of the dishonest boys of London can testify, that many, if they had the opportunity, would be glad to commence an honest life. True it is, that the shadow of an almost impenetrable midnight broods over their hearts; their notions of right and wrong are vague and uncertain; yet they have sense enough to discern that "honesty is the best policy," nor is it too much to say, that in their secret souls they sometimes feel a dumb, instinctive yearning for a holier and better life. There are periods in every man's

lifetime, when the still small voice of conscience, though it may have been silent for years, will awake from its sleep, and shake his soul like thunder; and it can safely be affirmed, that even they are sometimes visited by such promptings. But between them and reformation a great gulf is fixed—the gulf that society always places between itself and those over whom the taint of crime and dishonesty hangs. What should be afforded them is an opportunity for doing better if they wish. We are sending our missionaries to jungle and prairie, and theirs is a noble errand—but ought it to remain, as it now is, a fact, that even in this centre of civilisation and religion, there are hells into whose thick darkness no Sun of Righteousness, no ray of human charity, has ever penetrated?

Simply, therefore, as a question in which the national balance sheet is concerned, the system of prevention would be infinitely cheaper than the system of punishment. As a mere matter of pounds, shillings, and pence, it would be to our interest to establish Industrial and Ragged Schools, and even, under certain circumstances, to make the attendance of the children compulsory, if by so doing we can keep our prisons from being crowded with offenders, and materially reduce the fearful aggregate of our criminal population. Yet in dealing with such a question, its higher aspects cannot and ought not to be overlooked. The moral benefit which would accrue to society, from the recovery of large masses of the lower and criminal order to an honest life, is not to be calculated. The effect of a grand upward movement of this kind on the next generation none can foretell. Generation follows generation, in constant and rapid succession, and each one inherits the good or evil of its predecessor, and receives a mighty impulse in either direction from the transmission. And if the dregs of society could be reclaimed and purified, it would elevate the moral tone and character of the whole nation; like those vast geographical forces which occasionally raise whole continents, mountain and forest, river and lake, in so gradual and imperceptible a manner, that the fact is not discovered until the old coast-line is found to be far beyond the reach of ocean's highest tides. Nor should it be forgotten that the materials thus dealt with are human souls—souls inestimable in their value, eternal in their duration, and infinitely superior to the very highest physical developments of the great Creator's power. This life is touched with a hereafter, and the most destitute and ignorant child, the very raggedest boy that runs along the pavement, because he has a soul, is far greater than the grandest orbs that are ever rolling on the mighty sweep of their majestic arch above his head. If, however, such a system as the one we have described, is ever to be brought into operation, no time is to be lost. At present, instead of our overtaking the criminal population, it is getting a-head of us, and every moment now allowed to slip, only adds to the arrears which past negligence has occasioned, and which future exertion will have to atone for. While we are discussing plans and projects, for prevention and reform, the young criminals of the metropolis do not pause in their headlong career, till our deliberations are concluded, and the moment of action arrives. If we refuse to train these children to ways of virtue and holiness, they will receive another education, for the lessons of vice are at hand. If the servants of Christ are slothful, the emissaries of Satan are active. While men sleep, the enemy sows tares.

THE

BRIGADE OF RAGGED SCHOOL CROSSING SWEEPERS;

ST. SAVIOUR'S DISTRICT BOARD OF WORKS.

Looking at the dirty state of most London crossings—the neglect of crowded thoroughfares where the reward does not run parallel with the labour—the begrimed faces, uncombed hair, and dissolute habits of too many regular sweepers—we have been long anxious to see our street sweepers properly organized. With this view papers were inserted in our Magazine for 1854 and 1855, in which it was shown that many boys in our Ragged Schools are peculiarly adapted to perform this disagreeable but needful duty.

That there were many impediments to the adoption of the suggestion is undoubted. Street-work, to say the least, is not the most eligible field of labour for those who have experienced all the evils incident to street-life, and who have only been rescued from these contaminating influences by the patient "line upon line, and precept upon precept" of Christ-copying men. Yet, as persons who have, so to speak, been acclimatised to street-life seem, from their very habits, to be designated for street-work, it merely required adequate oversight to eminently qualify our lads for this branch of labour. If well-conducted men—and we gladly admit that there are many such in the fraternity—act as street sweepers, why should the well-trained, and the well-watched ragged scholar fail?

Again, the semi-begging character of this vocation, was at the first glance somewhat objectionable. Ragged Schools have done but little if they have not engrafted the great lesson of independence; for they were never intended to *grow* paupers or beggars, but they were designed, out of rough and idle boys, to form intelligent and self-helping men. Crossing-sweeping, however, is not in reality eleemosynary, for payment is merely asked for services really performed; the only distinction then betwixt this and our ordinary calling consists in this, that the remuneration is voluntary on the part of the public, instead of being paid in conformity with some prior agreement. If then "a fair day's wages *ought* to be paid for a fair day's work," none better deserve payment than those whose vigorous arms remove the dust and the mud of our highways, and thus make a passage possible.

But, after all, the great difficulty in the organization of these London crossing sweepers, consisted in the expense which would be necessarily entailed by proper inspection. Had there been no regular oversight of the Ragged School Shoe-blacks, the system would have assuredly failed. Instead of recognized *public servants*—for such they truly are—many would have become public nuisances; thus, instead of having their stations appointed by the police authorities, they probably would, from their disorderly conduct, have found a home in the station-house. But the founders of this excellent society discerned this need from the first, and have thus displayed that *constructive* talent, which not only devises a place, but so apprehends the possible evils in working it out, as to regulate the machinery employed in such a manner as will preclude the possibility of their occurrence. We need scarcely say that the same inspection found so beneficial in the case of our shoe-blacks, could be as readily exercised in the case of the crossing-sweepers, and that the same effects—steadiness, civility, and industry—would follow, who can doubt?

The question is, however, at length taken out of the category of things to be discussed, and placed among the class of things to be *done*. When the sanitary state of the metropolis was reviewed by Parliament, the condition of its crossings could not be omitted from the discussion, and, for the first time, it was considered needful to adopt measures for their regulation; hence the valuable bill of Sir B. Hall, entitled the "Metropolis Local Management Act," gave a *legal* sanction to crossing-sweeping. By so doing not only was

provision made for a great social want, but a *status* was conferred on those who might in future be occupied in this disagreeable task. The 114th clause of this bill gave the District Boards of Works the power of selecting crossings, and of employing and dismissing, of paying and regulating the sweepers so engaged. With a clause like this, no longer could this work be regarded as one of those uncertain duties which may or may not be performed; but the need was duly recognised, and adequate provision made for its execution. We drew the attention of our readers to this clause at page 200 of our volume for 1855; and suggested that "a favourable opportunity was presented for Ragged Schools to supply the names of industrious and civil boys to fill the posts about to be created."

Unhappily this valuable clause was long a dead letter; forming, as it were, an excrescence on an already over-laden statute book. Nor are we surprised; whatever the querulous may say to the contrary, John Bull is no innovator. It usually takes twenty years to prove that any social evil exists; and then another dreary twenty years passes away before any vigorous attempt is made to remove it. Nor would it ever be found in the museum of the antiquarian, did not some eccentric person arise, who, fearless of the sneers of the members of the "circumlocution office," whose sole aim in respect of anything that ought to be done, is said by a competent authority to be "how *not* to do it"—grapples with and strangles it. And then, like the Spanish courtiers who saw Columbus' egg stand on end, he is too commonly rewarded by the remark—"Oh, any one might have done that!"

To the "St. Saviour's District Board of Works" the honour is due of first putting the 114th clause of the Local Management Act into operation. On the 27th of April last the pedestrians near the Town Hall, Southwark, and of Union Street, Blackfriars, were startled by the apparition of seven clean intelligent boys, dressed in uniform, engaged in sweeping the crossings. From the vigorous manner in which their arms went to and fro, and the speckless condition of the stones on which their strength had been exerted, they were clearly doing their best to illustrate the old adage, "New brooms sweep clean." We are glad to learn, too, that the public were equally alert to perform their share of the experiment, and thus to show their practical approval of a lesson contained in the most ancient of books, "the labourer is worthy of his hire."

The following is the plan adopted by the St. Saviour's Board of Works. Seven boys, selected from the South London Ragged Schools, are placed under the management of the South London Shoe-blacks' Society, who have undertaken to engage an additional superintendent, and provide office-room. Unless indeed the Yellow Society had consented to incur this additional expense the scheme would have fallen to the ground; but they gladly adopted the responsibility, knowing the value of the precedent thereby set, and believing that the public would relieve them of the expense thereby entailed. The Board has undertaken for three months, and permanently, should the experiment succeed, to pay each lad three shillings per week; and, in addition, they generously provided what may be regarded as the stock in trade of those Ragged School Sweepers—namely, the gay uniform and a new broom. The boys are permitted to accept money from pedestrians; but they are strictly forbidden to beg—the cap touched respectfully being substituted for the time-honoured petition, "Copper, your honor." They are clad in a reddish-brown jersey, with a red collar; and are supplied with a waterproof cape and an oil-skin cap; so that they may be regarded as weather-proof. On the right side of the breast they wear their medal of honour; that is, a red circular badge, on which, with their number, is inscribed in white beads, "PUBLIC SWEEPER." Thus equipped they form a striking picture of London street vocations, and certainly, when setting out for work after morning prayer, they form as harmonious and popular a group as did the Red Shoe-

blacks, when, with their implements of street warfare, they first invaded this great city. May they as successfully carry off the spoils of war, and occupy as conspicuous a niche as their coevals in the records which shall tell what Ragged Schools *did !*

This brigade is necessarily restricted to the boundaries of the district committed to the oversight of the St. Saviour's Board of Works. This district is sufficiently extensive for the experiment to be fairly tried; including as it does the west side of High Street, Borough, from London Bridge to Union Street; and embracing the populous thoroughfares of Union Street, Holland Street, and Blackfriars Road. In every case, what may be regarded as a double crossing has been selected; so that the pedestrian will not be annoyed by finding two sweepers in charge of the two angles of a crossing, especially when a known giver is in view.

Regulations, similar to those which have worked so beneficially in regard to the Shoe-blacks, have been framed for the government of the Ragged School Crossing Sweepers. By this means, whilst the industrious are rewarded, the idle will be discouraged, and the fruits of their labour will be so apportioned that their future lot in the world will be regarded. It is not intended that these boys should continue for their lifetime street-sweepers, for the vocation is properly regarded as a remunerative industrial test, and, as such, we trust will form the first step of the ladder, whereby many outcasts will ascend from their original grade in the social scale. This has eminently been the case with our Shoe-blacks; and we doubt not that the Sweeper's brigade will furnish many illustrations that the helped and diligent hand is ever, as a rule, the grateful hand.

We are glad to learn that this is not likely to be the only attempt to execute the provisions of the "Local Management Act." A movement, under the auspices of Alderman Sir R. W. Carden, has just commenced for the proper regulation of the City crossings, the sweepers of which may be considered the best rewarded in London. It is proposed to select boys from the City Ragged Schools to supply the place of any of the present sweepers who may be dismissed for disorderly conduct. Properly superintended, we cannot doubt the result of the experiment, and that the public will not be backward in recognising the claims of these useful public servants.

We trust that this movement is but in its infancy, and that it will not only be so extended as to embrace the whole of London, but that Bristol, Liverpool, and other great cities will, by copying the precedent thus set, share in its benefits. They have excellent Ragged Schools, in which are many boys who are willing, but cannot find work; and here the very field of labour seems to be indicated, seeing that at present a public want is either badly supplied, or altogether neglected. By this means, too, many industrious lads will be enabled to serve themselves, whilst they materially serve the public; and instead of anxiously asking what is to become of those who suffer from lameness or other physical disabilities, the fitting kind of labour will be presented; thus will many infirm ragged scholars be enabled to "earn their bread in the sweat of their face."

Another of those healthy offshoots for which the Ragged School movement has hitherto been remarkable has thus sprung into vigorous life, telling the cold-hearted secularist, and the serf-worshipping Pharisee, that Christian philanthropy, if unchecked, *is* equal to all the social wants of the age. By this means, the great problem, how to find remunerative work for the helpless, will be solved; and thus we shall not be guilty of the mockery of declaring that "if one will not work neither shall he eat," without first providing the labour whereby they may eat. Gladly then do we hail this new movement for the social elevation of our London Pariahs; and believing that many forlorn hearts will be thereby cheered, and that many outcasts will be enabled to "provide things honestly in the sight of all men," cannot, after the efforts we have made in this direction, but pray that the seed there sown may flourish and become a goodly tree in our Ragged School garden.

THE THIRTEENTH ANNIVERSARY

OF THE

RAGGED SCHOOL UNION.

THE Thirteenth Anniversary of the Ragged School Union was held on Monday evening, May 11th, 1857, in the large room, Exeter Hall, Strand. The Earl of SHAFTESBURY presided on the occasion. The meeting was most numerously attended, and several hundreds sought in vain to gain admission. The meeting was most ably addressed by distinguished noblemen, ministers, and gentlemen, and among them the eldest son of the noble Chairman, Lord Ashley, M.P., who was received with a most enthusiastic demonstration of welcome, he bearing a name so long associated and so deservingly identified with Ragged School efforts and triumphs.

The Ragged School Union has now been thirteen years in existence, and has during that time received many indubitable proofs of public favour, and given numerous evidences of good done through its instrumentality; the Committee are, however, far from thinking that they have reached the limits of their work, or even accomplished half that which is necessary for the metropolis alone.

Though much has been done of late years, and much is now doing in various ways to lessen juvenile depravity, ignorance, and vice; though City Missions are still increasing, and Reformatory Institutions for criminals are highly popular; though a new Bill may be expected in the present Parliament to deal with outcast juveniles summarily, yet unfortunately the state of the poor localities of London is so wretched, the number of juvenile outcasts so great, and the time we have continued to neglect them so long, that a vast amount of labour still remains to be gone through, and as yet Ragged Schools, in spite of all auxiliary efforts, appear to the Committee as necessary as ever they were.

This being the case, they continue to persevere in the good work of extending and improving such Institutions, and they trust the Report will show that they have not in any way slackened in these efforts during the past year.

It appears, that two schools have been removed from the list, and nine added to it in the past year, viz.:—Dingle Lane, Poplar; Smith's Place, Commercial Road; Ingram Place, Holloway; Smith's Place, Somer's Town; Potier's Place, Bermondsey; Stockwell Green; Waterside, Wandsworth; Prince's Road, Notting Hill; Vine Street, Liquorpond Street. The present number of schools is as follows:—

128	Sunday Schools,	with 19,946	scholars.
103	Day Schools,	with 13,979	,,
121	Evening Schools,	with 7,538	,,

Thus the number of schools may be reckoned at 352, carried on in 157 school buildings, being an increase of seven upon last year; and the total number of scholars to 21,517, omitting the Sabbath children altogether, many or most of whom attend the Week-day or Evening Schools. This is a considerable increase upon the former year; but the increase in teachers is not in proportion, and there is still a great lack of teachers in some localities, and hundreds of poor children are shut out for want of teachers, and in some cases also for want of room to receive them.

THE NUMBER OF INDUSTRIAL CLASSES

is not increased, but the character of the work and its benefit to the workers, in most cases, are so. Experience in this, as in other undertakings, is teach-

ing many valuable lessons, and juvenile labour is being made more valuable in various ways.

The Shoe-Black Societies

continue to flourish. The boys on the whole improve in steadiness and efficiency. Most of them have by means of this Society got their foot on the first step of the ladder of life, and seem determined to climb it resolutely. By a table annexed to the Report, it will be seen that in the three Societies of the Red, Blue, and Yellow Jackets, there are 132 lads, who earned last year no less than £2,981 by cleaning boots and shoes at 1d. per pair. Of the amount £1,608 was paid to the lads for food and necessaries; £723 for superintendence, a home or depôt, and sundry expenses, while £650 was paid into the Savings' Bank to the credit of the boys.

A new Shoe-black Society for the West-end is now being organized, and will shortly be in operation in the aristocratic domain of Belgravia, and similar localities.

A new society of boys to sweep crossings is also in contemplation, and will shortly be tried. The good that may be done in thus finding remunerative employment for destitute lads, and the numbers that may be thus employed, if the public co-operate in the movement, is almost beyond calculation.

It is a great incentive to new efforts to find that in spite of many temptations to the contrary, the lads in all the three Societies, continue almost without exception, to be industrious, honest and civil. Several have saved money and emigrated to Canada, where there is plenty of work for such lads, at good wages, and plenty of food for them to eat. 130 lads have money in the bank, at an average of £5. each, making in all £650, and this is gradually disseminating a habit of saving among all the others.

The Scholars placed in Situations

during the past year are still very numerous, and this appears to the Committee as one of the most valuable effects of their efforts; for such young persons are thus effectually rescued from vice and misery, and put in the way to become, by God's blessing on the Bible lessons imparted, useful members of society.

From 59 Schools the number reported as placed out in the year is 1,260: Boys 641, Girls 619. The proportion who continue to do well, and keep their places, is very encouraging. In last Report it was stated, that those who had kept in one place, with good character, for twelve months, and received prizes from your Committee in consequence, numbered 366. This year they increased to 402.

A system of paying the best Scholars who show an aptitude to teach the younger ones a small fee weekly for acting as Monitors, having lately been introduced into 37 of the Schools, nearly 200 are already occupied in this way, and the Committee have, up to this time, paid towards these juvenile labourers the sum of £100.

It is a gratifying fact, that there are now 70 Teachers in the Schools, who were formerly Ragged Scholars. And 15 Schools report 70 of their Scholars as lately having become communicants at various Christian Churches.

Refuges

for the most destitute are still much required, but it is difficult to find money to sustain them. There are now 16, receiving and maintaining, at an average, 500 young persons, who have no other home, and no other means of support. The good effected in this way is vast and undoubted; as yet public support is comparatively small and uncertain. Government, it is true, have issued a Minute of Council, by which assistance is given for each child lodged, fed, and taught some trade; and some of the Refuges have availed themselves of

this; but in most cases this grant is difficult of attainment, and cannot be had without much trouble and inconvenience.

The Committee have a Refuge Fund, from which they give a Grant of £3 per annum for every Scholar admitted to such Institution, and which is mainly kept up by Grants from their General Fund, and these Grants in the year have amounted to £356.

Enlarged subscriptions are much needed for this object, as the feeding and lodging of hungry growing juveniles cannot be carried on without great expense.

The number who have received the prize of

Emigration

in the past year is small. This arises chiefly from the want of money. If funds for Emigration purposes, or a free passage to the colonies, could be obtained from Government, or from any other source, hundreds of lads could be transferred from a life of idleness and depravity to a condition of comfort and respectability in the colonies.

Western Canada, particularly, is open to such lads as pass through these Schools, and all who have gone there have done well. They write home generally in great spirits, wishing their companions here to come out, and sending many kind thanks to those who have been instrumental in rescuing them from poverty and ignorance in the land of their birth.

Many testimonials have reached the Committee respecting the good conduct of the Emigrants in distant lands. Some were given in last Annual Report, and many more could be given here if space permitted.

The Rev. Mr. Bagnall, who went out as Chaplain to the Crimea, took one of the lads (as announced in last Annual Report). He has since returned, and called at the office on purpose to say that he was deeply indebted to the Committee for finding him a faithful and valuable servant, and that he would never forget the services of the lad recommended to him. Emigrants have been sent out in connection with the Union.

Mothers' Meetings

are becoming a most important auxiliary to the work of our Ragged Schools. In 30 schools, about 1,260 poor mothers assemble weekly to make and mend clothes for themselves and family, and to hear good books read. Many are much comforted and benefited by these meetings, which tend so much to improve the domestic habits and the homes of those who attend them, while some have expressed their gratitude verbally, and some in writing.

The City Missionaries continue, in many districts, to give their valuable help in promoting the cause of Ragged Schools in general.

Four Fathers' Meetings

have been added to Ragged School Auxiliaries, at which 180 attended. It has been found rather difficult to make such meetings attractive to hard-working men, who are tired out, in some cases, when evening comes, without stimulants of some kind.

The Penny Banks

continue to prosper, and so manifest have the advantages become, that persons in the locality, though not attending the school, press to the Ragged School and insist on depositing their little savings. The funds, therefore, are not now entirely from the children, but include money from the parents and neighbours also. There are now in forty-six of the schools no less than 10,117 depositors, and the sums paid in during the year have amounted to £3,439.

In addition to this mode of saving odd pennies, Clothing Funds are now in

operation, in 31 of the schools, and the amount paid in by the children to be received back in clothes has been £306.

Ragged Church Services are now held in 26 of the schools, with an attendance of 1356; and City Mission Meetings in 31, with 1360 present on the average.

The Magazines are still carried on with spirit. The large one appears to be read and appreciated by those for whom it is intended, and keeps up an interest in many minds, and often brings new friends to the cause.

The small Magazine is universally liked, and especially by the poor children for whom it is published.

Since last Annual Meeting an effort has been made to improve the talents and capacities of the paid teachers by an Association for mutual improvement. There are four districts, and about 100 members. Meetings are held and Lectures given, in general weekly, on the best mode of teaching the Scriptures, rivetting attention, keeping order, insuring attendance, etc., among the ragged class, and the Committee fain hope, that improvement in teachers will soon be apparent.

One of the school agents has taken lively interest in this Association, whose time and that of the other agent is now fully engaged in useful work, which visibly tells on the schools where their co-operation and counsel are most required.

Bibles continue to be supplied to the children, among whom upwards of 15,000 copies of the Scriptures have now been distributed.

It was found some months ago that, from various causes, the income of the Society had become less, while the demands upon its funds from local schools had grown larger. The consequence was that the Deposit Fund was gradually reduced, and at last nearly exhausted. It was resolved to make a large and systematic appeal to the public for funds; such an effort had not been done for seven or eight years. Above 40,000 circulars, with an autograph letter from the Earl of Shaftesbury, were issued and addressed according to the Court Directory, as well as to the principal City merchants and bankers. Advertisements were inserted, a City Meeting was held under the presidency of the Lord Mayor; also a West End one under the presidency of the Earl of Shaftesbury. Deputations waited upon a considerable number of the City merchants and others, and although the results have not realized what the Committee required and expected, yet they are very encouraging, for more than £3,500 has been added to the funds by the appeal.

The Committee are deeply indebted to the Lord Mayor and other gentlemen for their exertions, and to the noble President for his never-failing help.

The chief aim of the Committee was to double the annual subscriptions,—to make them £1,600 instead of £800. They have succeeded in making them £1,400, and if all old subscribers would just double their annual subscriptions, as many have lately done, the thing would at once be accomplished.

The great majority of those present at the Annual Meeting are teachers, who give their services gratuitously (and in many cases their money also), or friends who give in various localities; for be it remembered, that the amount received for Ragged School purposes in various parts of London is upwards of £22,000, which if added to the receipts of the Union for the past year will make a total of about £30,000, so that our friends are drawn upon in all directions. And yet there is not a half or a quarter expended in this way that is really required, and it is high time that some effort was made to receive a larger and more continuous supply of money from some source for Ragged School purposes in London.

Meantime let Perseverance be the motto, and may God bless the efforts for His glory—for, by rescuing the fallen, instructing the ignorant, and reform-

ing the vicious, we undoubtedly bring glory to God, and honour to our Lord Jesus Christ.

Let us do this humbly and prayerfully; and, as heretofore, on the broad scriptural basis of love to all, and free salvation to every poor sinner who will turn from the error of his way and believe in Jesus; for the Committee verily believe that their prosperity has arisen mainly from keeping simple Bible principles in view, and ultimate success will depend upon their continuing faithful to such principles, relying upon the Lord's blessing and guidance in every difficulty, and looking up to Him at all times for strength to perform the work they have in hand with diligence, faithfulness, and humility.

PROCEEDINGS OF THE THIRTEENTH ANNIVERSARY OF THE RAGGED SCHOOL UNION,

Held in Exeter Hall on Monday Evening, May 11th, 1857.

THE EARL OF SHAFTESBURY IN THE CHAIR.

THE proceedings were commenced by singing—

"From all that dwell below the skies," &c.

The EARL OF SHAFTESBURY then said: Ladies and gentlemen, friends, conductors and teachers of the Ragged Schools of the metropolis,—This is indeed a great gathering, and it would have been a much greater gathering, if the room could contain all who desired admittance, for though thousands have been admitted, thousands have been sent away. I rejoice at this demonstration of zeal in the cause; I rejoice that you are assembled in such numbers, to testify your unabated feeling of interest in the advancement of this great cause; your sympathy with those who are engaged in it, and I trust your determination to sustain and to increase its operations. Now, although we have not made the progress during the last year that we hoped for, and had a right to expect, we have nevertheless something to record. The present state of things, as compared with what it was a few years ago, though small in comparison with what it ought to be, considering the necessity of the case, and the means of those to whom we appeal for encouragement and support, is indeed glorious and magnificent. When I look to the report, I find that we have made considerable progress—the number of our scholars has been increased to 22,000, and that the number of our schools may be estimated at about 350, in 156 buildings. I find, too, that the debt contracted last year, caused by the difficulties of the times, the war taxes, and consequent high price of provisions, has been partially wiped out—all this is matter for devout thanksgiving to Almighty God, and allow me to say, no great thanks to man, for his assistance. Why, look at that debt; I had hoped that not only would the debt be removed altogether, but that a considerable sum would be placed in the hands of the Committee for the purpose of advancing this great cause, by multiplying schools, increasing the number of Refuges, and doubling the facilities for calling in lost and wandering children, that they may be brought within the sound of the Gospel. 22,000 children, thank God, we have; but I know that an equal number are wandering about, like the Bedouins of the desert, with none to care either for their bodies or their souls. Why, there are districts the most wild and lawless, where not a single school is to be found; and we know, from investigations lately instituted by us, that there are districts where multitudes are to be found congregated, with not even the semblance of a place where the first rudiments of education are imparted. And on these children another thing presses, of which I speak with the more forbearance, because I am aware of the great exertions made by voluntary teachers—those admirable men and women in this metropolis, who devote their energies, their health, their strength, their prayers, and everything they hold most dear, to the advancement of this cause, and the welfare of these unhappy children. But having said that respecting those who devote themselves to the cause, let me say that there is an awful

short-coming of teachers to meet the wants of so many children. And here is a curious state of things. In former times we were told, "It is in vain that you invite them to come in, they will not listen to your appeal nor attend to your instructions." Now, the thing is reversed; children come to the schools, and are driven back because there are no teachers; they pray to be taught, and are told there is no one to teach them. It is no longer necessary to go into the highways and hedges and entreat them to come in; they do come, and are turned back because there is nobody qualified or inclined to give them the required instruction. I trust that this great defect will be supplied, and that we shall be told, in the next report, that thousands have responded to this appeal, and have come forward to devote to the work their time and energies, like their brethren and sisters now engaged in it, who have manifested a spirit of self-denial and of devotion that need fear no comparison with the conduct of the Sisters of Mercy or Charity. Yes, the Protestant Sisters of Charity in the Ragged Schools will bear competition with the most legendary saints that figure in the Romish calendar. (Applause.) Now it is unnecessary, at the present day, that the chairman, speaking from this platform, should enter into any disquisition as to the principles, the value, and importance of the Ragged School Union. All those great points are universally admitted; none question them but those who would have these schools brought down to one exclusive denomination. With them we need not enter into any argument; let them retain their own opinions. I tell them, however, the thing is impossible; and I will add, that, if it were possible, it would not be desirable. (Hear, hear.) Nothing has been of greater benefit to the generation in which we live, than its having been discovered at last that there are certain common points of union for all those who hold the great cardinal doctrines of the gospel, whatever may be their distinctive differences on subordinate points of Church discipline. Ragged Schools have mainly contributed to bring about that union; under that union they have flourished; and with that union they will, I trust, go on to greater degrees of usefulness. (Applause.) The subject on which I now wish to speak to you, and through you to every body with whom you associate, is, the results obtained under this system. They are large, they are various; they far exceed our anticipations; they completely falsify all the worst prognostications of those who declared we were entering on a Quixotic enterprise, a hopeless crusade. (Hear, hear.) Observe the results. Look at the hundreds whom you have placed in various situations. Those children have exalted the character of the Ragged School system. They have exalted the character of the schools to which they belonged. (Applause.) They have exalted your character by showing how great must have been your efforts, how true your principles, how devoted your affections, in training them as you have done. Look at those whom you have sent out as emigrants. I may safely say, that of all whom you have sent out to the colonies, scarcely one has disgraced the name of a Ragged School. On the contrary, I know that many have elevated the character of our system. I know that, whereas, at first, when those boys had arrived in the colonies, they had to encounter a degree of prejudice, excited by the name; now, in the colonies, the title of a Ragged School child, if he carried with him a certificate of his having been educated in a *bona fide* Ragged School, is a passport to service; because employers have learnt that the training is good, and because they have been taught by experience that the children will not depart from it. Look, again, at the various modes of employment which have been devised—for instance, the Shoe-black Brigades. I should like to name some of those who have been most active in the formation of these agencies, but to name any would be invidious. Suffice it to say, that they are entitled to be regarded with the deepest respect and affection, for the talent, diligence, patience, principle, and piety, they have exhibited. I find that during the last year, the Brigades have earned no less a sum than £2,300, and out of that sum, after the payment of expenses, £640 has been placed in the savings' bank as deposits for the benefit of these boys in after life. Perhaps I might as well explain here, lest what has appeared in the public papers should be misunderstood, that the conductors of these Shoe-black Brigades are not seeking any monopoly or any exclusive privileges for the three Brigades; they are seeking merely for fairness and equality. They are not in the least opposed to the doctrines of free trade—all they require is, that all boys shall be placed on the same footing. The regimental brigades—the boys in uniform—are compelled by the police to submit to certain regulations. Having been placed at certain points, they

must remain there, and must not go elsewhere, till a new arrangement has been made. All this is right and proper. Since that system was established, however, a number of interlopers have appeared. I am very glad, in one respect, that they have; it seems as if many of them were, at all events, actuated by a spirit of industry, and I hope their industrious inclinations will prove profitable to them. But, then, not being under the same regulations as the Shoe Black Brigades, they traverse the metropolis in all directions, they interfere very much with the rights and privileges of those who have been planted in one particular corner, and I am sorry to say, that in very many instances they are in the hands of artful persons, whose sole object is to collect a considerable assemblage, that the light-fingered gentry may come in and turn that assembly to account. (Laughter.) Then what we ask is this—and for this purpose my friends, Messrs. Fowler and MacGregor appeared before the Lord Mayor—it is simply that all should be put upon an equality, that if you insist upon a boy in a red coat remaining at a particular corner, you must insist upon the boy in no coat at all, perhaps, remaining also in a particular corner. All we require is, equality—a just distribution—and that every boy shall be under the control of the police. Now, new forms of industry and employment will, I trust, be devised. I hope, for example, we shall shortly have a regular order of Street-crossing Boys, and boys to run upon Errands, and many similar schemes might be suggested. Depend upon it, that if you entrust the Committee with the necessary funds, they, with their knowledge, their experience, and their principles, will turn everything to account, and you will hereafter be astonished at the mighty results which they will be enabled, under God's blessing, to achieve. Well, look at the various off-shoots of these Ragged Schools. Look at those wonderful institutions — I call them wonderful, on account of the astonishing effects they have produced—technically called Mothers' Meetings. They are offshoots of the Ragged Schools. Look at the Clothing Clubs—a recent institution. The Ragged School children have contributed no less than £300 to the Clothing Fund. Now, if you really wish to get rid of the term ragged, to which so many people, not knowing much of the matter, have taken exception, contribute to the Clothing Club, and enable these children to clothe themselves in a suitable manner. If you will give them due assistance—it is not the whole expense of clothing that is required—if you will give them a little assistance, I believe you will soon find the Ragged School children among the best dressed children of the poorer classes in this metropolis, and by and bye, perhaps, the red, blue, and yellow will be able to compete with the charity children at St. Paul's. (Applause.) Let me now speak of the Penny Banks. These banks are a very great invention. I told you last year, in sixty schools, the contributions of the Ragged children amounted to £2,000. This year the sum is considerably larger; and that is because the very poor of the neighbourhood have been led to deposit their pennies in the various school banks. Think what immense benefit must arise from this. Let me here meet an argument which I have heard with pain. I should be astonished at such arguments if I did not know that they always proceed from persons who know nothing about the matter of which they are speaking. I heard some one say, "Well, but if your children can contribute such a sum as that, it is quite clear that they are not fit children to be in Ragged Schools, and that Ragged Schools are altogether unnecessary." Now that is assuming that the money which they contribute would of itself be sufficient for their education and sustenance; that is assuming that nothing is required by these children; that is assuming that they are thrifty, orderly, careful, and parsimonious. The great object of the Ragged School is to give these children the habit of thrift and care; the great object is to induce them not to waste the little money they acquire in the tommy-shops, in smoking, and in other sensual and deleterious practices. By means of the small sum of money which they collect and add to the fund, they acquire a healthy, not an avaricious habit; they learn to lay by against an evil day; they learn what are the advantages of industry, and how industry is likely to better their own condition. The success of these Penny Savings' Banks has opened up to my mind a better hope as to the futurity of the population of this great city, than almost anything that has recently occurred. It proves, that the state of things in this town is not the result of hopeless poverty. It proves, that if matters were better directed, and put into a right channel, there would be employment, and profitable employment, for a large proportion of those who are now

passing their days in idleness and extravagance. It proves that the energies of these children, if rightly directed, would enable them to earn a decent livelihood for themselves, and in time, for those who may hereafter be dependent upon them. You have now multiplied Ragged Schools; only add the other appliances which are an essential part of the system, and I doubt not that the whole of that class of children will prove to be within the reach of remedial measures. If you wish to make the Ragged Schools effective—I have said it before, and I say it again—if you wish to make all the various appliances which you bring to bear, produce the fruit they are capable of producing, you must have other things in conjunction with the Ragged School system, otherwise you will never secure one tithe of the benefits which the system is adapted to yield. You must look at the condition of these children at their homes; you must see that decency and health at least are attainable by a large proportion of that class. If you once bring these things to bear—and they are quite within the reach of ordinary legislation, quite within the scope of ordinary applications of capital—and if, conjointly with that, you multiply the number of Ragged Schools, depend upon it that in a short time you will have brought under healthy influence multitudes of these wretched children; those energies which are now misemployed will then be directed to useful employment, and it is perfectly manifest when you survey the condition of the whole metropolis, that employment can be secured for thousands and tens of thousands more if people can but have confidence in those who present themselves for engagement. See, then, what a field is open to your operations! Is it not clear that a larger object could not be offered to the most craving ambition? Is there not enough here to occupy your time and energies, your principles, your patriotism, your Christianity? (Hear, hear.) The very greatest results have already arisen from the noble self-denying efforts of the teachers, the conductors, and the friends of these schools; and, depend upon it, still greater results will arise if you give them the means of sustaining their labours. I often wonder that any, contemplating the state of things before us, seeing that there are masses of children wandering about uncared for, shivering, naked, houseless, abandoned to vice and sin—I often wonder that any should stop to deliberate as to the course which they shall take. Why, let them look at it as a question which concerns time, or which concerns eternity, which concerns this world or the world to come; either aspect the question is overwhelming, in either aspect the question suggests most important duties, in either aspect the question holds out the most sublime and glorious recompense. If it be for time, and if it be for your country, consider what you do when you prosecute this work; you rescue thousands from a life of ignorance, misery, and sin; you call away from this Protestant kingdom the reproach of neglect, of indifference, and even of cruelty. You strengthen the nation at home, you strengthen it abroad; you convert wolves into sheep, you convert tigers into bullocks; and whether the children leave this land, or whether they remain in it, the old mother country is equally benefited. If they stay, a blessing descends upon Great Britain herself; if they go, Great Britain is blessed by the conduct of her sons in the Australias and the Canadas. Well, then, if you regard the question in reference to eternity and the things of another life, can you hesitate when you contemplate the mighty issues that are before you—immortal souls being saved, and inspired with the hope of everlasting life? You thus advance the kingdom of our blessed Lord, and confound the malignity of those who maintain that Christianity has done little for the human race and nothing for the poor. Here are contemplations for your country, here are contemplations for these children; and can you doubt that, being engaged in this blessed work with all the motives which the Gospel inspires, with all the objects which the Gospel holds out, you will enter into the full fruition of the Divine promise—"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." (Loud applause.)

Lord Kinnaird moved the first Resolution:—

"That this Meeting heartily joins with the Committee in gratefully acknowledging the manifest tokens of Divine favour and blessing bestowed upon their labours during past years, and resolves that the Report now read by the Hon. Secretary be received, and the following gentlemen elected as the Managing Committee for the ensuing year:"—[*See List of Managing Committee in the Report.*]

He said, he could testify to the advantage derived in Scotland from the establishment of Ragged Schools. In some towns juve-

nile crime had diminished some eighty or ninety per cent., and juvenile vagrancy was comparatively extinct. Indeed, the success of the work had been far beyond the expectation of its friends. Many of those who were educated at the schools were now earning an honest livelihood in this country, or the colonies, and were themselves contributors to the schools. The introduction of young thieves and pickpockets into the schools had been the means of breaking up entire gangs, so that the leaders themselves had come to ask to be admitted also. He could refer to many letters received from Ragged School boys, who had served their country faithfully during the late war, both in the Crimea, at Petrapaulouski, and it was a gratifying fact that those letters showed, that amidst all their difficulties the boys had not parted with their Bibles. (Hear, hear.) He had himself had a Ragged School boy in his service, and he had conducted himself so well that he had apprenticed him to the trade of a carpenter. He regretted that there was a deficiency of teachers in the schools in London. He could assure the ladies that, in withholding their services, they were depriving themselves of a source of very great enjoyment and profit. There was no class in which one met with so much real gratitude as in Ragged School children, and when once they were brought under control they were the most tractable set of youths that could be met with. Some time ago he invited the children of some Ragged Schools to go over his grounds in Scotland, and when they were there, he desired that they should be left to the care of himself and Lady Kinnaird. The teachers were rather afraid to trust them, but he (Lord Kinnaird) had no fear of the result. He laid down certain regulations as to the walks that were not to be crossed, which were rigidly followed by the children, and not a single flower, or piece of fruit was plucked, and not the slightest damage was committed (cheers), a most gratifying result when one considered the previous lives of the children. A wonderful change had taken place in the feeling of the public with regard to Ragged Schools. They could all, no doubt, remember the time when the promoters were looked upon as wild enthusiasts, giving encouragement to crime, and doing injury to the honest labourer. Those prejudices were fast disappearing, and all that was now wanted to carry out the work fairly, was a cordial support and a larger amount of contributions. He hoped that some such act, as the Juvenile Mendicity Act, might be passed for the metropolis, for the result in Scotland, of what was called Mr. Dunlop's act, had been most satisfactory. When the noble Lord in the chair was called to the Upper House, there was a general expression of regret, that the name of Ashley, known so far and wide in this country, and in our colonies, in every crowded and destitute locality, in every manufacturing town, and even in the mines, was to be, as it were, lost. He was happy to say, however, that on that occasion the voice of an Ashley would again be heard within these walls, for the worthy son of a most worthy father was shortly about to address them. (Loud applause.) And he (Lord Kinnaird) felt sure that the meeting would show him every indulgence on this his first appearance at such a gathering.

The CHAIRMAN:—I shall presently call upon the Rev. Dr. Cumming to second this Resolution, but there is a friend of mine who wishes to say a few words in support of it, and, as he is obliged to go away almost immediately, Dr. Cumming has been good enough to allow him to act the part of an interloper. Now I shall present to you one of Lord Shaftesbury's boys! I beg to call upon Lord Ashley.

LORD ASHLEY, M.P., then rose amidst the enthusiastic cheering of the assembly. He said: My Lord, ladies and gentlemen, in rising before you to say a few words, I feel that I must apologise for taking up so much of your valuable time, being in fact, as my "friend," the Chairman, justly remarked, only an interloper; but I felt that I could not allow this day to pass without expressing to you my most hearty and sincere sympathy with the great object of this meeting. I have been in a sort of way a ragged boy myself during some part of my life, for I have been wandering over the face of the earth in her Majesty's navy, and very often put to almost as hard shifts as any ragged boy in London. But I have not been neglectful of your work. It was only last autumn that your Chairman, Lord Shaftesbury, and myself, had the pleasure of laying the foundation stone of a Ragged School in Hull, a city that I then little thought I should have the honour to represent, but which I have been placed in the proud position of representing, in a great measure, I believe, owing to that circumstance. I assure you, it had a wonderful effect on my canvass in that city amongst all classes of the population, from the cottage to the great house of the commercial man. When I said, I had lent a hand in laying the foundation stone of a Ragged

School, they said: "Well, that is something, and we will support you." And, indeed, it is a thing which ought to interest every class of the community. It is all very well for us to sit in our fine houses, wear our fine linen, and listen to our great philosophers and men of talent, but, what does all that avail us so long as we have a great mass of the population in the depths of ignorance and in the lowest destitution? It is in the body politic, as it is in the body physical. If we have a pain in our foot, or in our little finger, or the toothache, the whole body suffers; so whatever may be our position as a nation, whatever our great men may be, so long as there is this evil in our midst, you may depend upon it we shall all be much the worse for it, and it ought to be the earnest desire of every true patriot who wishes well to his country, to endeavour, both by pecuniary means and by the exertions of his intellect, to clear away that spot from the face of the country. It has been remarked by the Chairman, that many people have great objections to the term "ragged." Now, I think, I know an anecdote on that subject, which may perhaps interest you. During the Peninsular war at the battle of Albuera, a battle, which so distinguished the British arms, the French army outnumbered ours exceedingly. Our men were pressed very hard and had to charge up hill; they were just wavering, when that gallant Irish regiment the 88th, better known as the Connaught Rangers, were drawn up in reserve. A message was sent to the Colonel that the regiment was to go to support the British line. He was a man of few words, and at once galloped to the front of the regiment, and without making a long and flowery speech, he simply uttered six words, "Rangers, you ragged rascals, come on!" At that time, you are aware, our troops were not very well dressed and they had suffered great privation. The effect of these words was magical. The men responded by a good hearty Irish cheer, rushed up the hill, and in five minutes the French columns were in full retreat, disorganised and disordered. I can only express to you my thanks for the very kind way in which you have heard me to-night. If there is any thing which could make me proud to bear the name of Ashley, it would be the enthusiastic reception which you gave to me just now. At the same time one must not forget the deep responsibility resting upon any young man, inheriting such a name. I assure you that I feel it most deeply, and I hope, this will not be the last time I shall have the pleasure of addressing you. (Loud applause.)

The Rev. Dr. Cumming said, he rose with singular satisfaction to second the resolution, especially after the able manner in which it was introduced by Lord Kinnaird, and still more after the advocacy of one whose name was associated with all that was good and benevolent in the history of our country. He almost wept when the name of Lord Ashley ceased for a season, associated as it had been with objects of philanthropy, charity, and religion; he rejoiced that it had revived and been heard again in Exeter Hall, and he augured from the spirit, and the good taste, and the feeling of the remarks they had just heard, that the spirit and the significance of that noble name had been neither spent nor exhausted. Doubtless, when Lord Ashley received the plaudits so enthusiastically bestowed upon him he felt in his Christian heart that the applause he should yet receive, by God's blessing, in many a Ragged School would outweigh in worth all that could be given him in Exeter Hall, and would be heard by him as far more musical and welcome even than those. That name had been long heard where poverty looked down from the garret, and pining disease looked up from its pallet in the cellar; it had been heard in the miner's subterranean home, and wherever there were tears to be dried, sorrows to be healed, or good to be done; and Lord Ashley, in inheriting that name, inherited, as he had justly remarked, a responsibility to God, to the Church of Christ, and to his country, which a lifetime of large beneficence would not completely exhaust. He was able to speak of the success of Ragged Schools from having one of his own, in which he took a very deep and unceasing interest,—a school in Brewer's Court, opposite Wild Court, at one time one of the worst, and now one of the best in that very low neighbourhood. The place fell in ruins about them, but the owner of the land was so struck with the good that had been done, that he sent them a message that if they would erect another building worth not less than £500 or £600, they might have the land on which it stood for half a crown a year. The offer was accepted, and the building was now nearly erected. £600 had been raised in his own flock; a clergyman who owned some property in that neighbourhood had given £100, and he (Dr. Cumming) hoped to realise £600 more at the

forthcoming sale in Hanover Square Rooms. They had one feature in the school which was found to be very efficient and valuable, namely, a dispensary, where medicine was supplied gratis, a physician and his assistant being constantly in attendance. So popular had these men become in the neighbourhood, that even the Roman Catholics, when they saw the medical gentleman coming, were charmed by his very presence, and sent their children unhesitatingly to the schools. They had also Mothers' Meetings, and an excellent lady attended every Saturday afternoon, providing tea and bread and butter at her own expense, and teaching the people how to darn stockings, how to sew and make shirts, the cheapest way of making nutritive soup, how to light fires most economically, and, in short, how to make home so attractive, even in the depths of St. Giles, that the most public-house-haunting husband should be so delighted with his own roof-tree and fireside, that he would learn to spurn the ginshop with all its meretricious accompaniments. The children for whom these schools were intended could not be reached by ordinary means, and they were the objects of deepest sympathy. He had often seen amongst them a child of two years old whose face presented a care-worn aspect that ought not to be reflected at so tender an age. The poor child never heard the soothing song as its lullaby; and never handled a toy; if it cried, it was beaten; if it was pained, it was not sympathized with; and, in the language of an old nurse, it was "dragged up," not brought up to manhood. When he reached the age of five, six, or ten years, what was his life and experience? Begging, or stealing, or starving, and sometimes all three. By-and-bye he found himself guilty of what alone he regarded to be sin—not stealing, but being detected in the act of stealing. He was brought before a court of justice, sentenced to a prison, and came out worse than ever. He often thought, being acquainted with the neighbourhood of Bow Street, when he had seen those condemned to imprisonment for theft who had never been taught the beauty of truth, or the atrocity of a lie, that the congregation of St. Paul's, Covent Garden, or Dr. Cumming's congregation in Crown Court, or the Wesleyan in Great Queen Street—that the rulers and elders of these ought to be in the dock, for it had been their Cain-like cry, "Am I my brother's keeper?" that had left those children to pine and perish for want of Christian instruction. No system in any country had ever descended to take charge of such cases as these. Ancient Egypt had its obelisks and its pyramids, but nine-tenths of its population were serfs toiling in the canals, or slaves working in the quarries. Sparta had its military schools; Athens its Illyssus and Academies; but three-fourths of the men that fought at Marathon and Thermopylæ were slaves let loose from the mills, who knew nothing but how to fight and how to die, who were never taught, and never offered the opportunity of a school. The middle ages built their splendid cathedrals and convents, but the mass of the people were sunk in degradation. It had been reserved for Christianity to demonstrate on the largest scale that there was no spot on life's black desert that it could not transform till it blossomed like the rose, that there was no cavern in social life (and none could be worse than the corrupt human heart) into which its rays could not penetrate, that there was no social atmosphere so polluted that it could not perfume with the very breath of the Rose of Sharon, that there was no gem buried and blackened in the depths of social life that it could not raise and cause to reflect the light, and have a place in the diadem of the King of kings and Lord of lords. He knew that Ragged School teachers needed to be encouraged. It was an easy thing for my Lord This and my Duke of That to give £5, or £10, or £100, to a Ragged School, but it was a nobler sacrifice for a Ragged School teacher to spend his wearied body and mind during long evenings in teaching poor ragged children; and they were in this way making contributions to the cause, in comparison with which hundreds of pounds were as nothing. Let them not be discouraged because they were not making a great noise. The noblest forces in nature were the least noisy; the thunder-shower devastated the earth and destroyed its vegetation, while the silent dew that fell noiseless in the morning saturated the earth and made it bud and blossom. The lightning that gleamed across the sky would rend the oak in pieces, but the gentle light fell so softly that it did not injure the infant's eye, yet put forth such force that it developed the buds of spring, the blossoms of summer, and the ripe fruits of autumn. The most effective forces were the least ostentatious. A person might think that in instructing a little boy, in bearing with his wayward-

ness, and struggling with his obstinacy, he was wasting his strength. It was not so, for it was by such persistent efforts that great and gigantic issues were produced. The coral reef on which towns were built and fertile fields were seen was the creation of innumerable insects; the wax that illuminated noble palaces and royal halls was the collection of a number of bees, each doing its best in its place and season; and those noble rivers that bore navies to the ocean were composed of little drops coming down from the Highland hills. So each seemingly little effort might be the seed of great results. Let them take courage, then, and persevere, remembering the maxim of an ancient reformer, that prayer and pains-taking are adequate to the most stupendous results. Their ambition was a noble one; they sought not fame, but only that which was alluded to by the Chairman, the hearing it said in that day when the great White Throne shall be set, "Inasmuch as ye did it unto the least of one of these my brethren ye did it unto me." (Applause.)

The resolution was unanimously adopted.

The Rev. Dr. M'Crie proposed the next resolution:—

"That the surest way of lessening juvenile crime, and fitting outcast children for 'the battle of life,' is to give to the very poorest the opportunity of acquiring a sound Scriptural and Industrial Education, as Ragged Schools are intended to do; and that Societies like the Ragged School Union, which proceed upon Bible principles, without reference to denominational distinctions of any kind, are great helps to the promotion of Christian truth and pure evangelical religion among the lower orders of our population, and thus are entitled to the hearty support and sympathy of all true Christians."

He bore testimony to the beneficial effects of Ragged Schools in Scotland. It was, he said, a happy idea, to whomsoever they were indebted for it, to gather in the youthful waifs and outcasts of large cities, to snatch them from the pollution and misery by which they were surrounded, and give them a chance at least, under the patronage of Christian charity, to escape from the ruin which was impending over them. It was natural for them to associate the idea of childhood with that of innocence and purity, with a time of joyous carelessness, of romping glee and gladness; and there was nothing more jarring to one's feelings than to see the brow of childhood, almost of infancy, shaded with melancholy feelings, to see the pallor of disease spread over the youthful cheek, and the eye of childhood saddened with the look of imploring poverty and deep-seated distress. It was still more revolting to think of youth being sent forth to prowl in the streets amidst scenes of lewdness and debauchery, trained up in vicious habits almost before it knew what vice was, and certainly before it knew anything of virtue; to see the tender infantine affections cruelly blasted in the very bud, the fingers taught to steal, and the lisping tongue to lie and swear; to see the eye of infancy, which ought to reflect the azure purity of heaven itself, assume the look of practised villainy; and the open countenance of boyhood, and the sweet blush of girlhood, exchanged for the odious leer of guilt and the scowl of suspicion. It was yet more awful to think that that debased and neglected child was immortal; that the soul of that boy steeped in crime from the cradle had been flung upon the wide waste of waters without any man to care for it, with none to pray for its welfare, and none to weep over its woe and destruction. Such a soul would cry for vengeance on those who had been guilty of neglecting it, and society would learn ere long how much misery and mischief had resulted from that neglect. A society going as it did to the relief of such misery, must surely commend itself to the sympathy of all who loved the truth as it is in Jesus, and desired the salvation of the souls of their fellow-men. In Scotland they were indebted to Thomas Guthrie for the impulse which gave birth to the Ragged Schools of Edinburgh. He never ceased in his exertions until there grew up, under his auspices, a noble institution which had from its commencement sent forth numbers of children who had been rescued from ruin, and were now placed in circumstances of comfort and responsibility; and if the man who made one blade of grass grow where it never grew before might be considered a benefactor, surely that title was more richly deserved by him who had made wheat to grow instead of thistles, and had produced wholesome food instead of noxious weeds. It was only the other day that the individual to whom he alluded received £300, collected in the colonies by those who had been brought up in Ragged Schools, and sent to him as a token of their gratitude for the benefits they had received. He rejoiced in the unsectarian principles of the Ragged School Union. Its object was not so much conversion to a particular creed, as introduction to

Christianity. It was not to proselytise to any particular church, but was intended to snatch its victims from the perdition of an evil world. In the prosecution of that work the most efficient means which they considered they could employ was the Bible, the most unsectarian of all books. The Bible was now to be found in every Christian family; and the friends of Ragged Schools were only doing what every Christian father and every Christian mother would wish to do—putting into the hands of ragged children that sacred book that they might learn its lessons and imbibe its spirit. Who could tell the effect that such inculcation of religious truths would have in promoting the general cause of the gospel among the poorer classes? The Christian pastor, often overburdened with the care of his flock, could find but little time to go forth into the courts and alleys of a large city, in pursuit of vagrant sheep. The merchant and banker were so engrossed that they could find no time for the work, and many a Christian layman felt, What can I do, individually, for the purpose of stemming this torrent of vice, and promoting the cause and the kingdom of the Lord Jesus Christ?" Here was an opportunity afforded him for doing a vast amount of good, without any mixture of evil—an opportunity of advancing the happiness of his fellow-men without sacrificing any personal comfort. From all he had seen of the working of the institution in Scotland, and from all he had heard concerning it, he felt persuaded that it was calculated to advance the best interests of the country, and he felt it a privilege as well as a duty, to advocate, as far as he was able, a cause so well fitted to promote the welfare of mankind.

The Rev. Mr. MINTON said,—London seemed to boast of the worst and the best of everything—everything being stimulated into unusual activity, and hurried forward at a rapid pace. Perhaps nowhere else were there such ragged children, and nowhere such wonderful instrumentality brought to bear upon them. Certainly, nowhere else could such a magnificent assemblage be seen for such an object.—Yet what a small portion of those doubtless assembled in that building could be seen by the bodily eye; for who could say how many spirits, good and evil, were there collected to witness the proceedings? Many a Ragged School Teacher might have the dignity of his calling elevated in his own mind, or might be inspired with hope and zeal in the performance of his work, if, when in some little out-of-the-way corner he was teaching some little ragged children assembled around him. He could realize to himself the multitude of bright angelic spirits hovering over him, and perhaps blessing God for the work he was accomplishing. When it was considered what an enormous saving would be effected to men's pockets by the Ragged School movement, there was nothing wonderful in the fact of such a multitude of persons being gathered together on such an occasion, but he believed that although they were well aware of the financial aspect of the question, not one out of 500 then assembled had been brought into that room by such a consideration, but they had been brought there simply by a feeling that a great work was going on for the rescue of their fellow-creatures from their temporal and eternal misery. (Hear, hear.) One of the points which kept the matter before the public in a plain and intelligible way was the very name with which the movement was associated. If, a few years ago, the noble President had yielded to the solicitations of some of his friends, and given up the word "ragged," not two-thirds of the people then present would have assembled on that occasion. They would not have understood the matter, and it wouldh ave been necessary for the friends of the movement to adopt some kind of euphomism, than which there was nothing so fatal to practical success. Let them stick to the word "ragged," and on the next occasion they might have to move out of Exeter Hall and go to Surrey Gardens, for why should people be sent away anxious to obtain admission when a place of larger dimensions could be found? Such a meeting as that then assembled was a conclusive and intelligible reply to the objection often made to Exeter Hall movements that they were chiefly confined to foreign affairs. It would be seen, on looking over the lists of May meetings annually published, that by far the greatest proportion of them were devoted to home objects, not a quarter of the whole number having reference to the foreign missions. He regretted that the Society was still in debt, and believed that fact was greatly owing to a prevalent impression abroad that funds were not greatly needed for the Ragged Schools. They considered, that, as the agency was gratuitous, as the teachers were unpaid, as the rooms cost very little, and the furniture less, the whole thing could be carried on at a very small

expense, and that, in point of fact, even the teachers themselves and those concerned in any particular school might club together and pay the few shillings necessary to carry it on. If the public could be shown the great need that existed for funds to carry on the Society, and the immense good that was being accomplished by its efforts, they would, he believed, put their hands into their pockets and support the Society as liberally and as cheerfully as they came to fill that Hall. Not long since he made an appeal to his own congregation on a very wet day, when there were comparatively few persons present, and as the object was one in which he took great interest, he urged the people who were in church to make up by their contributions for those who were not, and asked them seriously to consider whether it would make the least difference to them the next day if they gave double the amount they had intended to contribute. He would put the same question to the friends of the Ragged School movement, and he was sure that if the 5,000 persons there present would give double the amount they intended, they would not be themselves inconvenienced, and the funds of the Society would be materially increased. There were two couplets in the resolutions with which he was well pleased. The means employed by the Society were twofold, *scriptural instruction* and *industrial education*. That was the first couplet. Scriptural instruction furnished the real motive-power for carrying on the work. If the religious element were excluded, the movement would be reduced to a body without a soul. They might have their Penny Banks and Shoeblack Brigades, and all the most perfect machinery that could be devised, but it would be only a well-executed statue, after all, well-shaped, but cold to the touch; and no one would feel it more certainly than the poor children themselves, who had enough of what was cold, and too little of what was genial and warm. They soon felt the warmth of the religious element; they liked it, and were drawn to it; and so long as it was maintained, there would be a spirit of vitality in the whole movement. But let them use every possible instrumentality that could be thought of. This was a day of invention, and unless the friends of Christianity kept up with the spirit of the age, they might be soon trodden down in the race. Christianity could adapt itself to all circumstances, and set itself to whatever kind of work was presented to it. The next couplet in the resolution referred to the adoption, as the basis of the Society, of *Bible principles* without *denominational distinctions*. If they gave up Bible principles, if they tried to get so broad as to overhang the foundation, the building would be in danger of falling over. But let them not attempt to narrow the foundation. He could not refrain from expressing his gratification, that in coming into the diocese of London he should be under the direction and guidance, in ecclesiastical matters, of one who so truly adopted the basis laid down in the resolution, one who would encourage his clergy to extend the right hand of fellowship to all who loved the Lord Jesus Christ in sincerity, but who would not encourage them to go one step beyond that foundation that was "once laid." It might not be known to all present that the Bishop of London was one of the four Oxford tutors who signed the celebrated letter, fifteen or sixteen years ago, called the "Letter of the Four Tutors," which was the first public official protest against the rise of Tractarianism in Oxford. (Applause.) Might God grant that every one there assembled might go home, not merely resolved to do more work in that glorious movement, but resolved also to make his own calling and election sure, to strive to enter in at the straight gate, that he might at length sit down with Abraham, Isaac, and Jacob, and thousands of poor ragged children from this metropolis, at the marriage supper of the Lamb. (Applause.)

The Rev. J. PATERSON, Rector of Spitalfields, supported the resolution. He said he was a great debtor to two large and important societies in London, the London City Mission, and the Ragged School Union. The former he believed had been the means of bringing to light the great ignorance, degradation and vice, existing amongst the lowest classes of the metropolis, and the latter had provided an agency which was successfully competing with those evils. Four Ragged Schools had been established in his parish; three of these he had frequently seen, and he could speak as to their efficiency and the great good they were the means of effecting. The more they went into the courts, and alleys, and back slums of the metropolis, the more they would find that there were hearts to respond to the glad-tidings of the Gospel, and the result would be as when our Lord himself trod the earth, when he said that to the poor the Gospel

was preached, and the publican and harlot should enter the kingdom of heaven before the Scribes and Pharisees. A great improvement had taken place in many parts of Spitalfields by the agency of Ragged Schools, and a friendly feeling was entertained towards the heralds of the Gospel. Not long since the agent of the Bible Society was distributing Bibles in the lodging houses, and his handkerchief was taken from his pocket. The culprit was told who the person was, and what was his mission, and the boy at once returned the handkerchief, simply observing, "Sir here's your wipe." (Laughter). For himself, he was never happier than when mixing among those people. He delighted to go through the streets and to hear the little boys calling to him, "Halloa! Mr. Paterson, I know you," and meeting with friendly recognitions amongst the people. They had probably heard some particulars connected with the Keate Street Ragged School; they would be glad to know that it had been more than filled during the last year, and that on Friday last the friends of the school had engaged a larger room capable of holding 200 children, and were about to make arrangements for securing first rate mistresses, establishing penny banks, mothers' meetings, and other agencies, by which to promote the bodily and spiritual welfare of the people. It was most satisfactory to know that the Bible was the basis of Ragged School teaching. He would not support it if it was not. They did not depend upon secular knowledge and wisdom. In the 47th chapter of Isaiah were these remarkable words, "Thy wisdom and thy knowledge it hath perverted thee." It was wisdom and knowledge of the most perfect kind to which reference was then made, yet it was said to have "perverted thee," because there was not with it the inspired word of the living God. He was not surprised to hear that the ragged boys from the schools, when they ceased to be ragged, became thriving young men in the colonies and elsewhere, and he hoped it was with them as it was with Timothy, that they continued in the things that they had heard and received out of the Scriptures. He hoped that the meeting would be disposed to comply with the request made by Mr. Minton, and he ventured also to express a hope that he was sure was entertained by the meeting, that there might be at Percy Chapel a good collection for the Ragged School Union, and that Mr. Minton would suggest there also that the congregation present should make up for all that might be absent. (Laughter). If they were to be supported at the east end of London, and to have their agencies multiplied, they must look to the west end for much of the support required. (Hear, hear).

The resolution was passed unanimously.

J. PAYNE, Esq., whose rising was the signal of a perfect ovation on the part of the meeting, proposed the next resolution.

"That the Ragged School movement owes much of its success to the Earl of Shaftesbury, who has been blessed by God with health and strength to preside at every Anniversary of this Society, and that the cordial thanks of this Meeting are due to his Lordship for his kindness on this and many similar occasions, in the different localities of London."

He said: There was a certain emperor who offered a large reward for the discovery of a new *pleasure*, but the offer was unsuccessful, as there was none to be found. He thought, however, that it would be worth while for the noble lord in the chair to offer some small reward for the discovery of a new *pain*. For the old one had been so used up that it was nearly worn out. However, as much as remained of it was heartily at their service for a few minutes upon that or any other occasion. (Applause). He had compared the Ragged School movement to so many things, to a railway, a steamboat, a trumpet, a lamp, a tree, a building, a park, and the like, that he had almost used up his similitudes; but recent events suggested to him that he might compare and contrast the movement to a general election. There were some things in which it agreed with an election, and others in which it differed. Those in which it agreed were these:—It attends to registration; it canvasses the nation; it reforms on solid bases; and puts men in right places. The points on which it differs were:—It does not object to treating; it does not attempt unseating; it wants no abjuration; and no property qualification. Then there were points in which it sometimes differed and sometimes agreed:

It always admits to public voting,
It never resorts to unfair quoting;
It forms its laws upon its own Bible,
And it is able in answering libel;
It is free and open to all classes,
It works very hard to mend the masses;
Its sittings are nearly all diurnal,
And the good it does will be eternal.

The learned counsellor touched upon several of these points, and concluded by repeating the following verses:

Poll away woman, and child, and man,
Haste to the hustings as quick as you can;
Time travels swiftly, and life is soon past,
Poll away, poll away, poll away fast!

Poll away for *Shaftesbury*, noble indeed,
Worthy the Ragged School movement to lead;
Poll away for *Ashley*, who will not tire,
If he treads close on the steps of his sire!

Poll away for *Locke*, poll away for *Gent*;
Men who are earnest in act and intent;
Poll away for *Hytche*, and poll away for *Ferry*,
Men who in duty are diligent very!

Poll away for *Bevan*, poll away for *Blake*;
The one to receive and the other to take;
May they both flourish, and money bring in,
And new subscribers more and more win!

Poll away for *Dukes*, and poll away for *Earls*,
Poll away for prelates and poll away for pearls—
Pearls being ladies, active to take
Trouble and toil for the ragged child's sake!

Poll away for *London's Bishop* so good,
Who, were it possible, here would have stood;
Poll away for *Cumming*, the pride of a church,
Where for a Bishop in vain you will search!

Poll away for *temperance*, poll away for *truth!*
Poll away for *Bibles* and anti-*Maynooth*;
Poll away for *Protestants*, strength of the nation,
Poll away for Ragged Schools, and the Reformation!

Poll away for Speakers, and poll away for Friends,
Poll away for lost time making amends;
Poll away for all macs; one mac is here,
Worthy your praises and a loud cheer!

Poll away for all, and poll away for each,
Managers, committee men, able to teach;
And, if a stray vote, at last should remain,
Give it to an old friend, and poll away for PAYNE.

R. BAXTER, Esq., M.P., seconded the resolution, which, on being supported by G. MOORE, Esq., was carried by acclamation.

The CHAIRMAN: Ladies and Gentlemen. A friend of mine reminded me just now that the best vote of thanks that could be given me, was the reception that you bestowed upon my son when he presented himself to your notice for the first time. I did, indeed, deeply feel the manner in which you received him, and I heartily pray God, and I entreat you to pray God also for me, that this may be to him the beginning of a new career, and that he may, under the grace of the Almighty, lead his life henceforward in a course of virtue and usefulness. You say in this resolution that this Ragged School movement owes much of its success to me. If it owes any of its success to myself, it is that I have been called to the work by God; and what have I that I have not received? But, if I have received this vocation, it would have been vain and almost fruitless, had I not been assisted in the work by those good, intelligent, worthy and pious men who form the members of your Committee, whose diligence, whose zeal, whose experience and penetration and indefatigable labours have brought the Union to its present state of efficiency.

The Doxology was then sung, and the proceedings terminated.

Correspondence.

CAN STREET CLASSES BE CONDUCTED DURING THE SUMMER?

MR. EDITOR,—No feature of the Ragged School system is so pleasing as the Sunday Evening Schools, for thereby the Divine injunction has been complied with—"in the morning sow thy seed, and in the *evening* withhold not thine hand." Evening, indeed seems to be the special work-hour of those who labour for the moral regeneration of the outcasts of society, having regard to their social habitudes. It was the time first selected by the founders of Ragged Schools; and, as such, the Sunday Evening Schools obviously contained the seed of the whole noble effort. Hence it is pleasing to find that, with increased and better arranged machinery, the Sunday Evening Schools retain their original prominence; so that in the 156 schools embraced by the Ragged School Union, about ninety are open on the evening of the Lord's day, and include upwards of 9,000 scholars. Of these not a few are parents, who are not ashamed to thus sit with their children at the "feet of Jesus."

It is painful, however, to learn, that hundreds of the classes for whom this branch of Ragged School effort was originated, do not avail themselves of the privileges thereby conferred. If we traverse the "Devil's Acre" of Westminster, or the "Little Hell" of Lisson Grove, at any hour of Sunday—especially in the evening—we shall find groups of lads and elder girls dancing, yelling, swearing, and thus filling the district with discordant sounds. It is scarcely needful to intimate that when such classes congregate, they are rarely attracted by the stimulant of simple mischief; for what begins in mischief usually ends, as it is intended to end, in open vice. There they lounge for hours on a sunshiny afternoon, passing the hours in gambling, foul jesting, and swearing—every third word being clenched by a frightful oath. Occasionally their amusement is

diversified by a dog-fight, or by a display of pugilism—in which young girls, with dishevelled hair and bloated countenance, too often form the combatants. All around, dirty women and men sit in groups; many smoking, and all enjoying the "fun!"

It is no exaggeration to say that in either of those crime-stained districts sufficient numbers of the classes depicted may be found any Sunday evening to form large schools. Well would it be if such groups were confined to Westminster and Lisson Grove, to Field Lane or the Seven Dials. But alas! they are but samples of the rank produce of the "slums" of London, whether situate on the north or south bank of the Thames.

The question is thus forced upon our attention, seeing that so many of these lads and young women cannot be induced to enter the local Ragged Schools—whether they ought to be left in their perilous condition, corrupting very infants by their unblushing vices, or whether some fresh effort should not be made to meet their urgent moral claims? Difficulties apparently more insurmountable than these have been already overcome by the energy of Ragged School Teachers; and, from the elasticity of our machinery, and its remarkable adaptation to the social and spiritual wants of these different localities—for most districts have their special moral phases—the special needs of these idlers and criminals cannot be beyond our grasp. In this case, we should be disposed to follow the example of Bonaparte, and strike the word "impossible" out of the Ragged School vocabulary.

These evils may be easily remedied; for, on the plan of the street-preacher, the *germ* of the method whereby these classes may be reached seems to be presented. If street-preaching has assisted to fill many an empty sanctuary, and many a Ragged Church, why should not *street-classes* tend to supply Ragged Schools with many of these gambling outcasts? By the institution of such classes, we should, without any figure, literally "go to the highways and hedges, and compel them to come in, that Christ's house might be filled."

It seems to us, that during the summer and autumn months, at least, it would be possible to form such classes in the alleys and by-ways of this great city. Some ruin—for where is there a "rookery" without the symbolical ruin?—might be selected as the very spot for the street-class. It is in such places that these sons of Belial delight to congregate. But wherever they assembled—whether in "Paradise Courts," or "Prospect Alleys"—for the worse the spot the grander the name—*that* would be the very place for the street-class of the local Ragged School.

It would be desirable for the teachers of such classes, like the disciples, to go out two and two; for whilst one preserved order, the other could teach. The lesson should be short and pithy, and the less like preaching the better. Christ's parables were even more effective than Paul's arguments. Sin, punishment, and salvation, would form the staple of the teaching, whether conveyed by question or anecdote. If, as cannot be doubted, the word went home with power, then those who were affected by the Divine message might be invited to attend the Ragged School on the following Sunday, to hear the *conclusion* of the lesson—the teachers volunteering to meet and conduct them there. Thus many of these low gamblers would doubtless be dragged out of the moral gutter; and many schools, now thinned during the summer months, would be supplied with these stragglers, or would obtain still more valuable, because earnest-minded, recruits.

By the institution of such street-classes, we should, after all, only revert to the primitive custom. The first sermon after the fall was preached by Jehovah in a garden; and the first recorded sacrifice was presented on unhewn stones, in the open air. So, in after times, when the sons of the prophets were taught by Elisha, his classes were formed, not in quiet rooms, but near the fords of the Jordan. Rarely did our Divine Master address the people in the synagogue, though, according to ancient custom, he had, as a Jew, the right to exhort his brethren there; but he taught by the side of Jacob's well, and from the deck of a ship on the sea of Galilee, or on the slopes of Olivet he asked and replied to the questions which are for all time. And in this as in all things, Christ left us an example, and we should follow his steps. By this method then, like He "who spake as never man spake," we should at least show that we *really* valued the souls of poor outcasts who had never learned its preciousness. Gathered into the street-class, before long many would be won to the in-door class; and by one plan, or by both, these wanderers would learn that Christ regards the cry of the penitent as sweeter music than the song of seraphim. Thus, through the quickening might of the Holy Spirit, we should rejoice in the day of the Lord, to know that we had been instrumental in "gathering these outcasts of Israel," from the very streets of the great metropolis.

I am, &c., A. B. C.

Papers, Original and Selected.

PENNY BANKS.

The want of provident habits among the very poor is patent to all who have any knowledge of the masses forming the substratum of English society. They are poor, less from the want of money than from the want of economy and foresight in the use of what they have. It is not the amount of a man's income that makes him respectable and independent, but the limitation of his wants to his income, by which he is enabled to provide things honest in the sight of all men, and owe nought to any man. Much, however, has yet to be achieved before such a state of morality is practised by the lowest portions of society. This obtained, the next step in the ladder of independence and respectability—the depositing of the small and occasional surplus of income over expenditure in the usual savings' bank becomes easy. Were such a principle of action to become general, we believe there would be but little occasion given for the just cry that is now extending for the equalisation of poor's rates, and less still for Reformatories for juvenile delinquents. The cognomen of our own movevent might then be reconsidered with a view to alteration, for it would no longer be characteristic, and, therefore, could be dispensed with. Such remarks refer to the far-away harvest, whereas ours is only the seed-time. True, we already possess fair specimens of the fruit of our labours, but they are only specimens, not the stock; the *harvest* must be reaped by our successors. It is our happiness to be among the pioneers of a movement that has for its objects the temporal interests and eternal welfare of no mean number of England's sons and daughters. The means adopted for realising these objects are varied, and we believe are wisely chosen and effectively directed.

Among the means for promoting their temporal welfare, is the inculcation of provident habits among the children of Ragged Schools, and to give a practical effect to that teaching, Penny Banks are established in connexion with most, if not all, the principal schools.

Savings' Banks, somewhat similar to those of our schools, were first commenced some fifty years since. In 1817, they had grown into sufficient importance for the first act of legislature to be passed upon the subject, at which time not less than seventy of these Banks had been commenced, and the deposits had reached to above £100,000. From that period to 1841, the progress of these institutions was satisfactory, the number of banks had greatly increased, and the deposits amounted to £40,968,160 4*s*. 2*d*. From that year, however, there appears to be a stand still, then a rapid decline; then a small increase, till the gross amount at the close of 1856 was £34,899,000, belonging to 1,339,000 depositors. The deposits of that year were £7,740,000; but the amount withdrawn was £8,020,000. It is thus clear that, so far as the action of Savings' Banks gives evidence, the working-classes of this country are, notwithstanding the extension of temperance principles among them, either in a less prosperous condition than formerly, or their confidence in Savings' Banks is waning. The former cannot be admitted by any who had an

opportunity of witnessing the last Whitsuntide holiday excursions of the operatives of Lancashire. It is well known that the Whitsun week is by them taken as a general holiday. The mills are stopped, and the workers, dressed in their Sunday clothing, go forth hither and thither. Large numbers enjoy the recess in a rational manner, in visiting seaports and rural districts. Figures alone can give a correct idea of the numbers. We were in Liverpool at the time referred to, and were certainly somewhat surprised at the dense masses of respectably-dressed persons that thronged the leading thoroughfares, the docks, the landing-stage, and the steamboats of the Mersey. We possess not the statistics for the whole week; but it appears, that on the Thursday, Friday, and Saturday, when the numbers were not near so many as on the preceding days, yet on those three days the Lancashire and Yorkshire Railway Company alone brought, by their line into Liverpool, 53,600 persons of the operative class. Calculating the loss of time, railway fare, and other extra expenses at the lowest possible figure of six shillings each person, it will be seen that on those three days alone, and by those who travelled by one line of railway only as referred to, upwards of £16,000 was spent by them. It is, therefore, clear that it is not from the want of money that the deposits in Savings' Banks are not increasing. We must look elsewhere for a cause, and are of opinion that the Chancellor of the Exchequer has done well to bring in "a Bill to amend the Laws relating to Savings' Banks, and to provide for the Establishment of Savings' Banks *with the security of the Government.*" The passing of a measure having such an object, will, we hope, restore confidence. It is evident that, with deposits amounting to £35,000,000 belonging to 1,300,000 depositors, cautious legislation is required, and a stricter control than has yet been exercised must be brought to bear upon Savings' Banks, in order to obtain and retain the confidence of the public. The Government has always, in fact, been, and still is, in a false position upon the subject. The banks have, in the eyes of the depositors, and of a great portion of the public, a national character; and this belief, although unfounded, has been sufficient to induce Government to make, in some extreme cases, compensation to those who have suffered from mismanagement or fraud. This, while it partially satisfied a small number of persons by making good a part of their loss, has not satisfied the bulk of depositors. The Government, now by the Bill referred to, propose, in reality, to take the responsibility with which the feeling of the people has invested it, and by so doing, confidence will be restored, and prosperity will be the result. So much for the shillings and the pounds Savings' Bank; but our topic is the sister institution—the humble, unostentatious

RAGGED SCHOOL PENNY BANK.

It is gratifying to know, that while the more important Savings' Banks have been stationary, or rather retrograding, the Penny Banks have been rapidly progressing. Those in connexion with Ragged Schools—which of course can never be very large, either in number or amount—numbered 42 in 1853, with a total of deposits amounting to £529. In 1856, the number was 61, and the deposits were £2,329.

So large an amount of deposits as here stated, naturally enough excited a little suspicion that the depositors were either not Ragged School children, or if they were they ought not to be. Upon inquiry a pleasing fact was discovered, that the habit of the children saving their farthings, halfpennies, and pennies, and so becoming little capitalists, has produced the desire on the

part of their parents to become depositors, and they have been admitted. Then, again, the neighbours have caught a little of the same spirit, and they applied to be admitted. This extension of the original Scholars' Bank, required a revision of the rules as at first adopted. They were—

1. That this Bank be open for receiving deposits from the scholars of the Ragged School, as an encouragement to those who wish to form habits of saving.
2. That the Bank be open at the Schoolroom every Monday and Thursday evenings, from half-past eight to nine o'clock.
3. That every scholar shall bring with his or her first deposit, a recommendation for general good conduct from their respective teachers.
4. That every depositor on making his or her first deposit, shall be furnished with a deposit card, FREE OF EXPENSE, on which all deposits shall be entered; and no money can be received or paid unless the deposit card is produced. The depositor's full name and address shall be entered in the Bank-book; the initial letters and number only to be entered on the deposit card.
5. That any depositor requiring a second deposit card in consequence of the first being lost, or spoiled, to pay a fine of One Penny, and if lost, the Bank will not be responsible for any fraudulent use that may be made of the lost card.
6. That each depositor may deposit any sum under, but not more than One Shilling in one evening.
7. That the deposits may be withdrawn any Monday upon giving notice on the previous Bank evening.
8. For every shilling left in the bank six months One Penny will be added by way of interest.
9. That any boy or girl who shall be suspended for misconduct, shall not be allowed to pay any money into the Bank, during the time of his or her suspension.
10. That any boy or girl who shall by continual misconduct cause themselves to be expelled from the school, shall have their money returned, and be excluded from all benefits of the institution.
11. That all scholars becoming depositors in this Bank bind themselves to the observance of these Rules.

Such rules, although well adapted for the objects contemplated, were not sufficiently elastic to admit parents and neighbours, hence others of a more commercial character were framed and adopted, namely:—

The object of this Bank is to afford to persons of all ages a safe investment of the smallest sums of money, repayable on demand, with interest, according to Rule 7.

It is established on the principle of self-support—the expenses being defrayed out of the charges stated in the Rules, and the interest received on the deposits invested.

RULES.

1. That the Bank shall be under the entire control of Trustees and Managers, none of whom shall receive any emolument from the same.
2. That a General Meeting of Trustees and Managers be held annually in the month of April, to receive the report of the yearly account, and elect the necessary officers for the year.
3. That either of the trustees shall be empowered to call special meetings whenever deemed requisite.
4. That the managers meet monthly to examine the books, and to receive an account of all receipts, re-payments, and amounts invested up to the day prior to the day of meeting. Three to form a quorum.
5. That deposits of not less than One Penny be received, and only when the Bank is open.
6. That each depositor shall be furnished with a pass-book, for which one penny shall be charged. Any depositor requiring a second, in consequence of having lost or spoilt the first, shall pay sixpence; but the bank will not be liable for any fraudulent use which may be made of any lost book. All deposits to be entered in the pass-book, and no money will be received or paid without the book being produced.
7. Interest at the rate of £2 10*s.* per cent. per annum will be allowed on all sum

lodged for more than six months. No interest will be allowed on any sums lodged for a shorter period, or on any fractional part of a pound.

8. Depositors may have their money at any time, on demand, when the Bank is open, if under £5; but, with a view of preventing an improper use of this privilege, the Accountant is empowered to require a week's notice.

9. If above that sum, notice must be given to the accountant on the previous day of attendance.

10. When the deposits are repaid, the depositor is required to pay one penny towards the expenses of the management for any sum less than ten shillings; and twopence if the sum withdrawn be above that amount.

These rules are printed on a piece of card board, measuring 6 by 5 inches, which being doubled, forms a pass-book. On the outside are printed the name and address of the bank, when open, etc., also the names and addresses of the managers and officers. A few pithy maxims, such for instance as the following, should be printed on the pass book:—

MAXIMS.

"THE HAND OF THE DILIGENT MAKETH RICH."
"THE BORROWER IS SERVANT TO THE LENDER."

"A penny saved is a penny earned."
"Small savings make great gains."
"Take care of the pence; the pounds will take care of themselves."
"Would you know the worth of money; try to borrow some."
"To be liberal we must be economical."
"Thoughtless youth makes sorrowful old age."
"Not to provide for the future is to be less than a man."
"What maintains one vice would support two children."
"For age and want, save what you may:
To be happy to-morrow, be careful to-day."
"He that would thrive must rise at five;
He that has thriven may lie till seven."
"Plough deep while sluggards sleep,
And you shall have corn to sell and to keep."

Stitched to the inside of this pass-book is the following printed form:—

If Lost to be reported immediately at the Bank.

*No.*_____ *Initials.*_____

Date	January.	February.	March.
Amt.			
Date	April.	May.	June.
Amt.			
Date	July.	August.	September.
Amt.			
Date	October.	November.	December.
Amt.			

This Book must be produced every time of Payment.
Please to keep this Book clean.

This, it will be seen, serves for one year's entries of deposits. It would be better to charge nothing for the book when the account is opened, but when the money is taken out (and nothing short of the whole may be taken), then a small payment to be required. The person may re-deposit any sum, when a new pass-book is issued. By this plan no account is subject to reductions. The other books used by the managers need no description, excepting the one in which deposits are entered at the time of payment; it is ruled in the two open pages, so as to give spaces for the depositor's number, name, address, and occupation; then fifty-two spaces for the entries of the corresponding weeks in the year. Spaces follow for the amount of interest, and also for the total sum belonging to depositor. This ruling is for a bank open for one night a week; if, however, it be open oftener, it is only needful to sub-divide the space for one week into the number of nights it is open. At the close of each night's business the column of receipts must be added up, and the amount entered at the foot, and that sum forthwith paid to the treasurer, whose initials must be affixed to the casting as correct, and as a receipt for the money. A certain sum, varying according to the average extent of business done, will be required by the managers in attendance each night, but all monies over and above this sum should be at interest in the "Government Security Savings' Banks," in the names of not less than two trustees. The interest so obtained will about make the Penny Bank, conducted on the second series of rules, self-supporting, besides paying the £2 10*s.* per cent. per annum.

We furnish these details, because many friends of Ragged Schools have lately been inquiring for them, with a view to their adoption in new efforts.

The delegates from the London Ragged Schools at their meeting held in April last, took into consideration the subject of

"*Penny Banks; their Rules, Management and Results*,"

when much information was mutually furnished. Some 46 banks were on that occasion represented. In five of the banks, those not limited to the school-children, the deposits were respectively £700, £600, £495, £367, and £140. The total for those five banks was £2,306. The other 41 were mostly worked as children's banks; the total deposits in them amounted to £1,133, belonging to 4,992 depositors, which gives an average of 4*s.* 6*d.* each.

We will close our remarks by appending a somewhat humorous Report of one of these Ragged School Penny Banks presented on that occasion, and which shows the benefits accruing from the teaching provident habits to the scholars of our schools, and affording a practical opportunity for reducing these lessons to practice:—

"On the evening of Monday, the 14th of January, 1856, a motley group, in all shapes and sizes, with bodies clad in garments varying in quantity, quality, texture, and character, with shoes, stockings, caps, trousers, and bonnets highly ventilated, hair sadly deficient in smoothness, hands, faces, and shirts bearing no traces of the cleansing influence of soap and water,—such a class might be seen collected around a small table in the committee-room. The select company of thirty-four had come to sign their names or place their crosses, to show their confidence in the project then commencing, and also to test the correctness of the old proverb, 'Take care of the pence, the pounds will take care of themselves;' and not a few had come to see how the said maxim might be put in force, by witnessing the novelty of establishing a Penny Bank, their

approval of which they expressed in words similar to the following:—'I say, Jack, lend us a copper, to try this new dodge;' and many went away regretting their inability, 'for want of tin,' as they expressed it, to have an account in a Bank, which, said they, 'we know is safe.' Since that evening many a dirty penny, battered halfpenny, and thin-edged farthing, to say nothing of coins scraped, shaped, and figured, have escaped the sweetmeat-shop and apple-stall, to be deposited in the box constructed for their reception, afterwards to be entrusted to the hands of a treasurer, to come forth again to be expended in the purchase of coats, caps, trousers, bonnets, shirts, aprons, stays, pinafores, handkerchiefs, gloves, books, dinners, etc. On glancing at the withdrawal-book, it is somewhat amusing to notice the various uses made of the sums withdrawn. A few extracts read as follows:—'To treat his friends to the Crystal Palace,' 'To afford the pleasure of riding in an omnibus to and from London.' 'For the purposes of friendly intercourse,' '5d. to test and enjoy the sweetness of a pound of sugar,' 'To enable him to enjoy the charms of a sweet-singing bird,' '5d. to treat himself,' 'One penny, for miscellaneous purposes, 'To buy mourning,' 'For travelling expense to a country job,' 'To compete with the fashion of red-ribbon-trimmed bonnets,' 'To mend his shoes,' 'To pay his debts,' '7d. for sundry payments,' 'For or towards the purchase of ingredients for a Christmas plum-pudding,' 'To pay the doctor's bill,' 'Ditto rates and taxes;' to make no mention of the numerous purposes for which sundry threepenny, fourpenny, sixpenny, and shilling silver coins have been expended. In roughly estimating the good results from this branch of effort, it may be stated that 60 feet have been enveloped in 30 pairs of shoes; and, further, that 8 pairs of trousers, 15 coats, and varieties of hats, caps, shirts, bonnets, aprons, waistcoats, stockings, pinafores, cloaks, frocks, stays, handkerchiefs, gloves, etc., have assisted in keeping the bodies of their respective owners warm and decent. Two or three special instances will suffice further to prove the necessity for such an institution as the one above referred to. Three boys, belonging to an industrious family, having saved between them the sum of £1 13s. 3d, were enabled, as they briefly stated, 'to come out on Christmas-day in new rigging.' Another boy, withdrawing threepence, expressed his intention of expending a penny thereof in soap and water, for the benefit of his face and hands. Another, on being asked if he regretted having joined the Penny Bank, exclaimed, 'I should think not, indeed. Why I used to go without shoes and stockings, and see now what a stunning pair I've got on.' A fourth described the benefit he experienced in now being in possession of 'a jolly good coat,' which luxury he never before enjoyed. A fifth was enabled now to appear on Sundays in an entire new suit, deeply contrasting with his appearance on previous Sundays. A sixth, having a desire, like the former, to cut an appearance in the world, and show his friends how the profits of costermongering might be applied, boasted in the pleasurable possession of a garb, the collection of which, a new cloth cap commenced, and new leather 'bluchers' terminated. A seventh in his own peculiar slang described how 'a clean white dickey' empowered him to create a sensation on Wednesday, by making his 'mates' envious of nine inches of calico, shining forth in snowy whiteness below his chin, which they understood and believed was an outward manifestation of the luxury he enjoyed in having a clean *shirt* twice a week. Notwithstanding the incorrectness of this supposition, the said shirt appendage proved the boy's desire to become popular and peculiar in the eyes of cleanly beholders. One other instance is that of a poor child, who, through his small savings, was enabled to provide his parents and sister (in a case of emergency) with a dinner, and a little extra assistance, by which means they were prevented from applying for immediate assistance from the parish—hence a benefit to ratepayers. In short, it is impossible to enumerate in a brief Report the benefits which in various ways have resulted from this tributary rivulet. Money is now saved which was before frivolously spent, the skins are clean which before were dirty (and when it is remembered the inconvenience a majority of the poor experience in a bad supply of water to their homes, this improvement in their deportment ought not to be underrated). It may be stated that the zeal of depositors which characterised the first weekly meeting has not lagged in succeeding ones; a proof of which is, that the number of depositors now on the books exceeds 200. Amongst this number are the names of many respectable adults, labouring persons, who, carrying out the maxim—

'For age and want, save what you may:
To be happy to-morrow, be careful to-day,'

have experienced the advantage of having a little fund at hand to meet pressing emergencies; and parents, seeing what their children are enabled to do with money with-

drawn, are encouraged to become depositors themselves; thus parents, in many cases unwittingly, are imbibing from their children the habit of saving in times of plenty, and thus are enabled to meet an urgent necessity, when it presents itself, from their own resources. These have assisted in swelling the total amount of receipts, which, during the year ended Christmas last, amounted to nearly £40. Of this sum £32 10s. have been withdrawn for purposes and in manner before described, leaving a balance in the treasurer's hands of £7 16s. 9d.

THE SHOE-BLACK MOVEMENT.

NORTH WEST LONDON, AND WEST KENT BRIGADES.

It is noticeable how every good idea contains the principle of growth. The mustard seed not only grows into a goodly tree, but, by shedding its seed abroad, it becomes the parent of thick forests leagues away from its birthplace. Nay, twelve poor men, headed by the Divine carpenter, have moved the civilized world. The first thinker could scarcely perceive the issue of his speculations; and had he foreseen and declared the ultimate results, how loudly the scornful would have laughed at his fanaticism. This fact, which is traceable in the lives of Beccaria, Howard, Romilly, and other reformers of criminal jurisprudence, will be especially seen whenever the history of Ragged Schools is written. Beginning with the Bible truth that the most wretched possess souls involving an eternal destiny, plans, which were only intended to show how the blood of Christ has wrought out a full atonement for sin, have ended in fitting thousands to perform their work manfully in this world.

This gradual but certain growth may be wanted in the records of our industrial classes. When the first ragged lad hammered at the last, or was occupied with wood-chopping, who could have traced in that rough shock head of hair, the germ of a colonist who should be regarded as the ablest amongst the most industrious sons of England? And when in the year of the Great Exhibition it was thought that Industrial Classes might be made self-supporting, and the "Red" Shoe-blacks uttered their war-cry in Hyde Park, "Clean your boots, Sir," who could have anticipated that before long, through their courtesy and industry, they would speak in the ear of the haughty Secularist, and the still more worldly Pharisee, that Ragged Schools are no mere vagary of philanthropy, but a matured and philosophical *fact*. No, the theory was not only sound, but emanating as it did from those who did not attempt to divorce labour from prayer, the benediction has been accorded of Him who has never allowed true faith to be chilled by disappointment.

Nor can any germ of incipient decay be traced in this plan for testing the honesty and industry of our boys. Rather as the Shoe-black movement is still growing, it cannot be considered as having even reached its maturity. We had great pleasure in announcing in our April number, that our long agitation had ended in the formation of the West London, or Belgravian Brigade. That Society is now in full operation; and as yet the results are encouraging, both as respects the earnings and the conduct of the boys. As that Society restricted its operations to the south side of the parks, no provision was made for the wide and populous district which is bounded by the north side of Hyde Park, and the south and west sides of Regent's Park. Yet from the aspect of that section of the Metropolis, the great thoroughfares by which it is intersected, and the vast and increasing traffic in almost every portion thereof, no part of London seemed more to call for such an effort, or gave greater prospect of success. This want has however been supplied by a new Society, which commenced its labours on the 13th of May last. It is called the "North-west Shoe-black Society;" and embraces the wide district westward of Marylebone Lane, Baker Street, and Park Road, Regent's Park. Within its boundaries are included the populous

districts of Lisson Grove, Paddington, Bayswater, and Portland Town, the chief stations being at the Marble Arch, and the Great Western Railway.

Like the sister-societies, the new brigade has its distinctive uniform, namely, a brown jersey, with red collar, and a black cap with yellow band. Very smart do they look in this livery, and from what we know of the history of many of the lads selected, we cannot doubt that they will support the prestige of their predecessors. We were glad to learn that the principle of school helping school was carried out in the purchase of the outfit. Thus the Boys' Refuge, Whitechapel, provided the uniform and boxes; Lisson Street supplied the badges, and Grotto Passage made the mats.

At present, only twelve boys are employed; but it is intended to increase the numbers when the funds will permit. Judging by the number of applicants, there is at least no difficulty in obtaining a sufficient supply of industrious and well-conducted boys for this labour. In the sixteen Ragged Schools embraced by the North-west London Society, there are about 250 lads, many of whom are friendless, and for too many of whom it is difficult to find suitable employment. May they "go on and prosper," and add another green leaf to the Ragged School wreath.

The movement, too, is spreading. No longer is it confined to the limits of the great Metropolis. A new Brigade, called the "West Kent Shoe-black Society," has just been launched under the Presidency of Lord Haddo, and an influential Committee, consisting of representatives of all the West Kent Ragged Schools, and including members of every evangelical denomination. Its sphere of action is sufficiently wide to warrant success; embracing as it does the populous districts of Lewisham, Blackheath, Deptford, and Greenwich. In the report read at the inaugural meeting held at Blackheath on the 9th of June, it was stated, that "the Committee take no credit to themselves for the origination of the Society, it having been suggested by Mr. Hytche, of the Ragged School Union, at the annual meeting of Deptford Ragged School, and supported by the Superintendent of that school." The suggestion happily fell like good seed into a fertile loam; for, however much a self-sustaining and feeding Industrial class was required by this locality, unless the proposal had been adopted by a really working Committee a dirty pair of boots would not have led to the birth of this suburban Shoe-black Society. The movement is a novelty in Greenwich. Yet from the local traffic, as well inland as metropolitan, there can be as little doubt of its need as of its success. This Society commenced its operations on the 29th of May; and on Whitmonday reaped a large harvest—of "Blackmail," shall we call it?—from the visitors; indeed, it is anticipated that the pence of the holiday folks alone will materially assist to support this Brigade. At present, twelve boys are employed; but the numbers will be increased with the progress of the experiment. The chief stations, sanctioned by the local police, are at the gates of Greenwich Park, and at the terminus of the Greenwich Railway.

The "livery" selected for these public *foot*-men, corresponds with that which has been rendered so famous by the London societies. The distinctive hue is green—the jersey being dark green, with red collar, and the cap green with a scarlet band. This uniform, quiet and unpretending as it is, speaks as it should —more of work than of show. We need but reiterate the greeting with which we have hailed all similar efforts, and thus to wish the West Kent Brigade "God speed in the name of the Lord."

In the four local Ragged Schools there are about 100 lads, who, from status and habits are fitted for this employment. Though many are employed in riverside work, yet the demand for labour has rarely equalled the supply. Hence boys, who failed in obtaining work in Greenwich, have been occasionally admitted into the South London Brigade. At this time there is a poor lad in their dormitory who had been thrown penniless on the world by parents, who had drowned all sense of responsibility, and every parental feeling in the gin-palace. He gained a precarious living by singing nigger songs at low public-houses. But when this resource failed to supply him with nightly lodging, he

was compelled, even in winter, to sleep on door-steps, or among the *débris* of ruined houses. Half-starving as he was, and of hopeless, dejected aspect, yet he was preserved from theft, and that simply because native feelings of honesty prevailed over temptation and the still more powerful instinct of hunger.

Happily, as a member of the Yellow Brigade, he is rescued from this miserable condition. Nor is this a solitary case, it being only a daguerreotype of too many lads in the Kentish Ragged Schools. To these the New Shoe-black Society will doubtless present another "valley of Achor for a door of hope." For, rough in manner and ragged in attire though they be, yet give these lads but a *chance* of earning their bread honestly, and there will be no call for other charity than that true one which consists in teaching the poor how to help themselves.

One result will, we trust, eventually spring out of the West Kent Brigade—namely, the institution of a dormitory for those boys who are either orphans or the offspring of dissolute parents. Such a home has been already connected with the East and South London Shoe-black Societies—the success of the latter being mainly ascribable to the true "Mother in Israel," who has superintended their morals and manners. By this means many houseless lads have been preserved from the contaminating influences of low lodging-houses, where the physical filth has aptly symbolised the moral evils. If such a home has been found desirable in London, of how much more benefit would it be in this suburban district; seeing that there is no Refuge connected with any of the Kentish schools, yet no district more loudly calls for such a place to shelter our lads at night from the corrupting influence of grey-haired vice. For, save in readier access to pure air, many parts of Deptford are an exact photograph of the Mint and Whitechapel. If it were not thought advisable to hire a distinct building for such a purpose, cottages might be selected by the Committee, where, through the kind watchfulness of Christian matrons, many homeless shoe-blacks would find truer mothers than those who cast them off. As the charge would be comparatively trifling—the South London Society only charging twopence per night for a comfortable bed—many poor lads would doubtless gladly pay for the accommodation provided; for past experience would tell them the difference between the stifling atmosphere and vicious habits of the frequenters of the cheap lodging-houses, and the fresh air of the well-ventilated and well-disciplined dormitory. Nor would the least benefit be that a sense of home would be generated in those who were once friendless, whereby many a spirit-broken lad would be led to sing with truer emphasis than heretofore—"Home, sweet Home."

Thus at length has the desire of the promoters of the Ragged Shoe-black movement been fulfilled; for, with the exception of Islington and Clerkenwell, no district of London is without its *own* brigade—managed by a local Committee, and restricted to the boys in the Ragged Schools of the district. The Parent Society still flourishes in the spot where it first planted the "Red" standard of victory, namely, Central London; the "Blues" occupy the far-east; the "Yellows" embrace the widely extended districts on the south bank of the Thames; the royal "Purples" are employed in the outlying portions of Belgravia, having Buckingham Palace for their centre; and the "Browns" have pitched their tent in the north-west section of the great London wilderness; whilst the "Greens," from their proximity to fresh air and verdant sward, have selected the right colour for the right place.

At the outset of this movement it was estimated that 200 of our scholars might be thus employed. We presume that, what with the three old and the three new societies, this number has been already attained. Yet as, judging by the number of "free-traders," the public wants are far from satisfied, it may *now* be estimated that employment will be ultimately found for about 500 of our boys in this branch of labour.

The West London and North-west Societies have somewhat encroached on the boundaries of the Parent Society, and incorporated a few of their more

distant schools; not, however, without their cordial concurrence. We have no fear that, by this extension of the movement, the Red brigade will require fewer boys—and thereby reverse the primitive myth of Saturn eating his progeny, by the offspring devouring the Parent Society. Its history has been one of regular progress, and its machinery has year by year been more fully developed; so that it stands as a model for all similar efforts. During the first year the receipts of the Red Society were only £650; but, in the last, the sixth of its existence, the earnings of this Society reached not less than £1,600. It would thus seem that the mere multiplication of agents has *created* a public want; so that, as the old proverb saith, "the appetite grows on what it feeds." Nor is this all; it is a poor thing only to work for time, when there is an eternity in view. As the precious Gospel seed has been sown patiently and with prayer, it remains alone for the day of days to reveal how many outcasts have, through the agency of the one Society, been rescued from lives of shame, and, through the blood of the Lamb, have been fitted for the eternal mansions of the redeemed.

When we compare the present aspect of the Ragged Shoe-blacks, with that which they presented at the outset of their career, can we avoid tracing the hand of One who "seeth the end from the beginning," in the origination and the superintendence of the machinery, whilst, in humble faith, we hear Him say, "I will show you greater things than these!" In the first year, only 37 lads were employed—and that was properly a subject of wondering gratitude; but *now* about 200 once forlorn lads are steadily engaged in this branch of labour. During the first year, only £656 were realized; but during the year ending April last the sum of £2,579 was earned by the united societies. It would appear too, that during the six years of this movement, no less than £7,500 have been dug by our boys out of the London mud, thereby almost realizing the belief of the peasantry, before the age of railroads, that the streets of London *were* paved with gold."

But, above all, these acute, civil and industrious lads—rescued from homes of infamy, or lives of depravity—are a standing monument—not in distant colonies, where we can only hear the faint echo of their fame—but in the very streets of London—that the prayerful Ragged School teacher is no fanatic; for what the fear of the police, or the bars of a jail failed in doing, was not beyond the reach of faith. Yea, in this, as in all cases, true faith becomes sight, even in this world. Thus are Secularists and Pharisees confounded by the clear handiwork of God; and whilst the faint-hearted shrinks from the giant Anakim, who bars his progress, the faithful disciple of Christ, like another Caleb, carries the rich ripe clusters of Eshcol!

COMMON LODGING HOUSES.

A Report on the working of the Common Lodging Houses Acts has just been presented to both Houses of Parliament, by the command of her Majesty, drawn up by Mr. Harris, the Assistant Commissioner of the Police of the Metropolis. The transformation effected in these houses by Lord Shafteabury's Acts, is truly marvellous. Before the enactment, the evils existing in the lodging-houses of the poor were beyond description. Crowded and filthy, without water or ventilation, without the least regard to cleanliness or decency, they were hotbeds of disease, misery, and crime. As a specimen of these houses, before the Act was brought to bear upon them, we take an extract or two from the Report:—

"At a house, No. 17, Lincoln Court, St. Giles's, in one room 10 feet square, wherein 3 persons would be allowed by the regulations now enforced, 7 men, 9 women, and 1 child were found huddled together in a most filthy state; the bedding dirty beyond description, no partitions or ventilation; and a few minutes before the visit of the officer, one of the females had been confined. The keeper was summoned on the 24th of October, 1854, to Bow Street Police Court, and fined £4, or six weeks' imprisonment.

"In a house; No. 31, Farmer Street, Shadwell, containing 6 small rooms, were found 29 persons (Lascars and low prostitutes). In one of the rooms was the dead body of a Lascar, covered with an old rug, and in a room adjoining another Lascar, in a dying state, lying in a cupboard amongst a few rags; this room was destitute of bedding and furniture. The keeper was summoned on the 9th of February, 1855, to the Thames Police Court, and fined £5, or one month's imprisonment.

"A house known as the American Lodging House, Glasshouse Yard, Whitechapel, chiefly resorted to by emigrants while awaiting the departure of ships, was, before the enforcement of the provisions of the Common Lodging Houses Acts, an example of overcrowding and neglect of health and decency. As many as 250 persons were lodged in this house, with one closet only, and that in the most filthy state. The keeper was summoned and fined, and the house is now registered, and 99 persons are properly accommodated."

The Act establishes a system of registration, and before a house can be registered it must conform to certain regulations in respect to space, ventilation, and provision for cleanliness and decency. These improvements effected, it is gratifying to learn that the property has not only greatly increased in value, but the amount charged for the lodgings since the improvement has not been increased. In the appendix to the Report, are copies of letters from nearly forty medical Officers of Health, all testifying to the great change effected in those houses in all parts of the metropolis. The following may be taken as a fair specimen of the whole of those letters.

"40, Endell Street, Long Acre, 30th December, 1856.

"I have much pleasure in testifying to the great improvement effected in the Common Lodging Houses in my district by the Act which regulates them. I have made a recent inspection of the majority, and perfectly well remember the dirty, filthy, overcrowded state they were formerly kept in; the odour of the rooms in many houses compelled me to relinquish my registration duties, from the feeling of faintness and sickness caused by the disgusting places I visited.

"Most of the walls were swarming with vermin, and decorated by endless numbers smashed on and around the heads of the bedsteads; the furniture and bedding filthy; and altogether the scenes witnessed were most revolting.

"Now the case is far different; there is an air of perfect cleanliness imparted to the whole by the whitewash so liberally used; the boards and staircases are paragons of cleanliness, compared to what they were formerly; and altogether, considering the class of people who frequent these places, there appears but very little wanted to render them perfect.

(Signed) "William Faulkner, M.R.C.S.,
"Registrar of Births and Deaths, South District, St. Giles's.

To effect such a sanitary revolution has cost no small amount of labour and vigilance on the part of the police. They served "Notices" to register to 14,570 keepers of common lodging-houses. 6,292 houses have been surveyed and measured, of which number 2,355 have been permanently registered, to accommodate 42,370 persons. 6,725 houses wholly unfit for registration, have no longer been used for common lodging-houses. 4,614 summonses have been applied for against keepers of such houses since 1851, for various offences against the provision of the Acts, a large proportion of which had been against keepers of rooms for the indiscriminate admission of lodgers of both sexes, without regard for decency or cleanliness. During the last five years, about 700,650 visits have been made to these houses, both by day and night, amongst a class of persons deemed almost incorrigible, without the occurrence of one assault on any of the officers, and without one just complaint of intrusion into a "private dwelling." From the information furnished by this valuable report, it seems needful to grapple with evils that Lord Shaftesbury's Acts do not appear to touch.

1. The subletting of rooms, by which the inspecting officers find considerable difficulty in dealing with the keepers, who often much overcrowd their rooms, and, acting in collusion with their lodgers, represent themselves to

be relations, as brothers-in-law, cousins, and the like; these statements being confirmed by the lodgers, an evasion of the law is the result.

2. Licensed Victuallers appear in some cases to conduct their houses upon the Common Lodging-house principle, and all the evils of over-crowded rooms, neglect of cleanliness, &c., are there to be found; and the present law does not meet this evil.
3. Houses of ill-fame are found to be used as Common Lodging-houses, and no means at present can be enforced to put down such common nuisances. It would appear that Common Lodging-house keepers by letting off part of their houses as brothels, become exempt from the operation of the Act; it may therefore be anticipated that many of the worst houses would do so to evade the law.

These three points require careful legislation, and we doubt not that Lord Shaftesbury will give the subject the consideration it deserves, with a view to the removal of the evils complained.

BLUEGATE FIELDS, RATCLIFFE.

THE district, west of London, immemoriably known as "*the five fields*," and celebrated for their beauty, have, during the last thirty years, gradually changed their aspect of rural simplicity for the stately mansions of Belgravia. But how vastly different the lot of the once lovely fields in the east, that stretching themselves from the margin of the winding Thames, added to its beauty.

In the time of Queen Elizabeth the traveller might gaze from any point, a mile eastward of the Tower, and find that ancient structure an object of interest for his eye to rest upon. Within that space, he would meet with but a few houses here and there, and those occupied by the casual pilot, the boatman, or the sailor; also the occasional large storehouse for armour and the habiliments of war. And southward, the Thames, with her floating craft impelled by sail and oar; whilst northward, a continuation of fields, with a stray cottage at intervals, would burst on his vision.

Here, too, the celebrated Stowe, at the latter end of the sixteenth century, when a boy, used to love to ramble and refresh himself at the farmhouse with "a halfe pennie-worth of milke, and never had less than three ale pints for a halfpennie in summer, nor less than one ale pint and a quarte in winter, always hote from the kine, as the same was milked and strained." Within, however, the space of forty years, a great change took place, for he states when writing in 1603, that the ditch dividing the fields from the banks of the river was "enclosed, and the banks thereof let out for garden plots, carpenters' yards, bowling allies, and diverse houses builded." He also states, that from St. Katherine to Wapping "was never a house standing within these forty years," but now "a continual streete, a filthy straight passage, with alleys of small tenements, or cottages builded, inhabited by saylors and victuallers, along by the river of Thames almost to Radcliffe, a good mile from the Tower. And Radcliffe itself hath beene also increased in building eastward (in place where I have knowne a large high way with fayre elme trees on both sides), that the place hath taken hold of lime."

The erection of habitations for the poorest classes, commenced in this maritime district some two hundred and fifty years since, was continued until every available spot on which a brick could be laid was covered. This part of London has within it many rookeries, and may be ranked amongst the oldest in the Metropolis. A modern writer* describing this neighbourhood, says:—

"The narrow thoroughfares are distinguished by such variety of occupants, and have many features peculiar to themselves. Go there by day, and every fourth man

* Rev. T. Beames, M.A.

you meet is a sailor; you will hear German, French, Spanish, and even modern Greek, spoken by those whose dress at once connects them with our mercantile marine. Some are Negroes, many foreigners, but the Jersey frock, the sou'-wester, or tarpaulin hat, the pilot coat and pea jacket, the large trousers gathered tight at the hips, the rolling walk, as though the ship was pitching beneath them, the large quartered shoes with large bows, are characteristic of a race, which, whether at home or abroad, are distinguished in a moment from the rest of the population. Public-houses abound, but they are interspersed with shops also peculiar to such districts; slopsellers, from the capitalist, whose ample window is hung round with everything which can catch a sailor's eye, or sound the depths of his pocket, to the small tradesman whose stock in trade has exhausted his funds, and who depends almost for bread upon his daily earnings. When night comes the public-houses are the centres of attraction. They are fitted up with everything which can draw sailors together; there is an ample space upon which the door opens, called the bar, in form perhaps square or semi-circular, where various beverages are served out, as they are called for, and where a motley group of men and women are lounging crowded together, most of them in the dress of sailors. Behind the bar are large, lofty, well-lit dancing-rooms, the walls of which are decorated with nautical scenes very fairly painted. As soon as the evening sets in, the gas is lit, two or three paid musicians take their post at the top of the room, the floor is cleared, and dancing commences, many of the dancers in fancy dresses, especially the females; the men, too, are fantastically arrayed, some in Indian dresses, some as soldiers, but the mass preserve their usual costume; spirits are handed round pretty freely, and in the rear of the dancers are benches and tables, like the boxes in a coffee-room. In some of the houses professional singers are hired for the entertainment of the company; they sing in character, and a temporary stage is erected at the end of the room, with appropriate scenery, which forms a back-ground to the singer and gives effect, by its colouring and correspondence, to the subject of the song. In the neighbourhood are several houses of a worse description, some frequented by petty pilferers who abound in London, men who would steal an eye-glass or a pocket-handkerchief; the thimble-rig, the card-playing, or, as they are called, card-sharping fraternity, and men who sell fictitious sovereigns. The bar is filled with a motley group of men and women; vendors of pickled sprats, perriwinkles, shell-fish, etc., being scattered amongst the crowd, so that they might whet the appetite of the drinkers by the salt fish which they sold. In the dancing room many frequenters of the house will be seen joining, with spirit and skill, in the dance, their partners evidently women of the town. In a third class of houses are to be found professional thieves, who prey upon drunken sailors. Women of the town are in league with these men. The women act as so many decoys, and when the conversation between the sailor and any one of them is carried to a certain point, the man with whom she is in league comes up, and abuses the sailor for speaking to his wife, and, after a great deal of acting, the sailor is induced to give a sum of money to be quit of a disagreeable charge. Here, too, are a great number of dens, where the worst evils are rife, and among the foremost may be enumerated 'crimps' houses;' these are places where seafaring men lodge when on shore, and where they are fleeced and preyed upon by designing knaves."

The New Lodging House Act has, however, done much to lessen this evil. In a recent visit to some of the rookeries here we met with a man, the keeper of one of these houses, who complained to us that he had three rooms empty in consequence of the interference of the Government Inspector, who had compelled him to clear out upwards of fifty Lascars, who had occupied the three rooms.

Here, indeed, it may be said vice is rampant, and is fearfully entailing its consequent miseries and ruin upon the vitiated portion of the inhabitants, as well as the casual or occasional visitants to our shores. Would that its mischiefs ended here, but, alas! for the poor children and youth that are growing up amidst such baneful influences. Over these our bowels yearn, for these we would pray that they may be snatched from the vortex of sin and wretchedness that is before them. For these we would plead that schools may be opened, whereby they may be brought under the counteracting influences of moral and religious training. We rejoice in the fact, that two

efficient Ragged Schools have for several years past been in operation. One at Shadwell Station, and one in Pell Street, situate at the eastern and western parts of this district; but there is nothing as yet for the central spot, viz., the neighbourhood of

BLUEGATE FIELDS.

To this needy spot we have lately paid special attention. From an inspection and inquiry on the spot, we gathered the following statistics of a square of houses of about 250 yards, and containing 14 streets, courts, and alleys. The spot we selected is bounded north by the Back Road, south by the High Street, east by Johnson Street, and west by the Wesleyan chapel and ground.

Name of Street, etc.	Number of Houses.	Number of which are bad.	Number of Females.
Twine Court	18	2	28
Chancery Court	10	10	30
Johnson Street	28	6	55
Albert Street	26	5	50
Albert Square	16	15	46
Angel Gardens	38	31	80
Gregory's Rents	8	8	20
Victoria Place	10	10	20
Fortunate Place	7	—	20
Chapel Court	3	1	5
Palmer's Folly	18	14	40
Perseverance Place	16	14	35
Bluegate Fields	35	17	83
Total	233	133	512

From the foregoing figures it will appear, that out of 233 houses, no fewer than 133 are publicly known to be houses of "*Ill Fame;*" and connected with them there are not less than from 500 to 600 females of the most depraved class. Within this space there are upwards of 1,000 poor children, but only one Day Dame School, kept by a poor woman, who boasts of having kept it now for twenty-two years. There are daily crowded 40 children in a room of 11 feet square, and which is also occupied as parlour, kitchen, and bed-room. She informed us she undertakes to teach them to read from the alphabet to the New Testament, and charges twopence per week; but when they are too young to read at all, and want nursing, she charges threepence, but fails in many instances in getting the pence when due. Some also go to the neighbouring National Schools; but many are to be seen in the courts and alleys in a most neglected condition, and who do not go to any school. The City Missionary stated to us, that in and adjacent to Bluegate Fields there were at least 300 children of the class for a Ragged School, and that on Sabbath afternoons and evenings the courts and alleys are filled with youth of both sexes, who assemble to game and play. And here, too, we now hope to see very soon in operation a Ragged School with its beneficial auxiliaries; for a kind-hearted and benevolent gentleman, whose name is at present unknown to us, has given a handsome donation towards the establishment of a Ragged School in this locality. A Committee has been formed consisting of the ministers and members of the Wesleyan, the Independent, and Baptist congregations, who worship in chapels situate on the borders and within the boundaries of the district as above described. They are now in

quest of premises, which are very difficult to obtain, by reason of the very crowded state of the locality, arising from the removal of several hundreds of houses on the south side of the High Street, for the extension of the London Docks. Rents are exceedingly high, and though high, there is no lack of tenants, for this class of tenants are willing to give almost any price, that they may be in a position to carry on their iniquitous practices.

Upon this very spot, at the time of the threatened invasion by the "Invincible Spanish Armada," there was an erection of a strong bulwark as a defence from the approaching foe; but a providential interposition ending in the destruction of that fleet, the bulwark was no longer needful. But alas! alas! a foe more dreadful still, and even more invincible to human prowess, has invaded the once lovely Ratcliffe, whose power consists not in gigantic, physical force, but in a demoralising influence, which tempts and panders to the most depraved passions of corrupt humanity. Here he has established his head-quarters, and seems to reign with unrestrained power, and is ever leading the multitude captive at his will, for here little is known of the sanctity of the Sabbath—the name of God is universally blasphemed—his law is set at defiance and broken with impunity—and vice, in its many and most disgusting forms, openly practised. We trust the establishment of this additional school will prove, in the hands of the few Christian friends who have kindly promised to undertake its management, a powerful means whereby the light of Divine truth may be radiated into many a dark mind, and work its reforming changes, so that such may learn to keep holy the Sabbath, to love and reverence the name of God, to keep holy his law, and to live the life of the Christian, that their last end may be like his.

EMIGRATION *from* NEW YORK.

The following letter is from the pen of Mr. Tracy, one of the agents employed by the Children's Aid Society of New York, and which forms a sequel to the paper we furnished in our April number, *vide* p. 71:—

"News-Boys' Lodging-House, Sun Building,
Nov. 29th, 1856.

"My Dear Mr. ———,—I take the first moment after my return, to report to you, and through you to all who take interest in the benevolent exertions of the Children's Aid Society, the result of my recent trip to Michigan with a company of homeless children. Such general sympathy and such cordial co-operation in the efforts and views of the Society; such open-handed and open-hearted reception of its representatives, as I have witnessed and experienced during this trip, I have never known in the whole history of the Society.

"As you are aware, I started with my family of nearly fifty unprotected little ones on the 18th inst., taking passage to Albany by the splendid steamer, *New World*. The generosity, already alluded to, which attended our every step, was initiated by Isaac Newton, Esq., the largest of the stockholders in this and several other 'floating palaces.' He refused any payment whatever for the passage of the entire company. The same courtesy was subsequently extended to us by Erastus Corning, Esq., President of the New York Central Railroad Company, who 'passed' us all from Albany to Niagara Falls. At that point C. J. Brydges, Esq., Managing Director of the Great Western Railroad Company, extended his hand in kindness and ticketed us all from the Falls to Detroit. And then came J. W. Brooks, Esq., President of the Michigan Central Railroad, and from him we received, 'free gratis,' a passage order from Detroit to Chicago. To all these gentlemen I wish, as their agent and representative, to return the sincere thanks of the Children's Aid Society; of the children more directly benefited by their generosity; and of the community who feel interested in what I believe to be the most practically beneficial philanthropy of the day. My own thanks have been expressed in person and are also here repeated.

"The trip has been the most completely successful, as well as the most encouraging and pleasant, thus far met with. I had sent word to Kalamazoo, Michigan, of our

intended appearance there; and believing that would be the most favourable place to accomplish the object in view, I was not desirous to part with any of my children by the way. At Detroit, however, I was induced, by their own persuasions, as well as by very favourable applications, to leave three of our company. The others all went off 'like hot cakes' in Kalamazoo.

"Thus, in less than one week, from being homeless, street-wandering children in the city of New York, with a life of vice and wretchedness before them, each one of that whole company was adopted into the family of some well-to-do, respectable family, in one of the most prosperous States of the Union. Is not this a *really* great work? But it is not all done yet. Only a commencement has been made. There are still thousands more of just such children in New York and Brooklyn, and how many more in other great cities, no one knows.

"Had you the space, I could recount for your gratification and that of your readers, many highly interesting incidents connected with our travel. The children showed the most extravagant delight at the way-side scenery. Many of them looked upon trees, broad fields, running brooks, and high mountains, for the first time in their lives. One little German boy, on coming in sight of Lake Ontario, was evidently struck with the most intense wonder and amazement. After shading his eyes while he gazed upon the wide expanse of water for several minutes, he turned to me, saying, 'What world is this we're coming to now, Mr. Tracy? What is all that, there?' I told him we were in Canada, and that was Lake Ontario. 'What, a Lake!—all that! Why it looks like the Ocean, don't it?'

"At Detroit, a gentleman from a few miles back in the country, named Coyle, looked with some interest upon one of the boys named John Smith, saying to him in the course of conversation that, if he was to take a boy, he should make him change his name and take his. John took quite a liking to Mr. Coyle, and when he left to transact some business about town, asked to go with him. During the walk, some friends whom Mr. Coyle met, asked the boy his name. 'John Coyle, sir!' was the prompt reply. Mr. Coyle looked at him sharply, but pleased with the shrewdness manifested, immediately rejoined, 'John Coyle it shall be, then.' They came back at once to me, and I soon furnished Mr. Coyle with the means of fulfilling his promise.

"We had a standard-bearer (having been furnished by some kind friend with an American flag before we started) in the person of a clever little black boy,* who was included in the number. He enjoyed his importance much, and his appearance marshalling the little *host*, everywhere attracted attention. On the way to Albany, the sight of the children, aided by a statement of who and what they were, induced a voluntary, or perhaps an involuntary contribution among the passengers of between 25 and 30 dollars. This was somewhat increased by unsolicited donations from our fellow-passengers in the cars.

"C. C. TRACY."

---

* This same little ebony youth was once sitting in the office of the Children's Aid Society, New York, opposite to a beautiful statuette of a "Guardian Angel," the right arm of which embraces the figure of a child, the left is extended as if to ward off the approach of evil. Upon this figure were fixed the large eyes of the little coloured boy, till at last he said, in a plaintive tone, to a little white boy at his side, "*Have I a Guardian Angel?*" This incident gave rise to the following stanzas by W. C. Desmond:—

"There stood a white-robed angel,
Within a fair recess,
With guardian hand extended,
Dear little ones to bless;
And near a boy was musing—
Of Afric's hapless race—
His dark eyes on the statue,
And tears upon his face.

"'Oh! tell me, little brother,
So favoured in your hue,
Have I a Guardian Angel,
To watch o'er me, like you?
When I would wander darkly,
From God and truth astray,
Have I a Guardian Angel,
To turn me to his way?

"'No kindly looks to cheer me,
Smile on me in the street:
Some shrink away and shudder,
When me, alas! they meet.
The proud man frowns his hatred—
No love to me is shown—
Have I a Guardian Angel,
Or do I stand alone?

SPECIAL SERVICES IN EXETER HALL.

No small numbers of the serious and the thinking portions of society were startled a few years back by the facts revealed by the last census. The church building cry had been for some time heard, grants from public bodies voted, and contributions from the benevolent public poured in, in answer to appeals. The result was that new buildings, to be consecrated for church service, were seen rising in very many places, some of which when finished became filled to overflowing with attentive and devout worshippers. Would that it had been so in all cases. It appeared, however, that although church accommodation was provided, and that, too, in populous localities, the people in all cases were not prepared to avail themselves of it. The service, in too many instances, was conducted for a congregation of not more than twenty persons, in a building capable of accommodating more than half as many hundreds. Such a state of things was not confined to any one locality, but was more general than most good people were inclined to believe. At the time that the census of attendance at religious worship was taken, there were 34,467 churches and chapels, with 10,212,563 sittings; but of these only 4,804,595 were free, the majority being appropriated. The ratio of free sittings in town districts to their population was 43.6 per cent.; giving the large proportion of 56.4 to the appropriated sittings. In country places the appropriated exceeded the free sittings by no more than 1.2 per cent.; but in the whole kingdom 47 per cent. were free and 53 per cent. were appropriated.

March 30, 1851, was the day upon which the census of the church and chapel going population was taken, and in that day it was proved that, subtracting the number of attendants at public worship from the number of sittings provided, 6,580,531 were absent. In other words, there was church and chapel accommodation for over six and a half millions of people more than was used.

Two reasons have been assigned to account for this painful absence from the house of God. The "stand by" system has had its repellant influences far too long upon the operative classes of this country. They are as susceptible of religious feelings, and are as fully capable of fostering and developing those feelings as any other body of men, but means for such ends, and suitable to their tastes, habits, and practices, have not only not been studied, but the system condemned by St. James, of accommodating the "man with a gold ring, in goodly apparel," and the passing by of the "poor man in vile raiment," has been the rule rather than the exception. The inference drawn by those somewhat wanting in their well-to-do world's gear, but no less sincere worshippers than their more finely dressed fellow-sinners, is that their presence is *permitted*, scarcely wanted, and certainly not

---

"Is there a guardian spirit,
My footsteps to attend,
The smiles that light her presence,
Upon my path to bend;
To guide me through the dangers
That cloud my waking track,
And keep, whene'er I slumber,
The Tempter spirit back?"

Out spoke his little brother—
The boy with golden hair;
The tears within his blue eyes,
And on his cheeks so fair:
"Be always good, my brother,
Like Him for us who died,
And your bright Guardian Angel
Will never leave your side."

"The Saviour loved all children,
Of every land and race;
With holy lips he kissed them,
And took to his embrace;
'Oh! suffer little children,'
He said, 'to come to me;
Of such is heaven's bright kingdom,
And ever more will be.'

"We both have guardian angels,
For both to God are dear—
And, brother, while we love him,
Our angels will be near.
Those guardians hither led us,
And all this little band,
Where kindly friends protect us,
And take us by the hand."

sought. For the result of this inference we refer, to the facts as before stated and proved by the census.

In addition to this we must refer as to another cause—The aversion entertained by the masses of the English nation to the unscriptural doctrines taught, and the Romanising practices introduced into many parish churches. The strong sense of Protestantism in an Englishman would teach him that, however these things may be disguised, they are tainted with idolatry, which, with his love of the becoming in the service of God, tends to alienate his feelings, and hence his absence from the sanctuary. We rejoice, therefore, that a movement in London meets to a certain extent the views and feelings of the working man. At the Special Services now being held in Exeter Hall on Sabbath evenings, there is no distinction of persons. No pews, no pulpit, no altar-piece, no candles, no decorations, and no reserve seats. The great hall is thrown open, and it is simply a matter of time and choice as to the seat occupied by each. The working classes have signified their appreciation of the arrangement by the fulness of their attendance. One of the "Times'" reporters gave it as his opinion that the presence of the working class at these Special Services was the exception rather than the rule. We have had good opportunity, perhaps better than that possessed by the "reporter," for forming an opinion upon this question. It has fallen to our lot to stand at the door to direct the incoming stream of human beings to parts of the hall least densely filled, and standing as we did so as to overlook all who entered, our position was more than usually favourable for forming a correct opinion, and we have no hesitation in saying that nine of every ten persons were of the class who earn their bread by the sweat of their brow. To reach this class special efforts have been made. The markets on Saturday nights have been visited, and notices of the Sunday evening services freely distributed. Lodging houses have also been visited, and their inmates invited. The efforts have been most successful. The common lodging houses of Field Lane, on being visited on Sunday evening by the missionary, found, if not empty houses, the number so greatly reduced as to cause inquiry for the reason, and was told they had gone to Exeter Hall. Upon this point Lord Shaftesbury writes to the editor of the "Times," and says:—

Sir,—It has been stated that the services at Exeter Hall are attended mainly by other persons than those for whom they were designed.

I believe that the reverse is the truth. It is difficult to determine by a glance those of the congregation who belong to the working classes. The London artisan expends a fair sum on his dress, and on Sundays is not easily distinguishable from persons of a far wealthier condition.

Last Sunday evening one of the appointed agents went to the common lodging-houses in his district for his usual ministrations; he found the houses empty, the inmates being gone to the service at Exeter Hall.

I am, Sir, your obedient servant,

June 13. SHAFTESBURY.

To those plain, and, we believe, earnest-minded people, the Gospel of Jesus Christ has been preached in all its fidelity on the last six consecutive Sunday evenings, by the Bishop of Carlisle, Revs. W. Cadman, C. Molyneux, Dr. Miller, J. C. Ryle, and the Dean of Canterbury. Their subjects respectively were:—"What saith the Scriptures?" (Rom. iv. 3); "Can the Ethiopian change his skin?" (Jer. xiii. 23); "What think ye of Christ?" (Matthew xxii. 42); "How can these things be?" (John iii. 9); "What shall a man give in exchange for his soul?" (Mark viii. 37); "Why will ye die?" (Ezekiel xviii. 31; xxxiii. 11.)

This series of Special Services is to be continued in the same building for the five next succeeding Sunday evenings, to be conducted by Revs. R. Burgess; Dr. M'Neill; the Dean of Carlisle; Revs. Hugh Stowell, and W. W. Champneys; and to be brought to a conclusion by the Bishop of Ripon. Their respective subjects are chosen, and will be—"What must I do to be saved?" (Acts xvi. 30); "Who then can be saved?" (Matthew xix. 25); "Understandest thou what thou readest?" (Acts viii. 30); "How long halt ye between two opinions?" (1 Kings xviii. 21);

"How are the dead raised up?" (1 Cor. xv. 35); "How shall we escape if we neglect so great salvation?" (Hebrews xi. 3.)

These important subjects, as far as treated, have been urged home to the heart and the consciences of about 4,000 persons on each occasion, and that, too, in an unconsecrated building. Lord Dungannon feared that to conduct a church service in such a place was illegal, and therefore called the attention of the House of Lords to the subject.

The Bishop of London replied that he was aware that service had been performed in Exeter Hall, and would be continued on several successive Sundays, and he was ready to state that he had given his sanction to them at the request of a right reverend prelate, of two learned deans, and of other distinguished clergymen. These services were strictly in accordance with the act for securing liberty of religious worship, under which three individuals could form a congregation in any building not usually appropriated to religious worship. He might add that he not only considered these proceedings legal, but in the highest degree expedient. In this town there were thousands of individuals who had never entered a place of worship for many, many years, and he believed that the result of these services, which had been undertaken by those who had the welfare of the working classes at heart, would be ultimately to make such persons habitual worshippers in the churches.

Lord Kinnaird, who had been present at the service, spoke from personal observation, and said he wished to bear testimony to the admirable manner in which 4,000 persons, principally labouring men, had conducted themselves at the services in Exeter Hall on Sunday evening, and expressed his conviction that the greatest benefit was conferred upon the population by these institutions.

The Archbishop of Canterbury joined in the conversation, and said he was aware that the noble viscount who had put the question to his right rev. friend was most anxious for the welfare of the Church, and he could not think he would desire to check this proceeding, which had unjustly and improperly been designated an innovation. The question had, however, been sufficiently answered by the Bishop of London, and he would only add, that nothing would be more likely to injure the Church than to have it supposed that the Church would not accommodate herself to the circumstances of the times.

When advocating the bill of Lord Shaftesbury in 1855, to repeal so much of the Act of 52nd George III., as prohibited the assembling of more than twenty persons above the members of a household for the purposes of religious worship, we thought of the cottage, the private residence, and not the public halls in which the people can be gathered by thousands. The act for securing liberty of religious worship, however, legalises the latter equally with the former, and we sincerely hope "the Church will indeed so accommodate herself to the circumstances of the times," as to carry out in similar buildings Special Services in all the great towns throughout the country.

Notices of Meetings.

ALBERT STREET, SPITALFIELDS.

The Eleventh Anniversary of this Institution was held in the school-room. Robert Hanbury, jun., Esq., M.P., presided.

The chairman adverted to the rapid spread of the Ragged School movement, and the increasing number of Refuges and Reformatory Institutions to which it had given rise. It had been objected by some that these Institutions offered a premium to crime, and that they were unfair towards the honest and industrious poor; but there was no class more interested in the welfare of those Institutions than the honest poor themselves. The main cause of juvenile depravity was bad company, and the more criminals that were removed from among the poor by these Institutions the fewer would be the temptations to lead their children into crime. The chairman concluded his address by expressing a hope that if such Institutions should receive support from the government, that they would never become subject to the red-tape system of Government control. The great

secret of their success was that they were carried on as a labour of love, and he was convinced that little could be done towards a practical education of the children of the poor except by voluntary exertion.

The Secretary read a most interesting report of the proceedings of the Institution during the past year. Accounts given by some of the female inmates of the Refuge of the sufferings and temptations to which they were exposed before they were taken under the generous care of the Refuge, showed the necessity which exists for Institutions of that class, and appealed loudly for a larger and more comprehensive support for orphan and outcast girls. Notwithstanding that accommodation existed for about 70 girls, the want of funds precluded the possibility of supporting more than the present number, 31. The day-school was in a very flourishing condition, the average attendance being about 301 boys and girls. In the evening school about 40 boys, who are unable to attend during the day, received instruction. 17 boys and girls had received prizes from the Ragged School Union for having remained in their situations twelve months, their employers certifying in each case to their general good conduct. In the Penny Bank £70 had been deposited by 306 depositors. The Sunday Schools were conducted by 22 voluntary teachers, and were attended by about 296 children. An interesting item in the report was the fact that during the last 12 months these children had contributed no less a sum than £7, in pence, halfpence, and farthings, for the formation of a permanent fund by which to help those girls who are sent from the Refuge into service. Much good had been done to the working classes in the neighbourhood by means of lectures, &c. The financial account was the most desponding feature in the report, there being but a balance of £19 in hand to meet the expenses of the coming year, and their reserved fund being exhausted.

CAMDEN TOWN.

The Ninth Annual Meeting of this school was held in the Vestry Hall, on Tuesday evening, June 9th. The Rev. Canon Dale, vicar of St. Pancras, presided.

The chairman said, "He considered Ragged Schools and Reformatories were the great works of the age; the two were intimately connected; the first, however, was best, because prevention was better than cure, but he thought the union of the two constituted the greatest movement of the age, and was entitled to support, both in a spiritual and a social point of view. Taking the last first, he would ask how many great social benefits would be conferred by these Ragged Schools? How many useful men and women these schools would give to the world, who otherwise would be *chargeable* upon the social institutions of the country, acting as a canker upon its very vitals? Thank God! there was room enough for all these ragged children; there were the colonies; and there was the army and the navy, all constantly wanting to be recruited, and those who had been brought up in Ragged Schools were peculiarly calculated for such modes of usefulness. He would say, go to the antipodes, and why? because the cry there was 'Send us some more of Lord Shaftesbury's boys.' And as to the army and navy, many and many had done credit to the professions they were in who had received their first training in a Ragged School. Thus, therefore, in a social point of view, though it might be a secondary one, much good was done; but how much more good when these Ragged Schools were the means of rescuing poor souls from ignorance and darkness!"

The report read by the secretary detailed at length facts and figures connected with the schools. They had a school thrice on the Sunday, with 203 scholars and 18 gratuitous male and female teachers; infant and juvenile day schools, with 407 on books, and an average daily attendance of 250; a girls' industrial class for making up new garments, and selling to parents under cost price, and for the repairing of old ones. A boys' evening school for poor boys who are engaged during the day, with 96 on the books, and an average attendance in the winter months of 50. A Penny Bank, in which the children had deposited £20 12s. 4d., giving one penny a half-year interest upon every shilling deposited. Penny lectures weekly on interesting subjects, generally illustrated with diagrams, which had paid their expenses. A Band of Hope one hour in the week, with 22 girls and 24 boys.

The committee ask for aid, and the balance-sheet was read, which showed from their balance that funds would be very acceptable.

SLANEY STREET, BIRMINGHAM.

The Eighth Annual Meeting of the friends and supporters of the Slaney Street Ragged School was recently held at the school-room. The Mayor, John Ratcliff, Esq., presided.

The secretary read the report for the past year, which stated that at no period was the school more efficient than at present. The numbers on the books were 117, and the average attendance had been 77. The children had improved in habits of order, cleanliness, and obedience. Reading, writing, spelling, and arithmetic, was the instruction imparted to the boys; and the girls, in addition, were taught sewing. There was an evening school twice a week for the instruction of young women. The report congratulated the friends of the institution on the fact that the school was entirely free from debt. *The committee had had under consideration the desirability of obtaining the help of the Government Educational Grant, but they found on inquiry that they could not comply with the necessary conditions.* The report of the Ladies' Committee congratulated the subscribers on the progress made during the past year. The cash account showed a balance in favour of the institution of 9s. 5½d. The total receipts had been £80 7s. 10½d. The Mayor expressed the pleasure he experienced at the great good which had been accomplished through the agency of the institution. What crossed his mind on hearing the accounts read was the trifling expense at which it was conducted. It seemed to him that they had persons who devoted their whole time and talents to the work. It was in his opinion beginning at the right point, for he considered Ragged and Industrial Schools the two most important that could be carried on. By means of the school they took the poor neglected children from the streets, and inculcated in them principles of cleanliness, honesty, and industry, and by so doing prevented them becoming what they most likely otherwise would—thieves and vagabonds.

Papers, Original and Selected.

THE EFFECT OF RAGGED SCHOOLS ON OUR NATIONAL MORALITY.

We do not need information so much as impression. Facts and appeals which at first would rouse us from lethargy and stimulate us to exertion, become by long familiarity and acquaintance incapable of producing any effect on our apathetic and indifferent souls. We half shut our eyes and see them dimly, and half close our ears and hear them feebly. Therefore it is necessary in keeping any agency prominently before the public to use every argument that can be urged in its favour and to exhibit every fact that indicates its success. In our June number we endeavoured to show that the establishment of Ragged and Industrial Schools, together with an extended system of instruction and education, was a cheaper as well as a more effectual method of preventing crime, and of lessening our criminal population, than the costly system of prisons and punishment at present in use; that as far as the national balance sheet was concerned, the self-interest of the people of this country prompts them to try to prevent crime instead of being compelled to punish it; that as a mere question of profit and loss, and having regard to no higher principles or motives whatever, it was unquestionably more economical to take children at an early age and train them to habits of virtue, than to establish systems and plans for their reformation, after they have received their initiation to a career of vice.

But this topic involves something of infinitely greater importance to Englishmen than the choice between a lavish or an economical expenditure. The national character of the country will inevitably be largely affected by the system which in future is to be adopted in reference to our criminal population. If the present course is still to be pursued, if, in the future as in the past, the children of idle, dissolute, or criminal parents are to be suffered to grow up idle, dissolute, and criminal also, till they at length come within the iron grasp of the law, and if all efforts for their salvation are to be postponed until the first irretrievable step has been taken and the rubicon that divides poverty from crime has been passed, and the brand of dishonesty is stamped indelibly upon their brow, then is there little prospect of either a final extinction or a material diminution in the criminal population of the country. Reformatories may be established for our juvenile criminals; well meant, well directed, and often successful efforts may be made to induce many of them to retrace the steps they have trod, and to return, even when far advanced on the road to destruction, to a life of happiness, because a life of honest labour. For numbers however—we might almost say for the majority—such a reformation is impossible. And it is so, because of circumstances which they can neither control nor alter. Live they must in some way or other. But insuperable difficulties often exist to their living honestly, simply because they cannot obtain employment. Nor is this to be wondered at. The demand for labour in this country is not greater than the supply. When for every vacancy that occurs in almost every department of industry, there are always a number of applicants, who, in addition to other qualifications, possess pure and

unblemished characters, it is not surprising that they should be preferred to other applicants whose characters will not bear the same inspection, however earnest may be their desire to retrieve themselves and to regain their lost position. Who, indeed, would care to take into his employment a servant who has been committed to prison, say for robbing his previous employer, when there are plenty more ready for the situation, who can do the work equally well and whose characters are perfectly free from any such imputation? Is it not natural, will it not always be, nay, *ought* it not to be, that those whose reputation is untarnished by even a breath of suspicion, whose principles have never failed in the hour of trial, should have the preference to those who, however sincere may be their repentance, have previously fallen and have diverged, it may be in a wide degree, from the straight path of uprightness and of integrity? But supposing for the sake of argument that *all* our criminals could be reclaimed; that as fast as they were committed to prison by the magistrates, they were drafted out again into the reformatory, and that the influences there brought to bear upon them were always successful in their recovery and reformation; even this, which in the reformatory system would be the culminating point of success, would be a far from desirable state of things, for it is at once obvious that if such a thing be possible, it would be infinitely more advantageous to dig up the fountain of crime at its very source, to melt away by a slow and gradual, yet by a certain process, the great mass of our criminals, and by a well-organised system of prevention, completely to anticipate and render unnecessary a system of cure. By the one system we might hope at some future day to see the criminal population of the country materially diminished, if it did not become quite extinct; but the very highest results which it is possible for the other to secure are a continual alternation in our criminals, of sin followed by repentance, and departure succeeded by return.

At a slight and cursory glance it might appear to be of but little consequence, as regards the aggregate character of the nation, whether any efforts were made to reclaim our criminals or not. It might be thought that this country, with its vast and ever increasing wealth, its universal reputation for benevolence, its innumerable religious institutions and agencies, could afford to have a considerable proportion of its population living a life of vice and dishonesty and crime, without any evil result being produced on the remainder. But all history shows that such cannot be the case, that the elements of good or evil in a nation never remain stationary, that either the good must wrestle with and overcome the evil, or the evil is sure to extinguish and supplant the good. This ever-rolling earth remains the same, and presents the same features of hill and dale, river and forest, that it did a thousand years ago, but the inhabitants who people it pass rapidly away and are succeeded by other generations, who are continually marching by in grand and solemn procession, so that from the beginning even until now a ceaseless stream of human souls has ever been flowing. Like the leaves of the forest in spring they come, only to be swept away again like the leaves of the forest in autumn. The Angel of Life and the Angel of Death are ever at work, the one supplying the stream, and the other drawing its waters away. But though innumerable individuals are thus passing along the great highway of human life, and though each one disappears as he arrives at its extremity, yet the moral influence of their

actions remains. It is said that every word we speak causes a vibration in the air, which extends in ever widening circles throughout all space, and that every word uttered is sounding, and will sound, through all time, although our ears are not sufficiently acute to distinguish the sound or detect the presence. And if this be the case in the physical world, the moral presents us with similar phenomena. The dead may rest from their labour and their works may follow them, but the influence and effect of their lives is bequeathed as a legacy to their survivors. And on account of the sure and undeviating operation of the law, that the good or the evil in any one generation is handed down to, and acts upon, the next, the character of a particular class of the community becomes a question of great importance, because of its ultimate effect on the whole character of the nation. It is easy therefore to see that if in the lower regions of society there are large numbers of the population steeped to the very lips in pollution and sin, the moral miasma which they engender will—if the most vigorous efforts be not made to neutralise it—spread far and wide, deteriorating the character, lowering the moral tone, nourishing the incipient tendencies towards evil of all who may be subjected to its influence. In addition to this the deadly virus will be transmitted with increased force to their descendants, and unless vigorously opposed and checked the whole nation might in time be corrupted by its poison. There may be no danger of this—perhaps there is not—but we cannot too carefully guard against the insidious and stealthy advances which evil in its various forms is always endeavouring to make. To reverse the picture, we know also that every effort to improve the present condition of the criminal classes has a corresponding effect in the opposite direction. Though, if left to themselves they are sure to become worse, yet there is no reason why, if brought under proper influences, they should not rapidly grow better. And if at first only a very slight improvement may be apparent, yet it is the beginning of better things, the momentum will rapidly increase, the upward movement become more and more perceptible, a heaving and shaking of the inert mass will take place, and ultimate and final success may be predicted.

The question, How is this to be accomplished? forces itself upon us at this point and demands an imperative and immediate answer. For it is no use preaching—as a certain class of reformers in the present day are apt to do—about the hollowness and unreality, the cant and the hypocrisy of the age, and yet be completely unprepared with a remedy for the evil. It is always easier to demolish than to build; easier to be discontented with things as they are, than to strive to make them what they should be; easier to find fault with abuses than heartily and honestly to attempt their cure. But only by earnest and practical effort can the long wished-for result be produced, and we are deeply impressed with the conviction that no agency is so well calculated to facilitate their advent as a thoroughly extended system of Ragged School instruction. In illustration of this point we quote the statistics of one Ragged and Industrial School, situate in Portland Town, St. John's Wood. The school was opened five years ago, and during the first year of its existence the number of boys brought up at the neighbouring police court, charged with various offences, was 237. The second year this number diminished to 109, and the diminution steadily continued, till last year only 39 boys were brought before the magistrate. During this

time the number of boys in attendance at the school, and also the amount of expenses incurred for its management, steadily increased, establishing beyond the shadow of a doubt, a clear and well-defined connection between the police court and the school. What has been done in one place can be done in another. There are the same materials to work upon, the same instrumentalities to work with. The characteristics of the human heart are everywhere the same, and the influences which will win it over from vice and sin and attract it to goodness, and holiness, and purity, in one place, will have a corresponding effect in another. It is a mistake to suppose that the regeneration of our criminal classes must depend on some stupendous and gigantic scheme, involving an enormous outlay, and worked by vast and complex machinery. Far more will be effected by the quiet, earnest, and persevering labour of the Ragged School teacher, working and toiling, in spite of discouragement and difficulty, in his own selected sphere of labour. Very few of his fellow-men may see the gradual progress of his work; the majority may indeed be quite ignorant of its existence. The applause of the world may never swell and deepen around him; not even the faintest breath of fame may ever sound in his ears. But amidst the dimness of his obscurity, with only one or two friends to cheer him in the struggle, to encourage him in the race, he may be performing a work which in its degree and in its ultimate results may have a telling and powerful effect on the national character. We are too apt to despise the aid of little things, too ready to be fascinated by glitter and pomp, too prone to estimate all that we see by its outward appearance rather than by its moral worth. Not so much by the putting forth of effort on a grand and majestic scale will success in this work ever be achieved; it will rather be by the unseen, noiseless, yet inevitable accumulation of power which will result from a number of small agencies, all working steadily and faithfully to reach the one great object at which they aim. Viewed by themselves they may seem insignificant and powerless, but taken together they may exert a force which nothing can withstand. "What can one district school do towards the enlargement and enfranchisement of a whole nation?" some teachers may in their moods of despondency be inclined to ask. Comparatively nothing. But what can one insect do towards building that coral island in the Pacific? The same answer must be given—comparatively nothing. Yet the design is not abandoned; thousands, all animated by the same impulse, work in concert, and eventually the green and beautiful reef emerges from the ocean. And what effect can that one tiny drop of water have, as it springs from its birthplace among the hills and falls upon that hard and roughened rock below? Of itself nothing; but the droppings of water steadily continued, will in time wear away the hardest stone. As in the natural so in the spiritual world. Suppose a school like the one at Portland Town established in the vicinity of every police court. From every one of them moral influence might go forth, and religious truth might be diffused; hardened hearts might be softened, good principles fostered and encouraged, evil habits rebuked and checked, and though their success would be sure to differ in various degrees, yet the sum total of their labour would be of incalculable value.

Such an experiment is at least worth trying. It is better than spending our time in dreamy visions of a terrestrial paradise, when the "good time coming" will be changed from the future to the present, and when every-

thing wrong or disorderly, or anomalous in our social system, will be sure to be set right. It is better than standing by in useless inactivity, watching without attempting to arrest the rapid progress of the disease. This generation has a deep responsibility resting upon it, for it can to a great extent mould the form and determine the character of the next. If we honestly attempt to improve the world, some good at least is sure to result; but if we sow the wind, the whirlwind is the crop. The children, about whose welfare we are solicitous, are *worth* the education and the training for which we ask on their behalf. Taken at an early age, with all their undamaged energies and their youthful fire, when life is just opening before them and is theirs rightly to use or wilfully to waste it, before every noble or holy aspiration has been crushed out of their souls by stern necessity or evil associations, before the shadow of an habitual guilt has settled down upon their hearts—then is there hope for them. They may be trained to walk in the "ways of pleasantness, and to pursue the paths which are paths of peace." Granted that some of them would prove incorrigible, would frustrate the most energetic attempts that could be made for their instruction, and who, knowing the better, would resolutely pursue the worse, yet the number of these would be comparatively small. But if once the critical moment be allowed to slip by, if they are suffered to pass a certain age, then these children will simply grow up to swell the ranks of our criminal population; they will become more and more insensible to every moral impulse or influence; they will take a terrible revenge out of society by robbing and injuring it whenever they have the power; they will be the Arabs of the city, their hands against every man and every man's hand against them; the life which constitutes their history will be a ruin, an abortion, a failure, and the death which terminates it will only introduce them to an impenetrable gloom, without a single ray of light to break in upon the darkness or a single beam of mercy to alleviate the curse. Let not all these things be thought Utopian. That the fact exists is unquestioned—that the remedy will be successful is at all events probable. We do not affirm that it will do everything; we do not paint the future in glowing and gorgeous colours, or say all the fine things we might say about the complete extinction of crime throughout the land; we do not venture to predict a time when the justice's chair will become rotten and crazy from disuse, when empty and deserted police courts will be covered with dust and garnished with cobwebs, and when every stipendiary magistrate will have nothing but a comfortable sinecure; but we believe that the remedy proposed is practical in its character and healthy in its tendency, that it is free alike from a maudlin sentimentalism or a too stern severity, that it is true in principle and will be easy in practice, and we know that nothing but what is thus thoroughly useful and practical will ever make a deep or a lasting impression on the rigid and inflexible sternness of this iron age.

A HINT TO DIRECTORS OF PAROCHIAL BOARDS.

In our volume for 1856, page 61, it was stated, that "the directors of the poor of St. Pancras, Middlesex, had set a noble example to all metropolitan parishes of sympathy and aid, by voting £5 to the funds of each Ragged School in their parish, and thereby showing that they appreciated the labours of the Society in that locality. We are happy to announce that this year also they have voted a

similar sum to each of the eleven Ragged Schools in operation in that vast parish. It was not however done hastily, by the few, or without deliberation; the discussion was fair and frank, and elicited facts pointed and interesting. We, therefore, insert the following report, which we doubt not will be interesting to our readers in general, and trust may lead to the adoption of the same line of conduct in other quarters.

ST. PANCRAS BOARD OF DIRECTORS.

Tuesday, June 23, 1857.

The Board of Directors met in the Vestry-hall, as above, at two, p.m., Mr. Churchwarden Wyatt in the chair.

There was more discussion than customary, and amongst other matters discussed was the voting of money to the Ragged Schools in the parish.

Mr. Cameron brought on the motion, of which notice had been given, "That a subscription of £5 be paid to each of the Ragged Schools in the parish." He was induced to do so in the fulfilment of a pledge he had given at the ninth annual meeting of the Camden-town Ragged Schools, recently held in that place. He was struck to find on that evening that there was no subscription from the directors of the poor on the previous year. He had inquired into the matter, and looked at the minutes, and he had learned by so doing, that Mr. Streeten, on the 19th February, 1856, had given notice of a similar motion to his, and that an amendment was carried deferring the matter for a fortnight, in order to ascertain whether the directors had the right to vote the money out of the poor rates. He supposed that the inquiry had settled that the directors had the right, as on the 18th March, 1856, there being twenty-three directors present, the motion was carried, the numbers who had voted being nine for, and seven against. He then read the 49th section of the Act of Parliament, which declares it lawful for the directors to subscribe out of the poor rate to hospitals and charitable institutions. Ragged Schools were charitable institutions—(a cry of "That's just the point")—they were not like reformatories, for the tendency of Ragged Schools was to prevent crime and pauperism, and he thought that a corresponding benefit would accrue to them in preventing an influx into their house. (Hear, hear.) It would be superfluous for him to set forth the advantages of Ragged Schools, but he would refer them to certain facts from a printed report which he held in his hand. Mr. Cameron then read some interesting matter from the report in question.

Mr. Stockton seconded the motion. He recollected the motion of Mr. Streeten, and the question turned, not upon the propriety, but upon the legality. Ragged Schools were the best and finest movement of the present age. What helped to fill our workhouses and prisons more than those unfortunate outcasts of whom the Ragged Schools took charge of? He could not see any opposition to their voting this money, but if there was, he should suggest that the required sum should be made up amongst the directors, to which he would willingly subscribe his £1 or £2. He thought the money to the Ragged Schools would be really great economy.

Mr. W. Turner said he must oppose the motion. He felt as much sympathy and interest in Ragged Schools as any one, but he thought they had no right to put their hands into the pockets of the ratepayers for the purpose. Had we the right to contribute out of the poor rate? was the question. From contributing to hospitals you expected some positive return, for instance, to the Ophthalmic Hospital, to which the directors subscribed, they could send patients if they liked, but from Ragged Schools, which he could not prize too highly, you could not obtain the same positive return. They had no right to take the money out of the poor rates. He would join Mr. Stockton in the subscription.

Mr. Pratt said, he had objected to Mr. Streeten's motion, but he had since changed his mind, and he now gave his full assent to the proposition.

Mr. Orr thought they were bound to save the money of the ratepayers as well as to collect it, and he could bear his testimony that these Ragged Schools did save the money of the ratepayers. He had been a secretary to a Ragged School, and they had sent thirty boys, eligible to be admitted into a workhouse, into places in one year. If that was not a saving he did not know what a saving was.

Mr. Charles said he would take quite that ground. In a very poor parish he had himself built a Ragged School, and

some time ago he received a letter from Melbourne which surprised him, as he was not aware of having any correspondent there. He found, however, that the letter was from a boy who had belonged to his Ragged School, and the best of it was that it contained a £50 note, which the writer requested he would hand over to his mother. ("Hear," and cheers.) Here was a boy whom he had taken almost out of a kennel, now sending home a £50 note. Well, he sent for the mother, a poor Irish woman with six children. He showed her the note, and she was perfectly amazed, for he supposed she had never seen a £50 note before. He then asked her what she thought of doing with it, to which she replied, "Oh, sir, we'll have a famous turn out to night." He, however, asked her if she did not think it would be better if he went to the Emigration Commissioners, to see if he could not make arrangements to send herself and her children out to join that boy, which was ultimately done, and he could only tell them that they were all now out on the sea, going to join their once poor ragged boy. This, he thought, would illustrate Mr. Orr's proposition, that the voting of this money would save the money of the ratepayers.

The Chairman said, no one could doubt the advisability, for Ragged Schools were a great good, but he doubted their powers as to whether the matter was legal. He did not think the clause authorised the voting of money to Ragged Schools. From hospitals you receive a visible benefit, from Ragged Schools you could not say the same. He should not discharge his duty without making these observations, but if he consulted his own feeling, he could only say that he hoped the directors would assent to the motion.

Mr. Clarke.—Do we not give to the Fire Brigade? Do we not give to fire escapes? These were not hospitals, etc., perhaps, within the meaning of the clause. He thought they might safely do this without much stretch of conscience. After what Mr. Charles had said, they need not say another word.

Mr. Cameron then replied, again explaining the clause, and observing that at the time the clause was made Ragged Schools were not in existence.

The motion was then agreed to.

The following are brief extracts from recent reports issued by the Ragged Schools in the Parish of St. Pancras:—

Agar Town, St. Pancras.

The locality of Agar Town remains very much in the same condition as it has been for many years. It has been aptly described as "a perfect reproduction of one of the worst towns in Ireland," and its general features remain as they were so graphically described in the "London City Mission Magazine" for November, 1846, and still later, in the "Household Words" for March, 1851. There is, therefore, the same need as ever of efforts being made, more especially those of a religious nature, for the instruction of the children of its poor inhabitants. In the Day School there is an attendance of 150 children. The schools, on the Sabbath, are held morning, afternoon, and evening—the latter are more especially for that class of boys and girls who, from various causes connected with their extreme poverty, and from their wild and uncertain habits of life, cannot be induced to attend on the previous parts of the Lord's day. In addition to the Sabbath Schools, and to the morning and afternoon Week-day School, there are also classes held on four evenings in the week, for those boys and girls who attend on the Sabbath evening, very many of whom are employed in various ways during the whole day, and who, but for the opportunity thus afforded, would be entirely destitute of any kind of secular instruction. The Sabbath Evening School is devoted exclusively to religious instruction, and in the Week Evening School, in which secular instruction is more particularly given, the importance of religion is not overlooked. On one evening in the week (Tuesday) an Industrial Class for Boys, in which they are taught to mend their own clothes, often in the most tattered condition, is also held; and on Thursday evenings, the school is occupied by girls only who are then taught reading, writing, and arithmetic, and are also instructed in needlework.

Britannia Court, King's Cross.

The object the Committee have in view is to promote industrial employment for the most destitute boys in the King's Cross and Brunswick Buildings Ragged Schools, and to lodge in the Dormitory or Refuge those who are homeless, or who are

exposed to corrupting influences from parental neglect or vicious associates; to endeavour to reclaim these boys from their idle and vagrant habits; to teach them habits of order, industry, cleanliness, and honesty, and to train them in the fear of God and the knowledge of the Holy Scriptures. Most of the boys are occupied during part of the day in chopping firewood. Several are employed for some hours in the day in working for families in the neighbourhood. There are other boys now in the Refuge whom the Committee can recommend to similar situations. A portion of the day is generally devoted to elementary instruction, besides which the boys are taught in the Week Evening Ragged School and the Sunday Schools to which they belong. They attend Divine service at St. Jude's church. They are under the care of a master and matron, to whom the boys are evidently much attached, and who exercise a good moral influence over them. The number of boys admitted since this institution was commenced has been upwards of 100, of whom 14 were received during the past year. A large proportion of these boys have obtained good situations, some in gentlemen's families, where they have in general given great satisfaction; others have gone to sea, of whom some have entered the merchant service and some the navy. One, who some time since entered the navy, and was in the most important engagements during the late war, enumerates, in a letter addressed to Mr. Ward, the medals and clasps he has received:—"*I got a Crimean medal, and a clasp for the Black Sea, and a medal for Bomarsund, in the Baltic, and a clasp—so I have two medals and two clasps. I expect to have a star for the Sea of Azoff, and a clasp for Kertch. I expect to be home next July, and shall have about £60 coming to me.*"

Brook Street (*Henry Passage*), *New Road.*

The attention of the Committee has been directed to the necessity that existed for increased accommodation for the inmates belonging to the Industrial Class, and for the better carrying on of the Dormitory and Refuge operations. For these purposes they have enlarged their premises, by adapting the cottage adjoining the school for their special use. The ground floor is appropriated to machinery and heavy labour the first floor for the joint purposes of a committee-room and class-room, and the upper room, well ventilated and lighted, is fitted up with ten beds. Already has the benefit of this enlargement been sensibly felt by all the inmates in their improved health and comfort, and by the facility afforded for increased productive labour, which the following statistics, taken for the last five years, fully prove:—For the year 1850 the work done realised £117; for 1851, £189; for 1852, £198; for 1853, £220; and for 1854, £231; so that the work done has nearly doubled in amount since 1850. Many of the lads avail themselves of the Clothes Club, upwards of £18 having been paid into it from their earnings during the past year. There is a Loan Library, consisting of 106 publications, which has been found of considerable interest, and needs a further supply to meet the demand. The number of inmates at the present time is 16; the number admitted during the year was 32; of which number 19 have been provided with situations, two have emigrated, three have enlisted in the militia—the standard being lowered, the bounty raised, and the attraction of the scarlet coat combined, have induced them to enlist.

Britannia Street, King's Cross.

The Committee, with the means placed at their disposal, have endeavoured to carry out effectively the educational objects of the school. In a building, at a rent of £20 per annum, which is occupied every day in the week except Saturday, above 90 children, and 27 adults are instructed by voluntary and three paid teachers. In the Day School for young children, 50 children, between the ages of five and twelve, during five hours daily, are instructed in the truths of Scripture and the elementary branches of secular education. In the Evening School about 20 boys are instructed in writing, arithmetic, geography, and lessons on familiar things. Many of the boys, who a short time ago were unable to spell the simplest word, can now read the Scriptures, have also made considerable progress in writing, have here received the whole of their instruction, and are fitted for, and are now filling situations, where writing and arithmetic are indispensable. Others have been in paid schools; but through the poverty or indifference of their parents were withdrawn, and till their reception into this school were perfectly ignorant, not only of the way of salvation, but even of the existence of its Divine author; and being restrained by no moral law, exposed themselves to the consequences which generally follow youthful delin-

quencies. Now, however, they may be seen faithfully discharging their daily duties, either in weekly situations, or as inmates of the neighbouring Industrial School, where they contribute to their support by wood-chopping. On Friday evenings about 50 girls attend, some of whom are in daily situations, assemble for religious instruction, taught by ladies, and are dismissed after a catechetical examination, or an appropriate address. Deposits are received from the children subscribing to the Clothing Fund, by which they obtain serviceable garments at prices considerably below their cost.

Brunswick Buildings, Crown Street, St. Pancras.

This school is open on Monday, Tuesday, Wednesday, and Friday evenings. The Committee, having received notice to quit their school-room in Compton Place, where the Boys' School had been held ever since 1847, have taken a lease of some premises in Brunswick Buildings. They were influenced in the choice of this locality mainly by the fact, that it is surrounded by the poorest and most depraved population in the neighbourhood, who are beyond the reach of the ordinary means of Christian instruction. An outlay of about £80 has been required to adapt the premises to the purposes of a Ragged School. Never since the establishment of the schools has there been so great an opportunity of gaining an influence for good over the destitute and criminal boys in the neighbourhood. The courts and streets near the new school-room swarm with boys who are unable or unwilling to obtain admission into an ordinary school, and yet are anxious to avail themselves of the Ragged School, and grateful for the exertions of those who teach in it. It is often found necessary to close the doors against many who are most in need of instruction, from the impossibility, without more assistance, of maintaining order. These difficulties, however, are a proof that the school is well placed for the work which the Committee have undertaken. Six boys have been employed by the Ragged School Shoe-black Society, two of whom are still in their service. One of these boys, who had been appointed to the office of assistant to the superintendent of that Society, was sent out in May, as an emigrant, to Upper Canada.

Camden Town.

This school has been in operation nine years. Its operations consist of an Infant and Juvenile Day School — Week Night Schools for Boys and Girls—Boys' Industrial Class — Penny Bank and Clothing Fund—Services for the Poor—Penny Lectures—Mothers' Meetings—Band of Hope. Every care is taken to admit those children only whose parents are unable from extreme poverty to pay for their education at other schools, or who from peculiar circumstances would otherwise be utterly destitute of all proper instruction. Among the avocations of the boys of the Evening School may be mentioned, selling watercresses, hearthstones, &c., blacking shoes, sweeping crossings and employment of various kinds in aid of skilled workmen, or as errand boys. Four have been admitted into the Shoe-black Society, and five other boys have obtained situations direct from the school during the year—all of whom are doing well.

Ferdinand Place.

Provision is here made for the daily instruction of upwards of 250 children; week night instruction is also provided for those who are variously occupied in the day, and weekly lectures and services for the poor. The general benefits of the school in the neighbourhood are manifest; much evil has been done away, much is repressed and prevented. Industrial classes, in which boys are taught tailoring and shoemaking, are found to be very beneficial.

Philip's Gardens, New Road.

Here Day and Week Night Schools are conducted, in the midst of a very depraved and needy locality. Formerly, industrial classes for boys' shoemaking and tailoring were conducted here, and with such success that they were removed to other premises and conducted on a larger scale, and that class has now grown to a Reformatary Institution, which is conducted in the New Road.

Sandwich Street, St. Pancras.

The Infant School, held in Sandwich Street, is so full that it has been found necessary to limit the admission of children. None are admitted until they have been visited by one of the Ladies' Committee, and ascertained that they are suitable objects for the charity. The Committee look back upon the establishment of this

school with great satisfaction and thankfulness. The wretched condition of the poor infants when they are first brought to the school, fully proves the necessity for the existence of such an institution, while the improvement which takes place in their appearance and conduct after they have been brought under instruction, shows how much may be accomplished by care and kindness for this wild and neglected class. The Committee have felt great difficulty in dealing with the children when they become too old for the Infant School. It is impossible to keep them there, and the poverty or neglect of their parents forms an obstacle to their admission into any but a free school. It is much to be wished that the state of the funds would admit of the establishment of a Free Day School; but until that can be done, the Committee have adopted the plan of selecting a few of those whose conduct and attainments have been most satisfactory, and paying for their education at the neighbouring National Schools. This experiment, so far as it has been tried, has been found very successful. The Girls' Evening School meets every evening in the week, except Saturdays. Three evenings are devoted to general instruction, and two to needlework and Scripture.

Smith's Place, Somers Town.

This school has only been opened a few months, and at present is only open on Sabbath and week evenings. It is situated in the midst of the Sabbath morning marketing scenes of Skinner Street, Brill Row, and Brewer Street.

Summary of the Ragged Schools in the Parish of St. Pancras.

Locality of Schools.	Average Attendance.					
	Sunday.	Daily.	Week Nights.	Industrial Classes.	Voluntary Teachers.	Paid Teachers.
Agar Town	300	140	50	48	35	4
Brook St.	200	100	—	14	20	2
Britannia St.	80	60	70	30	12	2
Britannia Court	—	—	—	15	—	2
Brunswick Buildings	50	—	30	—	7	2
Camden Town	150	250	40	60	19	3
Ferdinand Place.....	100	240	40	18	16	4
Philip's Gardens.....	50	70	—	—	3	1
Sandwich St.	65	80	60	60	8	2
Smith's Place	40	—	30	—	16	—
Total	1,035	940	320	245	136	22

SCHOLARS' PRIZES.

It is with great pleasure we announce, that the Committee of the Ragged School Union have again decided to give prizes to the scholars of our schools for the year ending Christmas next. The plan was first tried in 1853, and repeated each subsequent year. It has proved a very useful stimulus to those of our scholars for whom situations have been obtained by the efforts of their teachers. The principle of giving these prizes has been, as a whole, generally approved, but the experience gathered each year by the executive has suggested a change in the conditions. The alterations made have had a tendency rather to diminish than to augment the number of successful candidates; but, at the same time, they have tended to limit, more and more, the prizes to the objects for which they were originally designed. Quality, and not quantity, has been aimed at, and, notwithstanding the increasing rigidity of the conditions to be complied with, the numbers of successful competitors each year have exceeded the preceding one, as the following tabular will show:—

		Boys.		Girls.		Total.
For the year ending Christmas,	1853, there were	87	...	57	...	144
" " "	1854 "	222	...	105	...	327
" " "	1855 "	244	...	122	...	366
" " "	1856 "	200	...	202	...	402
		753		486		1,239

The cost to the Parent Society has been considerable, the expense being wholly borne by them for the first three years, and has amounted in all to nearly £500. Last year, the Committees of those schools furnishing candidates were required to pay 2s. 6d. towards each, so that, whilst the greatest number of prizes were awarded, the expenses borne by the Parent Society was considerably lessened. Last year, girls not engaged as domestic servants were eligible; but this has been regarded by the Committee as fraught with grave objections, and as the great object is to make good domestic servants of our girls, and not to encourage them to fill positions where their present pecuniary gains may hazard their future well-being, the Committee have decided to limit the prizes to girls in service.

The following are the conditions as decided on for the next distribution:—

1. That the candidates for these prizes must be over 12 and under 17 years of age, and must have attended the Ragged School giving the recommendation at least six months previous to entering the situation.
2. That those scholars who have remained in one place more that twelve months, and have not before received a Money Prize, will be entitled to a prize of 10*s.*, as well as a card, provided the Committee of the school recommending the scholar will pay 2*s.* 6*d.* of that sum.
3. That those scholars who have been in more than one place continuously for twelve months ending Christmas, 1857, and also those who have received a Money Prize previously, will be entitled to a Prize Card.
4. Those girls only will be entitled to the prizes who are engaged as Domestic Servants.
5. Boys earning more than 10*s.* per week, as labourers, will be ineligible for the prizes.
6. Certificates must be furnished by the employer and school authorities, showing that the good conduct has been continued to Christmas, 1857.

The giving prizes, annually, to scholars who can comply with the above conditions, may now be regarded as one of the auxiliaries of the Ragged School movement. One so beneficial in its tendencies that, expensive as it necessarily is, the Committee feel they must not abandon it. It is in perfect harmony with the design of Ragged Schools, which is to educate poor neglected children, and to train them that they may become industrious and respectable members of society, to take little children whilst their minds are impressible—whilst they are plastic—and mould them for good purposes. In the school, principles of integrity, civility, honesty, and industry are inculcated; and, by these means, they are encouraged permanently to practise them. The placards containing the conditions are affixed to the walls of our school-rooms, and serve as a constant reminder to both teachers and scholars. At the close of each year, it secures a hunting out of scholars, who have left the school for employment, and an inquiry after their welfare and conduct. The employed is kept constantly in check, lest, by any misdemeanour, the good character needful to be obtained from the employer should be denied. And the anticipation of being invited to the Annual Festival, held in St. Martin's Hall, where, after a social tea, they shall be honoured by receiving, at the hands of Lord Shaftesbury, a Prize Card, bearing an inscription in gold letters, and also the autograph signature of the noble president and secretaries. The honour, too, enjoyed amongst the schoolfellows and teachers of local schools and their relatives and friends, may be added to the list of incentives thus brought to bear on their youthful minds. We trust that this important and useful department of the Union's operations will never fail for lack of support, and so long as there is a supply of such as need and deserve encouragement, the Committee will have at their disposal funds equal to the demand.

EMIGRATION OF GIRLS AS WELL AS BOYS TO CANADA.

TEN years have now nearly elapsed since a batch of girls from Ragged Schools were emigrated under the auspices of the Ragged School Union. It was on the 6th December, 1848, that the "Ramilies" left London to plough her way through the briny waves to Australia. Those thirteen girls were borne in safety to another land, whose peculiar condition and circumstances rendered it hopeless for them to remain in England. The treatment on board was not so satisfactory as could have been desired, and the ardour of the philanthropic friends sending them was a little damped. From then until now, the sending of girls from Ragged Schools to another country has not been frequently repeated. Time has rolled on, and these thirteen had become nearly forgotten, and probably would have been so altogether, but for a singular and somewhat touching incident.

A few weeks ago, a lady, in dress and manners, called at the mansion of the Earl of Shaftesbury. His lordship was from home, and she left her card. It appears that she had just returned from Australia, to which she went at the end of the year 1848, she was, in fact, one of the thirteen emigrants sent out by the assistance of the Ragged School Union, of which the noble earl—then Lord Ashley—was president; she had gradually progressed, and had become the wife of a respectable tradesman, with whom she was then passing through London on her way to America, and had called to thank his lordship for the kindness shown to her on former occasions.

This gratifying circumstance did not pass away unheeded by the noble lord, but proved a powerful incentive to his lordship, who was at once prompted to call the attention of the Committee of the Girls' Refuge, Broad Street, St. Giles, to the propriety of their emigrating special cases of poor destitute girls under their care, and offered to furnish a portion of the means for defraying the expenses. The Committee met and deliberately and prayerfully considered the question, and resolved to send out ten of their number, under the care of their own matron. And as Australia had proved so beneficial to the one above-mentioned, notwithstanding the many apparent obstacles in the way of success, they felt the probabilities of success by honest industry were tenfold greater in Canada, and therefore decided to send them thither. The Committee laid their plans before the managers of the Parent Society, who at once voted £40 towards the expense. Accordingly a farewell meeting was held at the institution on Thursday, the 16th ult., which was peculiarly interesting. The 10 girls, attired in neat print dresses, and linen collars, occupied the front seat, and the rest of the inmates, in school costume, in the rear. There was a good attendance of ladies and gentlemen—mostly subscribers of the institution. The Rector presided, and was supported by the Earl of Shaftesbury, Rev. W. Brock, Rev. E. Bayley, and several other ministers and gentlemen. All united in singing an appropriate hymn, the Rev. W. Brock offered prayer.

The Secretary, Mr. Williams, stated that of the 10 girls about to emigrate, 5 were orphans and 5 had only one parent. That some of those who had one parent were in a worse condition than those who were orphans; for being of thoroughly dissipated habits, whenever the girls had been placed out at service they followed them, and so annoyed them, that they were obliged to leave their situations. One girl, who had a mother, had been in the institution two years, and her mother during that time had never been to see her or inquire after her. He further stated, that each of these girls when admitted, were in a most pitiable condition, and but for the assistance afforded them, their ruin must have been inevitable; now they have been trained to habits of cleanliness and industry, and educated in moral and religious principles, and he doubted not they would make good servants. Three had situations to go to as soon as they arrived in

Canada, and one was going to a brother, who had been sent from the same school a few years back and was doing well. The remaining six the matron would endeavour to place in good families.

Words of counsel, caution, and instruction were then most pathetically addressed to the emigrants by the Rector, the Rev. E. Bayley, and the Earl of Shaftesbury, who said :—

My dear children,—It has often fallen to my lot to address boys and young men, who have been about to emigrate to another land, but never before in my life have I been called upon to speak to little girls. I have young girls of my own, and I shall speak to you as if I were speaking to them. My dear girls, lay it seriously to heart that you are going to a land where honest industry is sure to be rewarded. Bear in mind also the means that is now put in your power of doing good. If you conduct yourselves well, you will reflect credit on those kind friends who have taken an interest in your welfare, and we shall soon hear that more such as you are required to be sent out. But if you misconduct yourselves, what great mischief you will occasion. If by so doing you should give occasion for the people in Canada to say, Oh! pray never send here any more girls from that Institution, why you will shut up the prospects of others of your schoolfellows, who are hoping in due time to follow you; you would prevent me evermore pleading for you, and I am sure you would break the heart of your dear friends, Mr. Williams and the Committee. But if you take the opposite course, and prove yourselves good, pious, industrious girls, you will be esteemed, and you will rejoice the hearts of all your friends, and you will be doing good to the masses, who are now as destitute as you once were, and by recommending these institutions you may be the means of saving many of them. If at the meetings when I am pleading the cause of poor destitute girls, I can say that we sent out ten girls, and because they have conducted themselves so well, ten hundred more are wanted, I should have one fact worth ten speeches.

You, my dear girls, have been, in this Institution, instructed in religious truths. You are now leaving it, and going to a land where you will have to depend very much on your own conduct, as to whether you become respectable or otherwise. And now I pray God, that he will take you under his care, and make you Christian sisters of the great community, and that you may be prospered in this world, and at last be safely landed in heaven.

This touching address of his lordship, delivered as it was in a mild parental tone, but with the tender feelings of a father's heart, contains a powerful appeal in behalf of a very large class of girls to be met with in our refuges and schools, before whom there seems to be an impassable barrier to their well doing. Born in neighbourhoods where vice is looked upon as virtue, and grown up into womanhood where dissipation in its many disgusting forms, of necessity moulds the character of such as dwell amongst it,—where the habits of the crowded mass are more like the beast than human kind, and where from the contaminating influences of such an accumulation of moral pestilential evils, there is no chance of escape. To leave these to their fate is only to spread and perpetuate the evil, for they in their turn become the corruptors of the future age. But to rescue them by such means is to do a great positive good to them individually and the community at large. To train this portion of the destitute class for servants, and not to provide for their being employed beyond the reach of the sad influences of such associations, is doing the thing by halves only. But to bring them under a course of good training, and sending them where such labour is in plentiful demand, and where there is no possibility of the evils referred to affecting them, seems to be a step in the right direction. The experiment tried some ten years since has resulted in great good, and we trust this renewed effort will be even more effectual.

These 10 girls embarked at Liverpool, and left by the "North American," screw steamer, on Wednesday, the 15th of July, and, if all be well, before what we are penning meets the eye of our readers, they will be far up the St. Lawrence. Many have been the good wishes expressed, and many the prayers offered in their

behalf; and now we leave them in the hands of Him that keepeth Israel, who neither slumbereth nor sleepeth, and pray that the Lord may preserve them from all evil.

Early in last June, seven youths from Ragged Schools sailed in the "Wexford," for Canada from Liverpool, with every prospect, from their previous training in the Schools and Refuges, of becoming useful and respectable colonists. Last month four of the inmates of the Reformatory, Brixton Hill, sailed for the North American States. On the occasion of their leaving, a farewell meeting was held at this Institution, when the Right Hon. the Earl of Carnarvon presided, who addressed to the meeting some very useful remarks upon Reformatories for the criminal classes, the following were the conclusions:—

1st. Reformatories should be private in their character, and chiefly supported by the voluntary efforts of the Christian public.
2nd. They should be industrial in their discipline, in order to produce an enduring reformation.
3rd. Their work should all be based upon religious teaching, as God alone has power to reform.

His lordship, addressing the four young men, entreated them to persevere in their good work, and as the Committee had not yet to report one failure among the youths hitherto emigrated, he implored them not to be the first, and assured them that nothing was so honourable as honest industry, for labour was the universal law imposed on man.

Joseph Payne, Esq., in his humorous manner, gave some rhymes to render his advice more emphatical, inculcating Early Rising, Sobriety, Humility, and Piety; and, as usual, concluded his address by reciting some verses composed for the occasion, named

THE SONG OF THE EMIGRANT.

We're bound for new quarters,
From old ones set free,
And on the wide waters
Rejoicing are we.
While over the billows
We bound with delight,
Where, safe on our pillows,
We slumber at night!
This, this shall our prayer be, at close of each day,
God prosper the people who sent us away.

To seek for employment
Where work can be found,
To meet with enjoyment
On less crowded ground,
We cross the broad ocean,
With gladness and glee,
And when in devotion
We're bending the knee,
This, this shall our prayer be, at close of each day,
God prosper the people who sent us away.

There's sorrow in leaving
The good and the kind,
But solace in grieving
The emigrants' find!
Who feel they are flying
From evil and sin,
And manfully trying
Fresh standing to win;
And this will their prayer be, at close of each day,
God prosper the people who sent us away.

And when life is ended,
And pardon'd by grace,
Our souls have ascended
To yon happy place,
Far more than the treasure
Of jewels or gold,
Will be the rich pleasure
Our friends to behold;
And where the bright angels their glories display,
Rejoice with the people who sent us away.

LONDON FEMALE PREVENTIVE AND REFORMATORY INSTITUTION.

This new Institution has taken up its abode at 26, Grafton Place, Euston Square, N.W. Its Committee of Management and officers are well known as persons of considerable practical experience in the duties they have undertaken, having previously had the management of the Female Dormitory, New Road. From this Dormitory they have been unexpectedly, and, we believe, very unwillingly, released, in consequence of Lieut. John Blackmore having, as we think, unwisely and unconstitutionally assumed the sole and entire management of it. No institution, wholly supported by the voluntary contributions of the public in general, should be under the dictation of any one individual. If societies were so managed, or rather *mis*managed, there would be no proper control by which extravagant expenditure could be checked, and no sufficient guarantee that the public money was wisely or even properly applied. It is therefore with much pleasure we find that the friends of this new effort have adopted a popular constitution, by which the management is vested—where alone it ought to be vested—in the hands of a responsible committee of gentlemen appointed annually by the subscribers.

The following are the Objects, Constitution, and General Rules of this new Society :—

ITS OBJECTS.

The objects contemplated to be effected by the establishment of this Institution are :—

I. To afford temporary protection to friendless young women, whose circumstances expose them to danger; also to effect the rescue of fallen females, especially those decoyed from the country, by admitting them to the benefits of the above Institution, which will be conducted as far as possible on the principles of a private family, under the care of a Matron and such assistants as may be deemed advisable, who shall all be under the control of an Hon. Lady Superintendent, chosen from the subscribers, whose office shall be to visit the Institution, and to confer with and assist the Matron in the discharge of her duties.

II. To restore, when practicable, the wanderer to her family and friends, whether in town or country.

III. To qualify those admitted into the Institution for various departments of domestic service, to obtain suitable situations for them, and provide them with clothing.

IV. To aid such as for approved reasons wish to emigrate.

V. Above all to seek the spiritual welfare of the inmates.

ITS CONSTITUTION.

I. The object of this Institution shall be not merely to promote the moral reformation of the inmates, but more especially their spiritual benefit; with this view the following doctrines shall be held by all engaged in its service, and be taught by clergymen, ministers, and other Christians appointed by the Committee to visit the inmates :—

"All have sinned, and come short of the glory of God."—Romans iii. 23.

"In the beginning was the Word, and the Word was with God, and the Word was God."—John i. 1.

"And the Word was made flesh, and dwelt among us."—John i. 14.

"Except a man be born again, he cannot see the kingdom of God."—John iii. 5.

"The blood of Jesus Christ cleanseth us from all sin."—1 John i. 7.

"Being justified by faith, we have peace with God through our Lord Jesus Christ."—Romans v. 1.

"Neither is there salvation in any other, for there is none other name under Heaven given among men whereby we must be saved."—Acts iv. 12.

"Without holiness no man can see the Lord."—Heb. xii. 14.

"For as many as are led by the Spirit of God, they are the sons of God."—Romans viii. 14.

II. The general business of the Institution shall be conducted by a Treasurer, Committee, and Secretary, conscientiously holding the above doctrines; not less than three to be a quorum.

III. The appropriation of the funds of the Institution, arising from subscriptions, donations, collections, legacies, or

any other source, shall be expended, under the direction of the Committee, in meeting the necessary charges of the Institution, and no member, or members, shall be allowed to expend the funds, or incur any liability on behalf of the Institution, except by sanction of the Committee expressed by a resolution in the minute-book.

IV. An Annual Meeting of the subscribers and friends shall be held (time and place to be arranged by the Committee) to receive a Report of the year's proceedings, and to appoint office bearers and a Committee for the ensuing year.

V. That all property, furniture, and effects, belonging to the Institution, shall be vested in Trustees for its use.

VI. No alteration shall be made in the above constitution, except at a meeting especially convened, stating the nature of the proposed alteration.

GENERAL RULES

Proposed for the sanction of the Committee:—

I. That applicants be admitted at all times, room and funds permitting, and undergo an examination as to past life.

II. That no female be allowed, without permission, to communicate, by letter or otherwise, with any person out of the establishment; and that all letters received be examined by the Matron before delivery; and that money given to the inmates be deposited with the Matron, to be taken care of.

III. That the inmates be employed in household duties, needlework, or otherwise, as required by the Matron.

IV. That any inmate guilty of improper conduct, and expressing penitence, be subjected to such probation as the Matron, in conjunction with the Superintendent, may determine, or leave the Institution.

V. That the time and place of out-door exercise be appointed by the Matron.

VI. That wine, beer, or spirits, be not allowed to any of the inmates unless by medical authority.

VII. That the observance of the Lord's-day be strictly regarded, and that the inmates attend some place of worship, accompanied by the Matron or one of the assistants.

VIII. That the inmates refrain from quarrelling, or using improper language; behave with kindness to each other, and with respect towards the Matron or persons appointed to superintend any work; and in every possible way aid in carrying out the rules of the Institution, and make known all violations coming under their notice.

IX. That any inmate desiring to leave the Institution be at liberty to do so on giving a short notice to the Matron, and stating the reasons for leaving.

Further information may be obtained on application to the *President*, the Rev. Canon Dale, Vicar of St. Pancras; to the *Treasurer*, W. Woodrooff, Esq., 9, Gloucester Road, Regent's Park; to the *Secretary*, Thomas Raikes, Esq., 14, Lower Berkeley Street, Portman Square; or to the *Matron*, Mrs. Thomas, 26, Grafton Place, Euston Square.

STATISTICS.

PARLIAMENTARY GRANTS FOR EDUCATION.—Last year Sir G. Grey moved a vote of £296,951 to complete the charge for public education in Great Britain, and for building schools. The total estimate for the year was £381,921, in addition to which there would be a supplementary estimate of £15,000 in aid of voluntary assessments for building schools in populous urban districts. The estimate of last year was £343,873, the increase in the estimate of the present year over that of the previous one being £38,048, exclusive of the supplemental vote of £15,000. The estimate was divided under distinct heads, the first of which was money granted by Parliament, and distributed with a view to assist voluntary contributions in providing school accommodation. The proportion of the vote to be expended under this head for school buildings was £70,000, being £9,000 more than the sum appropriated for the same purpose last year. Between the years 1833 and 1854, 4,514 schools had been erected, enlarged, and improved by means of these grants, and 700,000 scholars had been provided with school accommodation. During the last year, the number of schools so erected, enlarged, and improved, had been 262. The gross cost of these schools had been £198,279, of which £60,089 was provided by Parliament, and

£138,910 by voluntary subscriptions: it thus appearing that the voluntary subscriptions were very far in excess of the Parliamentary grants. The next item was the purchase of books and maps. Under this head the grants this year amounted to £4,000, the amount last year having been 1,780. During the seven years down to the close of last year, the number of applications for those grants had been 5,240, the total expense incurred during those years in this way having been £57,000, £15,000 of which had been provided by Parliament. The next item was for grants to stipendiary teachers, schoolmasters, and instructors, the charge for which was £145,000. For grants for certificated schoolmasters and pupil teachers, the amount was £47,000. The number of pupil teachers in 1854 was 7,954—having risen from 5,607 in the year 1851; the numbers in the intervening years having been, in 1852, 6,180, and in 1853 6,912. The next item was the training schools, the annual outlay for which was £60,000. In these schools teachers were trained for the work of education, with a view to their examination for certificates—a system which, he was happy to say, was now in extensive and rapidly increasing operation. At the end of 1851 the number of certificated teachers was 1,173—the number last year was 2,836. In December last there were 2,239 candidates for these certificates, of which number 1,060 passed successfully, and the existing machinery was capable of supplying to the cause of popular education 1,000 well-trained schoolmasters. The next item was the establishment of the office, which, for the first time this year, was transferred to the education estimate from the charge for the Council-office. The amount of this item was £9,431. Another important item was the charge for inspectors and inspection, the charge for which was (as was understood) £31,040. The system of inspection under which 5,675 schools were last year inspected afforded the most effectual means of judging of the operations of the schools maintained by these Government grants, and of ascertaining that the funds were properly applied. The following was a general review of the results of the system of education as carried out by means of this grant during the year. There had been 262 elementary schools erected, enlarged, or improved; under the head of building schools 11 normal schools had been erected, enlarged, or improved; 919 grants had been accepted and made for books and maps in schools; 539 additional certified teachers had been qualified, and 77 additional assistant teachers; 684 teachers were receiving assistance to qualify them for the work of teaching in the training schools; 667 additional schools had been established and enlarged in rural districts. The number of industrial schools receiving assistance was, at the end of the year 1854, 65; and the number of students in the normal schools occupied 78 per cent. of the accommodation provided, as compared with 70 per cent. in the year 1853. The number of schools inspected during the year had been 5,675, exclusive of the normal schools. These normal colleges, he observed in conclusion, had been attended with the most beneficial results, and whatever scheme of national education might be ultimately adopted by Parliament, they would be found a most valuable machinery in providing a competent staff to take charge of the schools.

Prisons of Great Britain.—A small blue-book, just out, gives a series of tabular statistics of crime for the year 1854. That year exhibited a considerable increase in the numbers over those of 1853. The number for trial in 1853 was 26,804, and in 1854, 29,266, showing an increase of 2,462, or 9·1 per cent. The convictions, compared with the committals, show a trifling increase. The aggregate "summary convictions" also exhibit an increase, from 71,580 to 74,574, or 4·1 per cent. The heads of increase are military prisoners, the Vagrant Act, the Larceny Act, the Police Act, and the Malicious Trespass Act. The following heads exhibit a decrease—viz. game laws, revenue laws, bastardy laws, assaults, and reputed thieves. Juvenile offenders exhibit an increase of 11·7 per cent. (from 9,348 to 10,444). The number

recommitted increased from 33,565 to 35,350. There were 57 pardons on medical grounds in 1854, and 210 deaths. The state of instruction exhibits no improvement whatever; on the contrary, there is an increase of 5·3 per cent. in 1854 in the proportion of those who were entirely without instruction beyond the average of the four previous years, although the three classes comprised in the "total with little or no instruction" show the same proportion as the average of the four years preceding 1854. In the last year (1854) 95·2 per cent. were "with little or no instruction," 3·9 could read and write well, and 2 per cent. were of superior education; 37·7 per cent. could not read nor write, 20·5 could read only, and 37·0 per cent. could read or write, or do both imperfectly. The total expenditure for the maintenance of prisoners in 1854 was £508,964 (for 116,291 prisoners), being an increase of £58,548, as compared with the year 1853.

Expenses of the Metropolitan Police.—The total sum paid for the Metropolitan Police in the year 1856 amounts to £434,081, and the balance remaining at the end of the year to £45,635. The total amount received on account of the Metropolitan Police included £281,036 from parishes, and £102,377 from her Majesty's Treasury, voted by the House of Commons in Committee of Supply. These, in addition to a balance of £58,105 and miscellaneous receipts, raised the sum total of receipts to £419,717. The following are the items of expenditure, namely, £10,757 for office expenses, £335 for legal charges, £363,478 for the pay, clothing, and equipment of the police force, £2,975 for medical and funeral expenses, £9,639 for horses and vans, £21,904 for police stations and section houses, £15,535 for light and fuel, £6,816 for miscellaneous charges, and £4,691 for retired allowances, etc. The receipts on account of the Superannuation Fund amounted to £61,585, and the payments to £36,775. The expenditure for the service of police carriages in London amounted to £11,698. The total sum paid for the expenses of the police courts (chiefly out of the Consolidated Fund) amounted to £67,006. One magistrate receives a salary of £1,500, and 22 magistrates £1,200 each. The rent of the courts costs £2,003, and the expenses of the *Police Gazette*, including the salary of its editor (£100) are £3,597. The police force constitutes an army of 5,847 men—18 superintendents, with salaries of £440 down to £200; 142 inspectors, with salaries of £200 to £81 18s.; 631 sergeants, with salaries of £109 to £63; and 5,056 constables, whose salaries range from £78 to £49 a year, with coals and clothing.

Poor-rates in the Metropolis.—A return, moved for by Lord Raynham, M.P., shows that in the year ended Lady-day, 1856, the total amount received for Poor-rates n the parishes of the metropolis was £1,360,464, and the total sum expended £875,264. In the previous year £1,250,737 was received, and £841,302 expended. The parishes where most money was expended include Bethnal Green, £20,661; Chelsea, £19,831; Clerkenwell, £17,801; St. George's-in-the-East, £25,691; St. George's, Hanover Square, £21,315; Hackney, £15,532; Holborn, £11,247; Islington, £20,112; St. James's, Westminster, £18,620; Kensington, £16,523; St. Luke's, £16,901; St. Margaret and St. John's, Westminster, £23,300; St. Martin's-in-the-Fields, £18,092; Marylebone, £59,155; Paddington, £11,823; St. Pancras, £47,564; Poplar, £13,113; Shoreditch, £38,711; Stepney, £14,609; St. Mary's, Whitechapel, £14,506; Bermondsey, £17,538; Camberwell, £15,783; St. George-the-Martyr, £17,213; Lambeth, £49,995; and Newington, £24,652.

Foreigners in New York Institutions.—The *American Messenger* of April, 1857, states, that a very large proportion of the inmates of the American institutions are of foreign birth. In the New York Penitentiary, 72 per cent. are foreigners; in Blackwell's Island Hospital, 71 per cent.; in Blackwell's Island Lunatic Asylum, 80 per cent.; New York Almshouses, 75 per cent.; and in the city prison, 292 of the prisoners.

Correspondence.

A VISIT TO BLUEGATE FIELDS.

To the Editor of the Ragged School Union Magazine.

DEAR SIR,—The paper on Bluegate Fields, Ratcliffe, which appeared in the last number of your valuable miscellany, contained appalling facts. Had such been told concerning some ill-favoured spot in heathen India, or Africa, it would have been a matter of much less surprise, though the existence of such fearful evils, and the practices of such abominable iniquities, would have been as pitiable. That such a state of things could possibly be within the metropolis of the British empire, which is emphatically the emporium of Bibles, of Sabbath Schools, and of Christian teachers, seemed next to impossible. I therefore resolved to go, but not alone, and see for myself. An appointment was made with a friend, and accordingly we met; he guided me about a labyrinth of narrow pent-up streets, courts and blind alleys, and introduced me to such scenes, and related such appalling facts, that not only dispelled all my scepticism, but led me to declare that "the half had not been told." Wherever we went we came in contact with men of colour. Lascars and Chinamen, dressed in their national costumes, and evidently at leisure, having completed their day's work of begging, and returned to spend in extravagance and debauchery the money obtained by their impositions on a sympathising and credulous public. Their paramours, women of the lowest class, in attire loose and disgusting, mingling with them in groups, and greeting them with a welcome, indicative of readiness to share in the evening's entertainment, or night's revellings. It was pitiable to see groups of children and young girls, evidently bearing on their countenances the unmistakable proofs of their parents having been part European and part Indian, and with whom there was but little development of intellect, but much of the animal. The language used was, in general, most obscene and blasphemous; and our guide informed us that low and disgusting phrases in Hindoostanee are used, so that they may carry on their lewd conversations more extensively in the hearing of the better conducted portions of the English residents. Whilst pursuing our peregrinations in this, one of the foulest spots of all London, we met with the agent who collects rents of the occupiers of these wretched hovels. A few words of introduction having passed, and our motives explained, he gave us a most graphic description of the parties, and their habits, who live within these wretched tenements. He undertook to show us the interior of some seven or eight of these dwellings; and away he went with all the authority of a little king, opening street and room doors without any ceremony. The occupants offered no resistance whatever, but stood aside to allow us to pass. Each room, without exception, was a bedroom (if beds they might be called); the stairs and landings ricketty and dangerous; the walls, which were exceedingly filthy, were, in most cases, decorated with prints of the most obscene description. The civility of the occupants was soon accounted for. They took us to be Government officials, and expressed a hope that we would not turn them out like Linn Apoo had been, for the late row he had with one Sang-too; for, to use their own language, "*We, sir, here, never has no rows—we never allows no robberies.—It isn't us that's a nuisance.—It's the riff-raff that kicks up their rows elsewhere, and comes here to settle it.*"

We were next taken to a small house, the only one in this dense neighbourhood empty. The estate agent informed us that it had been occupied by Linn Apoo, the Chinaman, concerning whom the people had spoken to us, and who had been charged before the magistrate at the Thames Police Court with assaulting one Sang-too, his compatriot, by striking him on the head with a hammer. Both parties had kept a house of questionable character, under pretence of there being lodging-houses for Lascars and Chinese. These men fell out, and Apoo having watched for Sang-too for several hours, met him near his own door, seized him by the hair, and attempted to bite him. Sang-too escaped from his grasp for a moment, but Apoo followed him with a hammer, and struck him on the head. *For this offence he was fined* 3*l.*, *and instantly paid the sum, as if it had been so many pence.* These two men, we

were informed, are but fair specimens of a nest of horrible scoundrels that infest this locality. It is said that in and about the neighbourhood of Bluegate Fields there is a vile colony of from 70 to 90 Chinese and Lascar beggars and vagrants. It is from these loathsome dens they issue and spread over the metropolis to pursue their calling as common beggars. "Bluegate Fields," to use the language of the magistrate, "is to them the city of refuge, where brothels and other luxuries, suited to their tastes, are provided for them," and where the long night through they indulge in a ghastly caricature of the scene in the "Jolly Beggars," described by Burns. I would only add, as the result of my own personal investigation, that to establish a Ragged School in Bluegate Fields, as proposed in your article of last month, will most certainly be to plant "the right thing in the right place."

I am, dear Sir, your obedient servant,

A CONSTANT READER.

[The Editor begs to inform "Constant Reader" that the whole district of Bluegate Fields was several times visited by himself before the article to which he refers was penned, and from those visits he was convinced that a more suitable locality for a Ragged School and its auxiliaries could scarce be found in any other part of the metropolis than was Bluegate Fields. He has pleasure in being able further to state that on the occasion of his last visit it was agreed to rent the very house from which Linn Apoo was ejected, and to use it for a Ragged School. The committee formed for its management has taken possession of this house, and to whom the handsome donation towards the expenses of establishing it has been transferred. The house is too small for the object for which it is taken, but it will answer the purpose *for a commencement*. It is a point gained to get a footing in such a place, and it may lead to the securing of better quarters by-and-by.]

Notice of Meeting.

HOXTON RAGGED SCHOOLS.

THE Annual Meeting of the above institution, was held on the evening of Wednesday, the 24th of June. The school-room was gaily decorated for the occasion, and Mr. Ayrton, M.P., took the chair, who said that he was not sorry to see so large a predominance of the ladies over the gentlemen. It was a meeting for the purpose of benevolence and charity, in which it was the duty of the ladies to take the most conspicuous part. They could all do good in various directions, but there was no good so advantageous as that of sowing the seed of benevolence and righteousness, which was not to die the moment the action was performed, but to take root and spring up, bearing fruit for many years to come. When they went about the streets and saw such miserable creatures, apparently abandoned by all, they could not help noticing the intelligence poured forth from dirt and every form of neglect, which only required to be the subject of ordinary attention to be brought upon a par with that natural intelligence found in all other classes of the community. Those children who began a life of idleness about the streets from sheer neglect, proceeded from idleness to vice, then to crimes of a deeper dye, and after passing through every court of justice, and every gaol, at last achieved a climax of infamy, and if not made inmates of a prison for life, were sent away to some penal settlement. There was no child so depraved that it could not be reclaimed and made a reputable member of society.

The Report of the Committee stated that they felt grateful in having to notice a state of prosperity differing widely from that of 1856. They last year had to regret that the boys' school was closed from want of funds, and a debt of £120 pressing upon them. Then their noble president, upon the anniversary, made a powerful appeal in their behalf, giving liberally himself; and from that period affairs assumed a brighter aspect, the debt diminished, and the school was re-opened, though there remained a debt of £40. An appeal was made to the Committee of the Ragged School Union, who nobly granted the £40. The boys' school is conducted by an efficient master, with an average attendance of 58; the infant school by an efficient governess—average attendance, 104. These schools are open on the Sabbath in the morning, afternoon, and evening, with an average attendance of 58 boys, 65 girls, 58 infants, and 12 teachers—6 male and 6 female. A large Dorcas Society is carried on here in making clothes for the poor, and selling them at half the cost of the material. This has been of great benefit, a great number of children in the most destitute condition having been thereby clothed. There is also a Penny Savings' Bank. The subscriptions and donations during the past year, amounted to £127 5s. 4d. The boys' school being closed, the Committee applied the receipts to the liquidation of the debt, the payment of the governess to October, and current expenses. Out of 26 youths sent from these schools, only one was known to have returned to his old practices. It had been stated that since the establishment of the schools, crime in Hoxton had decreased 50 per cent., at which rate, the report of 1868 might be expected to announce that crime had left Hoxton altogether.

Papers, Original and Selected.

EDUCATIONAL BLUNDERS.

In these days of enlightenment the necessity of education is universally admitted. No one now contends that ignorance is the safeguard of order, or that knowledge is incompatible with subordination. Even the most despotic governments do not now attempt to keep their people in subjection by shrouding them in darkness, they only lay their hands on the sources of information, and take care that only so much as will suit their purpose shall reach the ears of the nation. Thus in France the principal daily paper, "The Moniteur," is under the surveillance of the Government. Thus in Austria English periodicals are frequently suppressed should they contain anything that would make the people discontented with their rulers, and lessen the influence, or diminish the power of the court. Yet this very suppression and surveillance prove, even in lands where the most iron despotism reigns supreme, the "powers that be" have been so far influenced by the spirit of the age and the gradual progress of the world, that they have been compelled to recognise the fact that the people over whom they rule must be supplied with information to a certain extent.

It is also acknowledged that education should be commenced early. No argument is required to prove that, if the process of instruction be begun while a child's faculties are ductile and plastic, and if, as its mind gradually expands, the system is expanded to suit its growing powers, the result will be far more effective than if its habits are allowed to become fixed, and its faculties sluggish from disuse, before it is subjected to training and discipline. The twig may be bent, but not the tree; and the analogy is as true in the human as in the natural world.

In this one sentiment, then, the country is entirely agreed,—that education is necessary. But after this point, the same unanimity does not prevail, and the one road breaks out into several paths at greater or less degrees of divergence. The voluntaryist believes that *he* is in possession of the power that will ultimately roll education in mighty channels throughout the land, so that the precious stream shall flow by every man's door, and he thinks that all Government interference will only congeal the warmth and deaden the energy that would otherwise be displayed. The state educationalist holds exactly the opposite view, sneers at voluntaryism as impotent and effête, and regards the powerful arm of Government as the only instrument that can propel a substantial education through the masses of society. One person again may think that education ought to be secular, another that it ought to be religious, a third that it ought to be a combination of both.

Without committing ourselves, however, to any of the almost innumerable theories that are afloat upon this subject, one or two mistakes may be pointed out which there is just now a tendency to fall into. An Educational Conference has lately been held in London, presided over by the Prince Consort, and considerable discussion ensued as to the best method of promoting education. With every respect for the ability, the learning, and the anxiety to do good which were then displayed, there seemed to be a

tendency to raise the standard of education too high. This is the great desideratum—to give to every child, not the most superior education he is capable of receiving, not to impart the largest amount of knowledge you can possibly cram into him, but to bestow upon him an education fitting and appropriate to the station he will probably occupy through life. It is well to ascertain what a child is likely to be, to find out his particular tastes and predilections, and then educate him accordingly. The great object of a child's early training should be, to enable him to act well his part in the sphere which he is most likely to fill. For the great mass of boys who will have to gain their livelihood by manual labour, by the sheer work of their hands, a very simple education, comprising reading, writing, and the elements of a few sciences, will be quite sufficient, and more than that will be positively prejudicial. Let it be understood that if a boy gifted with superior talents, or strengthened by greater determination than his fellows, should leave them behind and press upward to a higher rank, we should be the last to repress his aspirations, and the first to extend to him a hearty reception. But *all* could not thus rise, and it is about the great majority who must remain where they are, the course of whose life is already cut and carved out for them, that we write, and respecting these, we say that it is folly to give them too high an education. A ploughman would not plough better because he could read Virgil and Horace, and the probability is he would plough worse; or if not, he would become uneasy, dissatisfied with his condition, and if unable to alter it, might be permanently unhappy. For it cannot be denied that education in its higher forms, refines the tastes, quickens the sensibilities, and increases the wants of its possessor. The restless instinct—be it genius, be it madness, or be it folly—which has so often characterised our greatest men, frequently, though in a less degree, takes possession of those who stand at a great distance from them, and whose talents are far inferior. Every man is not to be a philosopher, is not to attempt to penetrate the secrets of nature, or to drag the mysteries of science from their hidden storehouse into the full light of day. Let, then, the education of such children as are likely to be working men be adapted to their calling, they will then be contented with their lot and happy in the discharge of its duties; and this will be far better than living on as they otherwise might, striving after something to which they could never attain, and pursuing their daily tasks in a melancholy way, with the feeling in their hearts that they were "fit for something better." There is especial need for insisting on this point, because the prevailing tendency just now is in the opposite direction. Extremes always beget extremes. In matters of politics, science, or religion, truth has never marched on with a steady and uniformly progressive step, but has advanced by extremes and counteracting oscillations, which have in turn neutralized each other, and suggested, as it were, by their mutual destruction, that the truth had its abode at neither extreme, but between the two. The pendulum swings till it touches each extreme, then trembles and settles in the middle. In the regions of scepticism, the extreme of *no* God called forth the counter extreme that *all* is God. In philosophy, the extreme that all things in the world are matter, originated the counter dictum that all things are mind. In politics, absolute monarchy evoked the terrible dogma of red republicanism. In morals, the extreme that there is nothing in the world but evil, generated the contradiction that there is no evil at all, but that what

is termed evil is only a form of good. And so in education, the recoil from the extreme of a gross and palpable ignorance has landed us in the opposite extreme of a too highly developed and indiscriminate education. It is to be hoped, that before long experience will teach us where the truth really lies, and that we shall endeavour to give every child such an education as will be adapted to his circumstances and position.

Another very prominent defect in our present system is to be found in the class of children now being educated at the expense of government. The question fairly admits of debate, whether the state ought to have any control at all over the instruction of children, whether it discharges all its other duties with such admirable diligence and precision, that it may be trusted in a matter of such transcendant importance as national education. But, however this may be, the fact is unquestionable, that the country's money goes at present to educate many children whose parents could well afford to supply them with instruction at their own cost. If we are to spend annually a certain amount of money on education, it might be thought that at least the sum would be so applied as to afford seasonable help to those who were entirely destitute of the article, and had no means of purchasing it. The child who could neither read nor write, who had no money to pay for being taught, and no parents who felt the slightest anxiety for his welfare—such a child it might be expected would be the proper object of assistance. To educate him would not only be charity, but justice. He at least has a strong claim on the sympathies and the aid of his more fortunate or more favoured fellows. So far, however, from this being the case, it is found that the government money goes to help those who *can*, but will not, help themselves while they can rely upon it. Respectable tradesmen rising in the world, skilled mechanics earning first-rate weekly wages, who could afford to send their children to a good school and educate them thoroughly well, instead of doing so, have them educated at the expense of the country, because it is of course cheaper, and they have the money which would otherwise go for their children's education to spend in superfluities. Now this state of things ought not to continue. We should never wish to see Ragged Schools under government control, for they would shrink and die beneath that icy touch. Ragged Schools must be like Nature, unfettered and free; they must not always move in straight lines, or array their forces in uniform regimental order, or adhere to rigid inflexible rules, or make one year the exact copy of the preceding, or depend for their efficiency on the periodical visitations of a military-looking individual, diversified by red stripes down his trousers and ornamented by an elegant moustache. They must be able at any time to alter their modes of discipline and regulation, to adapt themselves to any conceivable circumstances that may arise; their rule must be that of a loving spirit, and their range, wherever a destitute child is to be found. Willing hearts must devise plans for their adoption, and willing hands must adjust and control the machinery, and they will then have a far more effective operation than could be produced by the straining of all the political machinery in the world. Yet there would seem to be no reason why government control and government aid should always be synonymous and indispensably connected with each other. And if a certain sum is expended out of the national exchequer for the purchase of education, it might at least be spent on those who want it most. There is a class, terribly ignorant and urgently in need of education—a class which to a far greater extent than any other

produces and casts out upon society, criminals of all grades from the dexterous pickpocket to the experienced and fearless burglar. If more money were spent upon the children of this class, who will eventually grow up to supply the places and fill the ranks now occupied by their parents, it would be much more sensible than thrusting education, as is now being done, upon children who would be quite as well instructed if government were less solicitous about their welfare.

These remarks are not made in a spirit of fault-finding and complaint. We well know that not by a sudden stride shall we arrive at perfection; error when defeated on one side often unexpectedly makes head on another, and threatens to recover in a different direction all the ground that it had lost; imperfect reformations and balanced advantages have always characterised the spread of truth through this erring world. It will be long before we live under a government which shuts out no ray of light and sanctions no species of injustice, but in the meantime it will not do to sit quietly down in apathy and indifference, consoling ourselves with the reflection that though "things are not as we should like them, yet they might be worse." Improvements must be pointed out, plans suggested, and then they will probably be carried into effect. A retrograde movement is now scarcely possible. The nation has been so vividly aroused to a sense of its need, the crude mass of society has acquired such a momentum, the advantages which knowledge bestows are so eagerly recognized, that it would be quite as reasonable to expect this progressive movement to cease as to expect the earth to halt in its revolutions round the sun. The advance however will be more rapid in proportion to the means employed. It may be wise to modify or alter our policy even in the full tide of our success. Let those whose resources are adequate to secure education for their children in schools of their own selection and under their own influences be left to rely on themselves. If once they take the work into their own hands, they will discover that they can do it far better for themselves than either government or benevolent associations could do it for them; and if the state feels such a fraternal interest in its subjects that it must have a hand in their education, let its energies be devoted to helping those outcasts who stand almost beyond the pale of civilised society who, most need its assistance, and in whose heart the deepest gratitude will be awakened for its timely help.

THE RAGGED SCHOOL TREE.

No. V.

FOUR papers have already appeared on this subject, and in the last one a promise was made that No. V. would conclude the subject.

It is very difficult to put into so small a compass all that might be written on such a topic. The subject (like all healthy, thriving trees) grows as we proceed, and so many offshoots start up to claim our notice that we can with difficulty bring the matter to a close. We must, however, now endeavour to do so, lest we weary our readers by a repetition of subjects well known, and often adverted to in the pages of our Magazine.

The two most important subjects that remain to be noticed (as branches of our Ragged School Tree) are Situations found, and Emigration. Both these have become very important in Ragged School work, though neither were contemplated when the Union was first established. Persons have smiled at the idea of teachers

in Ragged Schools going beyond their schools, and placing the objects of their solicitude in a position to fight through the world alone. It has been said, Keep to your school; never mind what becomes of your pupils. Let them shift for themselves as regards their getting on in life. This would be all very well if a Ragged School teacher were a well-paid servant with a prescribed duty, such as teaching to read, write, or cypher, and his duty to end there. But it is not so. Ragged School workers are Christian men and women, animated by high Christian motives, and whether paid or unpaid, they labour for the ultimate good and true happiness and well-being of all who come under their care. Is a boy friendless, and poor, and ragged, and ignorant? They labour to dispel his ignorance, but they labour also to have him well clad, and put into a position (if he deserve it) to earn his clothes and living by his own industry, and verily "they have their reward."

In the July Magazine (p. 13,) an account was given of a considerable addition to the Shoe Black boys. A perusal of that article will repay any of our readers who wish well to the young in our Ragged Schools. It appears that there are now nearly 200 lads employed in shoe-blacking in and about London, and that about £3,000 was earned in this way by these once destitute outcasts in the twelve months ending last April! But we need not dwell on these points, but call attention more to situations found in other ways. It was stated in last Annual Report of the Ragged School Union, that from 59 schools the number placed out in the year was 1260 (boys, 641; girls, 619). If the other schools placed out in a like proportion, it would probably double this number—which makes the good thus effected very great. But a large number of these keep their places, and continue to earn a good living, and keep up a good character. Last year the number rewarded for keeping their situations for twelve months with a good character was 402; the two previous years it was 327 and 366. But, remember, all who retain their places do not apply for this reward, and some are too far off to do so, or are now above doing so. Many forget their benefactors, and never return to give them thanks; but they are benefited (perhaps for their lifetime) for all that, and teachers are ofttimes not permitted to see the good they thus effect. It sometimes comes to their knowledge after many days, indeed many years, and then it is very encouraging to them to persevere in thus permanently benefiting poor neglected juveniles. We could give many cases of lads who some years ago were the veriest outcasts on the face of the earth, being now in good places, doing well, and earning an honest living. Some were given in the April Magazine, and well deserve attention. Others are given in the Annual Report, and need not be repeated here.

It is impossible to say in how many instances has this system proved a blessing. It relieves the workhouse and parish rates. It removes from our streets idle vagabonds who are on the very verge of crime. It saves the police much trouble and expense. It puts our young people under good influences, and in many cases relieves the parents as well as the boys themselves from poverty and misery. It leads to good citizenship,—for some of these improved ones save money and bid fair to grow up respectable tradesmen, having money in the savings' bank, etc.

One lad we know who got into an office as errand boy, and afterwards went abroad paying his own outfit, and is now doing well in a good place. Another we know, who was very poor and has only one leg, now in a good place at a tailor's, and doing well. A blind lad who some years ago was thoroughly destitute and forlorn, apparently without a spark of intelligence or taste for anything, has shown an extraordinary talent for music, and is now organist at the institution for the blind in Moorfields. A shoe-black lately paid his own premium as an apprentice.

"W. S., 11 years, admitted to Whitechapel Boys' Refuge, one of nine children, most destitute; nothing seen at his wretched home but drunkenness, fighting, etc.; had been twice in prison; was at first very desirous to return to his mother; but subsequently

the governor writes :—'That he is highly pleased with the boy, and that he is the *most cheerful* boy in the institution.'

"W. F., aged 14 years, an orphan, whose parents, once respectable tradespeople in Stratford, were both taken away by cholera. This poor boy had many a time gone for two days without food, and slept during the cold nights in the fields, doorways, and alleys; three or four times he was found early in the morning sleeping on the door-step of the Ragged School; he had been once in prison; and of all the destitute cases none could exceed it: admitted to the Walton-on-Thames Industrial Institution, he was taught the business of a gardener; the governor spoke highly of his conduct (Dec., 1855), and said that he often spoke of the Stratford Ragged School with the greatest delight. Early in the present year a gentleman at Brighton took him as a page, and he gave such satisfaction, that his master sent him to a 'private school' to obtain for him a proper education.

"J. N., aged 16 years, one of the worst characters in Stratford; six years since he was first committed to prison, and during that time he has spent three years and a half there; he complained that the police were ever on his track; he was sent on board a coal-vessel, and early in this year he was *apprenticed* to a merchant-vessel for five years."

The subject of Emigration is akin to that of situations found, being applied to cases where bad companionship, unhappy homes, or evil influences surrounding the Ragged School children in this country induce those who wish them well to remove them to another land.

It is a long time since the Ragged School Union found it needful to encourage it, but the expense of passage and outfits has all along prevented many being sent abroad, The government on one occasion granted 3,000*l.* to send out 150 emigrants, but that sum was soon expended. They have never again been persuaded to help further, and the Union depends entirely on private subscription for funds to carry out this and all its other plans.

Notwithstanding the evident saving that must be effected in prison and county-rates, and similar expenses, by sending young lads abroad who are leading a life of vice, and engaged in criminal practices in our midst, yet our rulers have hitherto turned a deaf ear to all applications formed to carry out this object, and this too although they have, as we believe, ample funds in hand, remitted from the colonies for this very purpose. Surely though the state may not directly support Ragged Schools, it might aid them in transporting to a better position those who can only be a trouble and expense to all good citizens at home. We have yet to learn any valid reason for its not doing so.

Touching and frequent appeals have been made; perhaps the most affecting of all was that made some years ago by forty-two young men belonging to one of our principal Ragged Schools, who were starving for food, and yet anxious to get employment by going abroad or anywhere.

The Scholars' Appeal.

"Many of our companions have gone abroad through the kindness of the Committee of the school and other friends of the friendless; and we have been greatly encouraged by hearing from time to time of their prosperity. We have also heard lately how much the colonies want hard-working young men and boys, and that they have sent money over to the Government of this country for them to send out such people as would work hard. This seems to us to be our opportunity. In this wide world, we have no friends to help us but those we have found in the school, and as the Superintendent, knowing us better than anybody else, we come to you, sir, and ask that you will kindly interest yourself to secure from the Government the means to carry us to the colonies.

"We humbly make our claim to this great privilege, because, sir, we are friendless, except with you and our teachers. We think you will believe us when we say, that

we are desirous of earning an honest living by honest employment, and are quite capable of doing so when the opportunity offers.

"We are now suffering both mentally and physically; mentally, because our consciences will not let us do evil; and physically, not being willing to do wrong to obtain money, nevertheless we can get no lawful employment.

"As a proof that this desire is sincere, many of us have, as you are aware, hung about the school for months, only earning a few pence at a time, choosing rather to do so and be kept under its care, than go away and be liable to fall into old temptations although we might get more money.

"Another reason for troubling you, sir, is this; we think we might benefit the colonies by bringing to them our labour—benefit those who stay at home, by taking away some of the surplus labour—and benefit ourselves by getting good wages where labour is wanted; and, above all, it would specially benefit us, by taking us entirely away from the scene of evils and many temptations of which we have seen too much here.

"We therefore humbly beg, under God's blessing, that you will use your best influence in such a way as may induce the Government to grant a portion of the colonists' money to send us out to them."*

Of the forty-two persons who signed this Appeal, we find twenty-four are from fourteen to twenty years of age, and the remaining eighteen average twenty-three years.

Small as the means placed at the disposal of the Union have been, they have yet managed to send a goodly number—above 600 in all—and they are eventually rewarded by good news from a far-off country. Every letter that comes encourages the Society to persevere in this effort, and many have been received that would amuse and gratify our readers if the writers were not averse, generally speaking, to their being made public. Some are earning from 150*l.* to 200*l.* a year already; many from 2*l.* to 3*l.* per week. Some in business; some married, and getting olive branches around their table. Some even landholders; some sending home money to bring out their poor parents to the land of their adoption, and some sending home contributions to the School at home to which they ascribe all their success in life; some teaching in schools abroad the truths they have been taught in schools at home, etc. etc.

Perhaps the most striking case was that mentioned in the August Magazine (see p. 156) of a lady calling at Lord Shaftesbury's, and leaving her *card*—being formerly a Ragged School girl, poor and destitute, but now the wife of a thriving colonist. But many more could be given if space permitted.

The conduct of the emigrants is well spoken of on all hands; and the testimonials to that effect published in the Twelfth Annual Report of the Union (p. 11) were numerous and gratifying.

Let it be remembered by all who are sceptical on this subject that they are well trained ere they go out; and good advice and example made to bear upon them in all sorts of ways. Besides only those who have behaved well for a considerable time, and who show a decided determination to be steady and industrious are allowed to go. Again, at parting, meetings are held to give a solemn address to those who are leaving; and a correspondence is kept up with them as long as possible by letter after they go out; all which tends to confirm them in a proper line of conduct; and also to sustain a feeling of gratitude and kindly remembrance in the minds of the emigrants towards their friends at home.

---

* No apology is offered for again publishing this letter:—it surely demands attention.

the governor writes:—'That he is highly pleased with the boy, and that he is the *most cheerful* boy in the institution.'

"W. F., aged 14 years, an orphan, whose parents, once respectable tradespeople in Stratford, were both taken away by cholera. This poor boy had many a time gone for two days without food, and slept during the cold nights in the fields, doorways, and alleys; three or four times he was found early in the morning sleeping on the door-step of the Ragged School; he had been once in prison; and of all the destitute cases none could exceed it: admitted to the Walton-on-Thames Industrial Institution, he was taught the business of a gardener; the governor spoke highly of his conduct (Dec., 1855), and said that he often spoke of the Stratford Ragged School with the greatest delight. Early in the present year a gentleman at Brighton took him as a page, and he gave such satisfaction, that his master sent him to a 'private school' to obtain for him a proper education.

"J. N., aged 16 years, one of the worst characters in Stratford; six years since he was first committed to prison, and during that time he has spent three years and a half there; he complained that the police were ever on his track; he was sent on board a coal-vessel, and early in this year he was *apprenticed* to a merchant-vessel for five years."

The subject of Emigration is akin to that of situations found, being applied to cases where bad companionship, unhappy homes, or evil influences surrounding the Ragged School children in this country induce those who wish them well to remove them to another land.

It is a long time since the Ragged School Union found it needful to encourage it, but the expense of passage and outfits has all along prevented many being sent abroad. The government on one occasion granted 3,000*l.* to send out 150 emigrants, but that sum was soon expended. They have never again been persuaded to help further, and the Union depends entirely on private subscription for funds to carry out this and all its other plans.

Notwithstanding the evident saving that must be effected in prison and county-rates, and similar expenses, by sending young lads abroad who are leading a life of vice, and engaged in criminal practices in our midst, yet our rulers have hitherto turned a deaf ear to all applications formed to carry out this object, and this too although they have, as we believe, ample funds in hand, remitted from the colonies for this very purpose. Surely though the state may not directly support Ragged Schools, it might aid them in transporting to a better position those who can only be a trouble and expense to all good citizens at home. We have yet to learn any valid reason for its not doing so.

Touching and frequent appeals have been made; perhaps the most affecting of all was that made some years ago by forty-two young men belonging to one of our principal Ragged Schools, who were starving for food, and yet anxious to get employment by going abroad or anywhere.

The Scholars' Appeal.

"Many of our companions have gone abroad through the kindness of the Committee of the school and other friends of the friendless; and we have been greatly encouraged by hearing from time to time of their prosperity. We have also heard lately how much the colonies want hard-working young men and boys, and that they have sent money over to the Government of this country for them to send out such people as would work hard. This seems to us to be our opportunity. In this wide world, we have no friends to help us but those we have found in the school, and as the Superintendent, knowing us better than anybody else, we come to you, sir, and ask that you will kindly interest yourself to secure from the Government the means to carry us to the colonies.

"We humbly make our claim to this great privilege, because, sir, we are friendless, except with you and our teachers. We think you will believe us when we say, that

we are desirous of earning an honest living by honest employment, and are quite capable of doing so when the opportunity offers.

"We are now suffering both mentally and physically; mentally, because our consciences will not let us do evil; and physically, not being willing to do wrong to obtain money, nevertheless we can get no lawful employment.

"As a proof that this desire is sincere, many of us have, as you are aware, hung about the school for months, only earning a few pence at a time, choosing rather to do so and be kept under its care, than go away and be liable to fall into old temptations although we might get more money.

"Another reason for troubling you, sir, is this; we think we might benefit the colonies by bringing to them our labour—benefit those who stay at home, by taking away some of the surplus labour—and benefit ourselves by getting good wages where labour is wanted; and, above all, it would specially benefit us, by taking us entirely away from the scene of evils and many temptations of which we have seen too much here.

"We therefore humbly beg, under God's blessing, that you will use your best influence in such a way as may induce the Government to grant a portion of the colonists' money to send us out to them."*

Of the forty-two persons who signed this Appeal, we find twenty-four are from fourteen to twenty years of age, and the remaining eighteen average twenty-three years.

Small as the means placed at the disposal of the Union have been, they have yet managed to send a goodly number—above 600 in all—and they are eventually rewarded by good news from a far-off country. Every letter that comes encourages the Society to persevere in this effort, and many have been received that would amuse and gratify our readers if the writers were not averse, generally speaking, to their being made public. Some are earning from 150*l.* to 200*l.* a year already; many from 2*l.* to 3*l.* per week. Some in business; some married, and getting olive branches around their table. Some even landholders; some sending home money to bring out their poor parents to the land of their adoption, and some sending home contributions to the School at home to which they ascribe all their success in life; some teaching in schools abroad the truths they have been taught in schools at home, etc. etc.

Perhaps the most striking case was that mentioned in the August Magazine (see p. 156) of a lady calling at Lord Shaftesbury's, and leaving her *card*—being formerly a Ragged School girl, poor and destitute, but now the wife of a thriving colonist. But many more could be given if space permitted.

The conduct of the emigrants is well spoken of on all hands; and the testimonials to that effect published in the Twelfth Annual Report of the Union (p. 11) were numerous and gratifying.

Let it be remembered by all who are sceptical on this subject that they are well trained ere they go out; and good advice and example made to bear upon them in all sorts of ways. Besides only those who have behaved well for a considerable time, and who show a decided determination to be steady and industrious are allowed to go. Again, at parting, meetings are held to give a solemn address to those who are leaving; and a correspondence is kept up with them as long as possible by letter after they go out; all which tends to confirm them in a proper line of conduct; and also to sustain a feeling of gratitude and kindly remembrance in the minds of the emigrants towards their friends at home.

---

* No apology is offered for again publishing this letter:—it surely demands attention.

And now to conclude these papers,—penned by one who has watched the operations of Ragged Schools, and done what he could in them (though very imperfectly, and with many interruptions) for many years.

Surely it has been shown that our Ragged School Tree is fat and flourishing, with goodly branches and magnificent fruit, Who is there among the kindly, the benevolent, the philanthropic, the Christian, that does not wish it God-speed? If there be one, let him now speak, and show why the public should not support this good cause, or ever hereafter hold his tongue; or rather put his hand in his pocket and draw out his purse, and take therefrom a goodly coin, and pop it into the coffers of the Ragged School Union; and more than that, try to induce all his friends to do the same; and may God bless him for his kind consideration to the poor, and remember him, as the Psalmist says, "in the time of trouble." H. S.

CHRISTIAN SYMPATHY.

SYMPATHY is a principle common to humanity; and hard must be that heart, and deeply sunken in depravity that individual, who can look colly on the woes of another, and withhold a helping hand when able to mitigate the suffering. The principle of sympathy, notwithstanding the sad effects of the fall of man, by which he is induced to habits of selfishness, prevails very generally. A wreck seen from the shore becomes an object of interest and anxiety; and as the foaming billows cast the ill-fated vessel to and fro on the rocks, and are completing the work of destruction, there is seldom lacking men who, at the hazard of their lives, promptly man the life-boat, and brave the briny serf to rescue if possible the exhausted and drowning mariner. A dwelling-house on fire, the flames cutting off the retreat of some portion of the family, whose destruction seems inevitable, is sure to arouse the spirit of courage and daring to deliver, by any possible means, those ready to perish. Or, in point of fact, it would be difficult to tell of any calamity to which humanity is exposed, that is witnessed by any fellow-creature, that fails to move him to some act of benevolence to soothe the sufferer. But wherever the human heart is brought under the influence of the gospel, this principle is more fully developed, and shines with resplendent brilliancy. Whilst the heart of the man of the world is moved by sympathy to lend a helping hand where he is brought into contact with physical and mental suffering, the Christian in addition seeks, by every means in his power, to raise his fellow-men from that low state of moral and spiritual degradation which necessarily entails on them so much misery. He waits not for the accidental manifestation of woe, but, in imitation of his Master, seeks out the needy, and administers to their necessities. The Christian considers sympathy to be one of the great duties of his calling, and enforced upon him by the example of his Lord, who, "being rich, for our sakes became poor, that we through his poverty might become rich"—a duty obligatory also by positive command; for said the Saviour to his disciples, "Freely ye have received, freely give." The Christian is never at a loss to know when he should perform this duty, for he remembers the saying of the dear Redeemer—"The poor ye have always with you." Objects of necessity—those lacking the necessaries of life, or dwelling in the "darkness" of ignorance, "and the shadow of death"—are around his very doors, and the principle of Christian sympathy prompts him to do what he can to assuage the pangs consequent on misfortune, and to alleviate the sufferings of those who have in a thousand ways fallen beneath its power. Our mighty metropolis abounds with almost innumerable practical illustrations; —almshouses for the aged and infirm, hospitals for the sick and afflicted, asylums for the orphan, the erring, and the penitent, refuges for the destitute, and schools for the education of the neglected children of the poor,—a

powerful rebuke to cold, apathetic infidelity, which cannot boast of any of these things. The glory of England is her almost countless philanthropic institutions and enterprises to meet the necessities of her less favoured sons, and these not instituted and supported by the contributions of the few, but thousands of every rank, from our beloved Queen on the throne, to the humble peasant in the cottage, who have realised the meaning of that saying of Christ, "It is more blessed to give than to receive."

Our schools alone corroborate this. No fewer than 157 institutions to meet the wants of a class for whom no other provision had ever been made, and in connexion with these about 350 schools, for infants, youths, and adults, and providing moral and religious training for nearly 22,000 children, who otherwise would, in all probability, have been neglected altogether, and left to the pernicious and contaminating influences of a street education. It is a noble testimony to the amount of Christian sympathy that exists, that, in addition to the several hundred of thousands of pounds raised for the many missionary societies, and other philanthrophic institutions, that for these schools alone during the past year the handsome sum of 30,000*l.* was contributed, that is, inclusive of the receipts of the Ragged School Union. And further, that about 2,500 Christian men and women should be found willing, not only to give of their substance in support of these schools, but to engage in the arduous and self-denying labours of teachers.

Christian sympathy is a principle that, as it is exercised, so it spreads itself. The fact that now amongst the teachers are to be found at least seventy who were formerly scholars in those very schools prove it. A short time since they were the happy recipients of the benefits accruing from the exercise of Christian sympathy, and now they are exercising the same kind of sympathy towards those now in the condition they once were themselves. Instances of sympathy shown by some of the scholars of our schools towards their schoolfellows, when in distress, might also be quoted, but two must suffice. The first was that of a little boy, who on one cold winter's morning was observed by the teacher to be in close conversation with one younger than himself. Presently a lady came into the school-room, and asked the teacher to allow one of the boys to carry a small parcel for her; this boy was selected, and for his trouble received a penny. He asked his teacher leave to go out to spend his penny, and she, granting the request, fancied he had gone to spend it in sweetmeats; but to her astonishment and gratification, he returned with a penny loaf in his hand, and, hastening to the child with whom he had been in close conversation previously, he threw it into his cap, saying, "There, Joe, eat that." The teacher asked an explanation of the affair; and the lad in reply said, "Please, teacher, 'Joe' has had no breakfast this morning, and he's hungry; you know, teacher, I know what it is to be without a breakfast." And it would have done any one good, said our informant, to have seen the flash of pleasure sparkling in his eye, that he had been thus enabled to afford help to his poorer schoolfellow. The next happened whilst on a visit to a Sunday Evening School, in the neighbourhood of Poplar. At the close of the school the superintendent announced that one of their number had that day lost the only friend he had in the world, namely, his widowed mother; and he asked them to sympathise with him and pray for him. The superintendent offered a most pathetic prayer in behalf of this poor orphan boy, in which the whole school seemed to join most fervently. Prayer over, the scholars were about being dismissed, when one lad from the senior class stepped forward, and asked if they might be allowed to make a subscription for their now bereaved and parentless school fellow. The suggestion was complied with, and three shillings and eleven pence was at once raised and deposited in the superintendent's hands.

We offer these facts as samples of many that might be recorded, and regard them as indicative of many more only known to Him who seeth in secret, but has promised to reward such openly. We would pray that

Christian sympathy may yet increase more and more, until the necessities of every object of pity and compassion is fully met. There is yet ample room for the exercise of Christian sympathy and benevolence; for, notwithstanding so much is being done, there are yet thousands who suffer unheeded, and who might say, "No man careth for my soul." Those to whom God hath given the good things of this life in abundance, will do well to give attention to these things. Their wealth they hold as stewards, and must finally render an account of how they have used and employed it; and whilst those who have sought to feed the hungry, clothe the naked, and administer to the wants of the sick, will rejoice to hear the declaration of approval from the lips of the great judge of all the earth, and the welcome to the mansions of the blessed as a reward of grace; those who have neglected this duty will be by the contrary, "Forasmuch as ye did it not to one of the least of them, ye did it not unto me."

COMMON LODGING HOUSES.

Two months since we called attention (page 135) to the working of the Common Lodging Houses Act, as indicated by the report by the Assistant Commissioner of the Metropolitan Police, and among other topics we named one that required immediate legislation, namely:—

"The sub-letting of rooms, by which the inspecting officers find considerable difficulty in dealing with the keepers, who often much overcrowd their rooms, and, acting in collusion with their lodgers, represent themselves to be relations, as brothers-in-law, cousins, and the like; these statements being confirmed by the lodgers, an evasion of the law is the result."

This subject has been taken up by the Earl of Shaftesbury, who introduced into the House of Lords a Bill, which, in a very simple but effective manner, met this portion of the difficulty. It does not propose to interfere with the right of families to live together in one room if they wish to do so, but it does define what a legally considered family shall be that choose to herd together in such a manner. The Bill proposes that such a family may consist of parents and grandparents, children and grandchildren, but no others; and it throws the proof of this relationship on the parties themselves. Nothing more simple and effective could be devised, and nothing less objectionable could have been adopted. The upper House of Parliament approved and adopted the Bill, and sent it down to the Commons. There, however, a storm was raised against the measure, and the flimsy argument used was, that it is subversive of the principle involved in the good old saying, that "An Englishman's house is his castle." The principle here enunciated is clear, and must be held sacred; the saying does not, however, apply to the case in question, for the Englishman to have a "castle," in this sense, must be in possession of a "house;" but the poor, in whose welfare we are deeply interested, and whose wants and physical well-being we labour to promote, has no castle, no house, no home; he has only a lodging place, and not even that, unless he has first secured the needful pence for the pre-payment of that lodging. The great and only object of the Bill referred to is to secure to such a poor, helpless, defenceless, pitiable creature, when he has so provided for his accommodation, a place in which to sleep, and by sleeping in it shall not be either physically or morally polluted. Who could herd in such a place as was described by Colonel Sykes in the House of Commons without the tone of both his natures being sadly injured. The Colonel in his speech on this subject said:—

"There were certain facts with which he thought the House ought to be made acquainted. The condition of the lodging-houses did not regard the poor alone, but being, as they were at present, nuclei of disease and pestilence, they affected the whole

community. A report which had been drawn up for the Statistical Society of London, and part of which had been prepared from his own personal experience, disclosed a sad state of things with regard to the condition of the poorer classes. He would not trouble the House by quoting many passages from that report, but there were one or two which he thought that it would be advisable to refer to. There were many cases mentioned in that report illustrating the deplorable condition of the working classes with regard to lodging accommodation in the manufacturing districts. *It appeared, also, from the report, and he could confirm it from personal observation, that in Church-lane, St. Giles's, in London, the population examined was* 463, *the number of families* 100, *and the number of bedsteads among them* 90, *the average being above five souls to a bed, and many rooms were inhabited by as many as* 22 *souls, without water, or drainage, or privies, while in one of the rooms containing* 22 *souls there was also a dead body!* The condition, in fact, of those people was so revolting, that a committee of the Statistical Society of London had concluded a report, which they were called upon to make, as follows:—

"Your committee have thus given a picture in detail of human wretchedness, filth, and brutal degradation, the chief features of which are a disgrace to a civilised country, and which your committee have reason to fear, from letters that have appeared in the public journals, is but the type of the miserable condition of masses of the community, whether located in the small, ill-ventilated rooms of manufacturing towns, or in many of the cottages of the agricultural peasantry. In these wretched dwellings all ages, and both sexes, fathers and daughters, mothers and sons, grown up brothers and sisters, stranger adult males and females, and swarms of children, the sick, the dying, and the dead, are herded together with a proximity and a mutual pressure which brutes would resist; where it is physically impossible to preserve the ordinary decencies of life; where all sense of propriety and self-respect must be lost, to be replaced only by a recklessness of demeanour which necessarily results from vitiated minds; and yet with many of the young, brought up in such hot-beds of mental pestilence, the hopeless but benevolent attempt is making to implant, by means of general education, the seeds of religion, virtue, truth, order, industry, and cleanliness; but which seeds, to fructify advantageously, need, it is to be feared, a soil far less rank than can be found in these wretched abodes. Tender minds, once vitiated, present almost insuperable difficulties to reformation; bad habits and depraved feelings gather with the growth, and strengthen with the strength."

Who, possessing only a fraction of a soul within him, can read such a statement and not desire to give relief, and that without delay, by which the sufferings of the destitute should be alleviated. Unfortunately such seed plots of crime as visited by Colonel Sykes, and described by him in the House of Commons, are not confined to the St. Giles' rookery, but such places swarm in the purlieus of Bethnal-green, of Spitalfields, and of Bermondsey, and in the revolting labyrinths of courts behind the Strand, about Drury-lane and Clare-market, about the Broadway, Westminster, and especially in the vicinity of Gray's-inn-lane, Holborn. In these *Inferni* of neglected poverty, thousands, nay, tens of thousands of the community languish, and gasp, and rot, or else riot and brutalise themselves in lairs fitter to be the habitations of hogs than of human beings. There whole families, all ages, both sexes, pig together in a fœtid confraternity. There the drunken father, the haggard mother, the ragged sons, the slatternly daughters, the puling children, the bedridden grandmother, the idiot sister, and perchance the dead baby, are all crowded together in one wretched room, without ventilation, without water, with no separation in sleeping for the sexes, with very frequently no sleeping accomodation at all. There they live, or rather festeringly vegetate, and there they die; while the proprietors of the rotten tenements they inhabit—too wise, in their generation, to dwell in them themselves, but owners of snug villas with trim gardens in the breezy suburbs—are enabled to laugh at the Common Lodging House Act. "Every Englishman's house is his castle," they say, with a chuckle; and if the head of a family takes a room, and pays rent for it, not being a casual lodger in a registered house, what business is it of the lodging house inspectors how many sleep in a bed, or without a bed, in the garret so castellated for the nonce? And the owners of perhaps the most infamously crowded, dirty, and wretched houses of this

description are capitalists. They derive enormous profits from their tumble-down shored-up cabins; for, though the rent paid by each tenant is a shilling, half-a-crown, or at the most four shillings a week—sums ridiculously small—the aggregate, when every inch of space from basement to garret is let, must be necessarily great.

It is a scandal to London, under any circumstances, that these dens of wretchedness and depravity should be suffered to exist; but we feel the opprobrium more acutely, when it is brought, in all its hideous nakedness, immediately under our eyes; and when we cannot turn five yards to the right or the left out of our most magnificent streets, without plunging into an abyss of squalor and infamy. Quit the contemplation of the palatial architecture for a moment; cross the Strand, and pursue the course of Catherine-street towards Covent-garden, and you are in the midst of the abominations of White Hart-court, from which, on every side, stretch out, antennæ-like, more cancerous courts and blind alleys, reeking with noisome odours, choked up with filth, and literally teeming with a ragged population, so ghastly to look upon, so old in their youth, so hideous in their age, so repulsive in both, so persistent in hanging in their frowsy tatters over the sills of paneless windows, and incumbering the filthy doorsteps, panting for air, and getting nothing but a mephitic malaria; so horribly animated as they swarm, vermin-like, on the stones, and congregate, living pyramids in corners, like rats in a pit, when the dog Billy is thrown in, and quarrel in the kennels; that it is enough to make the most ardent philanthropist of us all stagger back again into the broad and noble Strand, sick and giddy, and a confirmed Malthusian. The same grim experience may be gained if we diverge from stately Lincoln's-inn-fields for an instant, to the north into Whetstone Park, to the south into the *cloaca* of slums about Clare-market, close behind Holborn, close behind New Oxford-street, close behind Victoria-street, close behind even the ineffable Regent-street itself, a maze full of houses of horrors such as these are to be found. We must have, of course, new streets to embellish our metropolis withal, and to afford increased facilities to locomotion. But we forget, when we drive our new and palatial thoroughfares through neighbourhoods densely populated, that the broad canal we are delving must be fringed on either side by banks of squalid misery. On those banks the population we expel from the line of street we intend to devote to architectural display and the service of wealth and commerce, takes refuge; and of the Patmos they are driven to they make an abode ten times more crowded, more wretched, and more infamous than before.

By the provisions of the new Crowded Dwellings Prevention Bill, the police would have been empowered to make an examination of dwellings stated to be overcrowded, and if such had been ascertained to be the case, to report the fact to the parish authorities, who were to be empowered and obliged to proceed against the offending owners of the houses, as in the case of any other nuisance. This power proposed to be given to the police authorities was denounced by more than one honourable member to be a gross infraction of the rights of the subject; though, for our own part, we have yet to learn that it is among the rights of any subject of her Majesty to suffocate his fellow-men, or at least mew them up in such insufficient spaces that must result in vermin and typhus, if not of cholera. The bill passed the House of Lords, and on all occasions when a division was taken was supported by large majorities of the House of Commons, but a minority continued its factious opposition to the progress of the measure till the session was so far advanced as to render it impossible to complete its passage before the prorogation of Parliament; consequently a few days before the end of the session, the Hon. W. Cowper, who had undertaken the charge of the bill, withdrew it. The poor, therefore, will be left to combat with the evil as best they can for another year. During which time it is to be hoped that the opposing members, when enjoying, during the recess, fresh air and spacious mansions, may have some qualms of conscience for having impeded the progress of a measure that would in a degree, and after all but a small degree, have conferred comfort and air to their less favoured brethren. And further, we sincerely hope that these qualms may develope into repentance, so that when they return, with recruited health

and strength for another parliamentary campaign, instead of standing in the way of the moral and physical advancement of their fellows, they will aid the good cause with even greater energy than that they displayed in opposing it.

The Teachers' Column.

THE DEPARTED TEACHER.

THE office of a Christian teacher is one of uncommon dignity and importance. He is the chosen "earthen vessel," chosen as the instrument for conveying a knowledge of Divine truth. It is his happiness to receive and pour forth "the light of the knowledge of the glory of God" to them "that sit in darkness, and in the shadow of death, and to guide their feet into the way of peace." He is, however, at best but an "*earthen vessel.*" It is true, there may be wrought on him by the hand of the Almighty all the beautiful impressions of Divine grace, and of him, as of the Lord and Master, we may sing, "How beautiful upon the mountains are the feet of *him* that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation;" still he is but an *earthen* vessel, and when broken by the stroke of death he ceases to be of any value to man.

These remarks most aptly apply to our noble band of teachers, more than two thousand strong, but especially to such as have been removed from their sphere of activity, no more to be seen of men.

The Ragged School cause has again sustained a loss in the removal of a most faithful and devoted teacher, MISS C. BREESE. Ten years since our departed friend, moved by sympathy for the many poor ragged and neglected children who were to be seen in fearful numbers in the neighbourhood of Clare Market, was led to unite in the establishment of a school for their benefit. In two small rooms, approached by a narrow winding stair, and situated on the second floor, the effort was commenced. The younger portions were assembled and taught by day, and elder youths of both sexes by night. Our late friend conducted these schools for upwards of eight years, and was ever found faithful to her trust, notwithstanding the crowded and ill-ventilated state of the school-rooms, and the difficulties of managing a class of children exceedingly rude and wicked. Her incessant toils told heavily upon her health, but still she persevered, being encouraged by proofs that her labours had not been in vain. Her children had become greatly attached to her, and in many instances gave unmistakeable proofs of that attachment. Those who were once ignorant of their letters had learned to read and understand the word of life. Some, concerning whose future position it would have been unreasonable to have speculated with any pleasure, but whose inevitable lot seemed to be that of vagrants, beggars, or something worse, she could number amongst her trophies, call them by name, and tell of their well doing as servants or mechanics. It was evident to every looker on that she had at heart the eternal interests, as well as the temporal well being of her scholars, and that she laboured most earnestly to teach them "the way of salvation."

At length the exceedingly crowded state of the rooms rendered it necessary for the Committee to obtain other and more spacious premises, and the school was removed to Portugal Street, where it is still conducted. There, too, her unabated zeal and laborious exertions were crowned with success, and the spacious school-rooms were equally filled with scholars of the right class. She taught twice on the Sabbath daily, and five evenings each week, and in numbers varying from 30 to 300 on each occasion.

In the spring of 1856, her health failed the second time, but she partially recovered, and it was hoped that she would have been finally restored. But the Master whom she served had determined otherwise, and again she was confined to her bed. Her love for her work was so strong, and her desire for the salvation of her youthful charge so ardent, that when incapable of going into the school-room, she requested that her elder scholars should be sent up to her bedroom, daily, in classes. And then, propped up by pillows, she heard them read her favourite portions of Scripture, and taught them therefrom the way of life. And then, with an earnestness never to be forgotten, she urged on them the importance and advantages of their giving their hearts to God in their youth. This she repeated daily for two or three months, and we doubt not but that the lessons imparted will long live in the memories of those whose happy lot it was to be under the care of such a teacher. At length her wasted frame yielded to the destructive ravages of disease, and she quietly fell asleep, to wake no more till the morning of the resurrection. Her work is ended, and her labour done. The consistency of her life, and the statements made by herself to her friends, when she felt she was drawing near to the verge of Jordan, warrant the hope that her happy spirit has taken its flight to the realms above, and is now numbered with those who have "washed their robes and made them white in the blood of the lamb." She is dead, but "being dead, still speaketh." Her useful career, and its termination in early life, echoes the exhortation of the wise man, whatsoever thy hand findeth to do, do it with thy might; for there is neither work nor device, nor knowledge, nor wisdom in the grave whither thou goest. Also the admonition of Christ, "work whilst it is day, for the night cometh when no man can work." Or, as the poet says,—

"Change of days
To us is sensible; and each revolve
Of the recording sun conducts us on
Further in life, and nearer to our goal."

Our young friend commenced her work as a teacher when very young, and died ere she had reached the prime of life. If any one text was more precious to her than another, when thinking of her duties and difficulties as a teacher, it was, "Let us not be weary in well doing; for in due season we shall reap if we faint not." Then let each teacher who survives her resolve that—

"With such a sweet promise I'll labour the more,
For soon will the season of labour be o'er;
And oh! should I loiter, a child may be gone
Far off from instruction, and never return.

Great God! make me faithful, and then let me prove
The work I'm engaged in is labour of love;
And let not a child that is under my care,
Sink down to the regions of endless despair."

The Children's Gallery.

THE SUNDAY SCHOLAR NOW A CONVICT.

THE following letter was written by a young man, now a convict in Chester Castle, but formerly a scholar in Graham Street Sunday School, Birmingham, and addressed to his schoolfellows of that school. It is printed without alteration, and shows that the indulgence of *foolish pleasure* was *twice his* starting points in the path of crime. Read it and see

"how great a matter a little fire kindleth."

CHESTER CASTLE, CHESHIRE.

My dear, happy Schoolfellows,

If you are not happy at your homes and Sabbath School, I cannot tell you of any other place on earth where you may be happy; and if I had thought so when I had the privilege of attending this school, as a Sabbath scholar, I might now have been in a different situation. I have been thinking some time of sending you a few lines about my unhappy situation. I have no doubt there are some that remember me leaving this school, and still worse, my home, for the sake of that foolish idea that I could do better from home, and that I was capable of taking the reins in my own hands and guiding myself. I did so, and where did I make for? why, everlasting destruction. I began with being disobedient to my parents, telling lies, hating my learning and them that gave me good advice, and stealing anything I could make a few pence of.

I left my home for the last time in January, 1850. I went to London; stayed till May, 1851, then came to Birmingham. I was some weeks before I got anything to do; I found employment at Mr. Pigott's, Taylor's Docks, Spring Hill. I behaved myself very well until the fair; when Saturday night came I could not find my way home till morning, besides spending a good part of my wages that I had more right to have paid my debts with. I soon thought about going again. Coventry fair was very close at hand, I wished very much to go. My master gave me five shillings to take to a person, that lived close to my lodgings, in Steward Street. I thought this a very good opportunity, so instead of going home to my lodgings honourably, and taking the money I was sent with to the rightful owner, I went and put it to my own use. I started out of the town on the Monday morning, with five shillings out of twelve. I got to Coventry, and by Tuesday night I had but three-halfpence left. That night I escaped a lodging in Coventry gaol; after being searched, the police let me go. I staid till the fair was over, and sold my shoes and clothes to keep myself from starving.

I then went to London, the city of my destruction; I arrived there in a most deplorable condition. I had no money, and far from friends who was once near and dear to me, what must I do? I must either beg, steal, or starve,—a very sad condition, my friends, to be in; but did I not deserve it? Yes, I did, and worse. I was not long before I found some companions like myself, who had fled in the face of God and man to gratify their own evil inclinations. I could not have found a more suitable lot to have made a member in at that time. I went to my lodgings, in one of those dens of London, in Gray's Inn, Holborn, properly called the "Thieves' Kitchen." I then associated with none but gamblers, shoplifters, and street robbers. Oh, what a change, a thief for a companion instead of a schoolfellow! Ah, my friends, I forgot all about school, parents, friends, and God. I feared neither heaven or hell. Oh, what a sad state if my life had been required;—may you never be in such a situation.

I was now to get my living by robbery, which I carried on to some extent, but was always in dread of being apprehended. I was out one night, and on coming through Covent Garden Market, a salesman asked me if I wanted a job; I said yes; he then set me to work—his name was Mr. Davis, he lived in John Street, Smithfield—and would you not think I was glad? You shall hear. I was not satisfied with — per day, but used to find my way to his warehouse, in Farringdon Market, and helped myself to what I pleased, to make a little more when I got to my lodgings; not a very good way to keep a place of work. I carried on this for some time, and went to work of a morning, as innocent as could be, with not a farthing to get my breakfast. Perhaps you may wonder why. I will tell you. I got most of my money dishonestly, I spent it in the most extravagant way I could; I had my companions' wishes for better luck next time, so as fast as I got the money I spent it; in fact, money burnt me so bad I could scarce keep the money for the fruit I had sold in my master's absence, and it is a great wonder he ever found me or the money. I soon left him, for he could not put up with me. I then turned to my old way, for money I must get, some way or other. I was one Saturday night by the Italian Opera, Covent Garden, when I was took to Bow Street, for assaulting a police. I had seven days, and when I came out I met with a youth about my own age, he had been in for assaulting his master; so we both went together and promised to be faithful to each other. About three weeks after, we went to a place called Epping Forest, in Essex, a few miles from London; 1st September we broke into a stable and stole the harness; we

had not got above a mile from the place before we met a police—the harness was in a sack,—who asked me what I had got, I told him nothing, upon which he helped me with it off my shoulder; at this my faithful companion ran away, he was soon caught, and both made prisoners. Next morning we were took to Ilford, in Essex; the magistrate ordered us to Newgate, to take our trial, this we did about the 14th September, and my companion had seven years and I two months. I served my time at Ilford, and had my discharge on the 14th November.

My liberty once more, I was resolved to lead a new life; but I never asked God for his kind help. I had gone on step by step in this wicked life, until my heart was so hardened in crime that I could not leave it off. The very first place I went to was my lodgings, not a very proper place to go to, to begin a new life, and I still went on in my old way until I got into Field-lane Ragged School. I wish there were more Ragged Schools, for they have done much good for many unfortunate youths by snatching them from such vice and folly. I stayed there some time, and, for a wonder, kept a honest character. I soon got recommendation for work (in January) at Mr. Fox's, Skinner Street, Holborn. I was glad at once more going to work, and moreover of being my own master; self-control was all I wanted. Alas! my friends, how many youths there are ruined by that one thing. You shall hear what it did for me; this was one step to my wicked profligate life. I never felt so happy as when I could have my own way to do what I pleased, or, rather to do nothing at all,—not that I had my own way at home; no, my friends, far different—if I could have got my way at home I should have had no cause to have left it. To return to my work—I went on very well for some time. I got a respectable lodging at Mr. Brembury, West Street, West Smithfield. A youth that was living at the same house, asked me to accompany him to the play, or rather theatre. You see, my friends, I had but just escaped from one evil to get into another. Satan, who had been my master for some time, was again renewing his assaults, and I so weak could not resist the temptation then set before me. I went to the play, and how could I keep from it after? for when Saturday night came, and sometimes oftener, if I could get the money, I must go to the play. I was spending the money which might have done me some good, if I had laid it out in a proper way. I was up when I should have been in bed, in bed when I should have been at work. Some people will tell you there is no harm in going to the play, but there cannot be any good learned there, which is a place of the lowest degree. My friends, keep from it, pass by it, for this proved my last downfall. I cannot express to you the grief I now feel, about this case. I who was just plucked as a brand from the fire, was now turning again to my evil ways; I was ruining my health, credit, and reputation, and friends, and running my soul into hell. O what a state for a youth like me to be in, who was not void of common sense, if I had used it right, and who had been brought up by religious parents, who always tried to instruct me in the knowledge and fear of God! I was not like those unfortunate youths who do not know what it is to have kind and affectionate parents to send them to school, that they may learn to read God's word for themselves. O may you pity all such, and pray to God to take them under his kind care!

To return to my evil life. I went on for some weeks in this wicked state—getting in debt, keeping from school, and rambling about the streets on a Sunday, losing my friends, who had tried to save me from everlasting destruction—when I saw the state I was getting into, instead of using my best to keep my friends and my work, I ran farther in. I told the most bare-faced lie to my master,—I don't know whether to tell you, because I should not like to disturb my parents any more than I have done—I told him my father had sent for me from home, of course he gave me my wages due to me; this was on Friday 26th March; I had got all my things, besides my Bible—the most needful thing to bring with me—from my lodgings early; and to make things worse, I robbed the youth I have spoken of, left it in debt, which is none to my credit. I was once more with my companions, who were glad to see me have my liberty, as they called it; but it was the money they were glad to see and share. I left them on Monday, 29th of March, with one shilling; I came to Birmingham, stayed three days; started for Manchester, got there on Monday, 12th of April; I staid till the 30th; started to Birmingham. On the 1st May, I was arrested on the North Road, near Congleton, for setting some property on fire belonging to the Rev. Mr. Sophcliffe, a gentleman whom I had not seen in my life, to my knowledge. The Magistrates ordered me to Chester Castle to take my

trial, which I did on the 10th of August, being the second time of being brought before an earthly tribunal, and may God grant it the last. I was sentenced to 10 years' transportation; the judge had heard such a vile character of me, that if the jury had not given me a recommendation for mercy, I must have had a much longer sentence.

My dear friends, I have at last arrived at the end of my wicked, miserable, profligate way of life. I cannot call it a happy life, for it could not be happy when I was afraid of going out in open daylight, for fear of meeting a detective officer. It has been my intention in this letter to trace my wicked life and disgraceful end as a just reward for my disobedience. I have fled in the face of parents, teachers, friends, and the Almighty God; and had I not ought to rejoice that He has not cut me off as a cumberer of the ground, but spared my life that I may repent and escape everlasting destruction? My life has been a most distressing circumstance to my unhappy parents and friends. I am now at the age when I might have been a useful member in some good society, and a blessing to my parents in their declining years; but O, what a difference! My wicked conduct is now fast bringing them with sorrow to the grave. I am soon to be cut off from my native land, to serve a number of years, or perhaps my natural life. I do thank God that he has spared my life, that I may now live in the fear of Him. I am truly sorry for my poor unhappy parents and friends, and also for my wicked sins. I pray and hope that God will spare my life that I may return to my native land, a steady, honest, sober young man, to be a blessing to my parents, if it should please God that they should live. I hope no person will lay my misfortunes at the door of my poor unhappy parents and my kind teacher, Mr. Wright, but pity them and console their distressed minds. I have brought all on myself, and wish no one else to bear the punishment. It has been, as I have already said, a most distressing circumstance to my poor unhappy parents to have me snatched from the bosom of my home.

I must now make a conclusion. I hope that I have not dwelled too long upon this my unhappy life. I have told you but little of my life from the time I have dated, but I hope what I have said will be a warning to you all, and more so to those youths who are halting between two opinions, or, to make myself more easy to be understood, are not content with the homes it has pleased God to give them. I will now say a few words of advice to all, as well as it is in my power to do. First of all, be content with whatever circumstances it has pleased God to place you in. Be obedient to your parents, teachers, friends, and masters. Love your learning, your schools, your homes, and, above all, love and pray to God that He may send his Holy Spirit upon you; if you forget Him He will forget you, and when you have lost God, my dear friends, you have lost all. Then comes Satan, to help you further into misery, and lead you on—step by step, crime after crime—until you are hardened in it, that it is then difficult for you to leave it off. Remember me, my dear friends. There is a true picture for you in my miserable, profligate life. I will say to those who have not the kind and affectionate parents as I, to love and be obedient to them, and pray to God to change their hearts and renew a right spirit within them. I would advise you to read your Bible as often as you can. It has been a long time a sealed book to me; but since God has opened and laid it before me, I have found great consolation to my distressed mind.

My dear schoolfellows, I may not live to write to you again, so take care of my little advice; and may God bless you all, and may he keep you from all dangers that may attend you in this world, and may we all meet with Him in the world to come. Amen.

Remember me,
Your unfortunate School-fellow,
W. B.
Now a convict in Chester Castle

HENRY CROPP, THE RAGGED SCHOOL BOY.

THE master of a Ragged School has often much to depress him, and sometimes to make him doubt whether he is in his right place, so little good appears to result from his exertions; he sees boys who have grown up in the school, who have knelt with him in prayer, turn aside and join those who stand at the idle corner, and seem to forget all they learned at school. And it is indeed quite requisite that he should keep continually in his mind the truth of the words, "Herein is that saying true, one man soweth and another reapeth," to enable him to continue his work. He has often to bear with unthankful parents, with unruly children, with irregular attendance, with a closely-packed schoolroom, with an insufficiency of school materials, and yet

his employment is considered by those who occasionally visit the school, to be one of ease and pleasure; occasionally he meets with children more tractable than usual in schools of this class, and that helps to cheer him on.

In the course of years' continuance in one school, he has many opportunities of seeing the truth of the words of Job, "Man that is born of a woman is of few days," and therefore how cogent is the necessity to instruct children at the earliest period of their lives in the saving truths of the Gospel.

During five years' continuance in one school, the writer could number nearly fifty children who were removed by death, —some were drowned, some burned, some scalded, some died of measles, others of small-pox, others of fever—and during the last visitation of that dreadful scourge, cholera, numbers were removed. One lame boy was carried down stairs by the master at twelve o'clock, who, at six o'clock the same day, was on the road to be buried; true indeed is the proverb, "Boast not to thyself of to-morrow, for thou knowest not what a day will bring forth."

In the Waterloo Ragged School a little boy named Henry Cropp applied for admission. He was one of a very large family, consisting of nine children, the father, a carman, out of work; the only means of living were the small earnings of the mother, who obtained occasional employment as a char-woman; the children were very humbly clad, but their clothes were always kept clean and well mended: there was no excuse made on the score of poverty, to send the children to school either ragged or dirty, though they frequently attended the whole day without having any food, yet they never complained, being sure that their mother would give it to them if she had any. The writer remembers on one Monday morning little Henry Cropp asking to leave the room, for he felt very sick; he was absent some time, —on his return he was questioned upon what he had been eating to make him so? He answered that he had had nothing to eat since Saturday evening (he was sick from want). Frequently would he stop in the school-room during the dinner hour, stating that it was of no use to go home, for there was nothing to eat. This privation to a boy of a weak constitution first laid the seeds of consumption, which terminated in death. It was at this time an opportunity occurred which enabled some of the poorest of the children to earn a little money. The author of Mimpriss's System of Graduated Instruction, had for a considerable time attended every Tuesday evening to test his system. Among the most regular in attendance were Henry Cropp and his sister. To facilitate teaching on this system, and to illustrate the school books, it was needful to colour some maps, and Henry Cropp and his sister were, with others, selected for that purpose. The payment was liberal, and the children worked very close to do as many as possible; and so great was the sale, that in this school alone 30,700 maps were coloured. The earnings of the children varied between three shillings and five shillings per week. I think I can see the joyous look with which Henry Cropp and his sister, with four shillings each, would run home to their mother, happy to be able to assist that much-loved parent.

Henry Cropp could read, write, and cypher correctly, and a place was obtained for him at a house in the city, where he conducted himself so correctly that all in the firm felt respect for him. He had now to work early and late, with frequently but little to eat; but though away from the day school, he did not desert the Sunday school, at which he was one of the first in attendance; and used to join in singing the hymns, some of which made a lasting impression upon him, and caused him to look to Christ for pardon. He at length was seized with a severe cold and violent cough, which soon prostrated him, so much so as to confine him to his bed; his constitution being so weak from the poorness of his living. His master visited him very frequently, and pointed his attention to the hymns they used to sing at school, particularly to the following:—

Poor and needy though I be,
God Almighty cares for me:
Gives me clothing, shelter, food;
Gives me all I have of good.

He will hear me when I pray,
He is with me night and day,
When I sleep, and when I wake,
For the Lord my Saviour's sake.

He who reigns above the sky
Once became as poor as I;
He whose blood for me was shed,
Had not where to lay his head.

Though I labour here awhile,
He will bless me with His smile;
And when this short life is past,
I shall rest with him at last.

The following conversation took place on one occasion: "Henry, do you remember the hymn, Poor and needy, &c.?" "Yes, sir." "Do you recollect the second verse?" "Yes, sir." "Did God hear you pray this morning? Did he hear you pray yesterday?" to all which questions

he answered in the affirmative. In the providence of God, he was allowed slowly to recover from the effects of the cold, and though still very weak, he returned to his work, anxious to earn the money to keep his mother's rent paid, and he continued at his work till he could not walk the distance. The last time he had to be helped home by one of the boys who worked in the same establishment.

A medical gentleman, who was consulted, decided that he was labouring under pulmonary consumption, and he became a patient of the Brompton Hospital. He there received every attention that skill and kindness could suggest, but he gradually became weaker. During his illness he never neglected prayer. Upon one occasion, when his father had called to see him, he spoke to him of the necessity of attending a place of worship, and praying and looking unto Christ, who alone could pardon our sins. "I shall soon be taken away from you, but I trust we shall meet in that happy world where sin and pain are done away for ever." He then read to his father some prayers printed for the use of the patients in the hospital.

The patient was asked if he was satisfied with the treatment he received; his answer was pleasing, for it showed a heart filled with gratitude: "If I were a rich gentleman's son, instead of a poor boy, I could not be more kindly treated; everything that I can fancy to eat is procured, and all around behave in the kindest manner. I bless God for his mercy in procuring me admission into this beautiful place. The doctor, the minister, and the nurses, treat me as if I was their brother." Upon asking him upon whom did he put his trust for the salvation of his soul, he said, "On the Lord Jesus Christ, who died for poor sinners." The symptoms of the complaint became rapidly worse, and word was sent to his mother that he was dying. The alteration was indeed very great. He could now scarcely speak; his throat was ulcerated, and he laboured for breath; his eyes were fixed upon his mother, from whom he felt he was so soon to part; his appetite had quite failed him, and he stated that he felt getting lower and lower. On the following day, towards evening, he requested the patients in the same ward with him, with some others from the wards on either side, his father and mother, the chaplain, and the nurses, to come close round his bed and to kneel down; then, lifting his shrunken arms and hands, which looked like wax, he poured forth an earnest prayer to God, that all he had known upon earth, and all those around his bed, and his schoolmaster, might put their trust in God, and look unto Jesus Christ to present them before his Father in Heaven, so that all might meet him at the throne of God in heaven. He continued in prayer for nearly an hour, and to the astonishment of all present, he sung in a weak, feeble voice the hymn that he used to sing, "Around the throne of God in Heaven;" those around the bed singing glory, glory, glory! All present were very much affected with the scene they had witnessed, and many of them said they should never forget it!

Thus he continued in this happy frame of mind, being constantly watched by his mother, putting his whole trust in Christ. He was visited very frequently by the kind chaplain, to whose questions he gave the most satisfactory answers, and so he continued, waiting for his dismissal, which took place on the 18th of May, 1857, without any pain or struggle; his eyes fixed to the last upon his mother.

The friends with whom he had formerly worked, with some others, contributed the means to bury him. The spirit returned to God who gave it, but the body shall return unto the dust from whence it came, until that day comes, when the kingdoms of this world shall become the kingdoms of the Lord and of his Christ for ever and ever.

On the day Henry Cropp was buried, the writer passed by the grave, when the following lines came into his mind:—

Thou art gone to the grave, but we will not deplore thee,
Whose God was thy ransom, thy Guardian and Guide,
He gave thee, and took thee, and he will restore thee,
And death has no sting, for the Saviour hath died.

W. M.

Poetry.

THE TEACHER'S PLEA,

Dear Reader, have you ever known,
A Saviour's gently powerful voice?
Has His redeeming mercy shown
Made your desponding heart rejoice?

Do youth and health your bosom fire?
Does native vigour cheer your heart?
And does the love of God inspire
A warmer glow than these impart.

— A monitory line entreats
Some short attention to its plea;
Youth, health, and zeal, perhaps it meets,
All unemployed, all fit and free.

Oh! come and help us; bring relief
Where drooping hands assistance pray;
Where tott'ring knees oft bow beneath
The heat and burden of the day.

Your good example may invite
Some fellow lab'rers to the field;
Your strength may make our burden light,
Your words increasing blessings yield.

How many willing to the task,
The want of teachers may complain?
Whose little tongues instruction ask,
And can you let them ask in vain?

Methinks, a mild reproof I trace,
And Jesu's words you will not scorn;
Why stand you in the market place,
And idly pass away the morn?

The vineyards large, and noxious weeds,
Shoot their deep roots throughout the soil;
Your cultivation much it needs,
Then come and speed the pleasing toil.

Our God repays his lab'rers well;
Surmounting difficulty's pain,
Exertion makes their talents swell,
Till one will ten more precious gain.

Oh! come amidst your youthful bloom,
Invited to the paths we tread;
Then rest beneath a peaceful tomb,
With infant blessings on your head.

AIM HIGH!

TO RAGGED SCHOOL TEACHERS,—FROM A FRIEND.

Aim High! Thy soul should never stoop
To things of trivial worth,
But plant its ensign in the clouds,
Above the grovelling earth!
The eagle, loftiest in its flight,
Would never sweep the sky,
If not from meaner things beneath,
He turned to gaze on high.

Work Hard! Evoke all latent might
That may have slumbered long,
And arm thee for the fearful strife,
With faith and courage strong;
Then cast thyself upon the die
Thy heart has nobly chose,
And battle for the glorious mead,
'Gainst all that may oppose.

Never Give Up! The idle sneer,
The hand that thwarts thy way,
Will but secure to victory,
If late, a brighter day.
Genius will triumph when most crushed
Awhile by envious means;
It rises then to loftier deeds,
In far more noble scenes!

Papers, Original and Selected.

STREET EMPLOYMENT; OR, "THE SHOE-BLACK MONOPOLY."

A SHORT time since, a boy of fifteen was brought before the Lord Mayor, charged with obstructing the footpath leading to the Royal Exchange, by cleaning boots. This boy did not belong to any of the Brigades, but was one of the ordinary street boys. In a day or two after, the "Morning Star," a daily paper of the "penny" class, had a leading article upon the occurrence, in which, together with a great display of pseudo-philanthropy, were introduced some rather spiteful and sarcastic remarks respecting the Shoe-black Brigades. For the benefit of those readers who may not have seen the article we reproduce a portion of it:—

"Shoe-blacking is a very common thing, and Joe [the appellation by which it distinguishes the boy brought before the Lord Mayor] a very common fellow; not, of course, that we are speaking of the conventional ragged boy, well-dressed in embroidered red, well washed, well fed, well housed, and well cared for, with a secretary, an honorary secretary, a committee, a committee-room at Exeter Hall, general meetings, special meetings, and a right honourable earl to take the chair; in short, with all the pomp and circumstance under which aristocratic benevolence gathers honour and influence from the humblest plebeian success, and by which its attendant police beadledom flourishes. No; 'the Brigade' is now an institution, a power in the nooks and corners of our streets, a guild on the Exchange pavement, only wanting a hall to rank with the Skinners or the Leathersellers, or any other City fraternity of which my Lord Mayor may be an ornament. But we are speaking of none such; we mean the ragged boy as he is. The real ragged boy is still obstructing the streets, or falling foul of the policeman, or getting into the way of the beadle's stick, or of the park-keeper's cane. He always has been, and always will be. He did so before Lord Mayors were invented, and is likely to do so till the end of all civic time. . . . . It may be all very well for brigade boys and policemen, whose bread is buttered for them, to have an allotted place, but a ragged boy must make his halfpence where he best can. Like any one else who depends precariously on his own labours, he must take it to the best market . . . . However, unless Joe puts on Lord Shaftesbury's livery, he shan't black boots in the City. His lordship, P.C. 416, and the Lord Mayor, be it known, are to be the freeholders of the City nooks and spare places, to let them to whom they please, as tenants at will, and those boys whose parents will not suffer them to learn the tenets of a peculiar religious creed must beg, steal, or die. Joe is really ragged; he has not got the coloured clothing: and he must suffer. But the Lord Mayor won't be harsh. The prisoner was discharged, after being in the cell for twenty hours. Make way, lacqueys, for robe and chain to go upstairs to the Egyptian Hall; gaoler, let the ragged shoe-black go forth penniless, and learn the trade of felon; and let the circular of January 8th, signed 'Shaftesbury,' be sent round again to tell the public 'that it would be impossible to describe the crime and misery that would follow, were the Ragged Schools closed.' More crime and misery seems likely to follow from the Brigade monopoly, and simply because, while it is admitted that schooling is good, it is forgotten that bread is better."

Without expressing an opinion as to the merits of the particular case in question, the article, as a whole, may be dismissed in a few words. It is certainly brisk and newspapery, written with that recklessness of style common to journals which have no reputation for respectability to maintain, and characterised by that wholesome contempt for all existing institutions, except "Joe," naturally to be expected from a paper whose

existence depends on its ministering to the taste of the discontented and democratic portions of the community.

It is evident, however, that the writer is completely ignorant of the real working of the Shoe-black Brigades. He talks about the "conventional ragged boy, well housed, well fed!" But how is he well housed and fed? Not by charity or benevolence, but simply by the fruits of his own industry. Neither are the boys "forced to learn the tenets of a peculiar religious creed." They go to school, as it is right they should; a certain amount of education is bestowed upon them, for they will not, if they are to rise in the world, be able to dispense with it. They are not left uninstructed in religious matters, for it is thought that preparation for the next world is equally as important as provision for this; but there is no proselytising, and no "peculiar tenets" are forced upon them. Then there is manifest sympathy in the *Morning Star's* article with raggedness, *as such*. For the boy wandering about without control, dirty and tattered, and brought before a magistrate, there is pity and commiseration; for those who have raised themselves by honest industry and hard work, there is a sarcasm and a sneer. Now, we confess—unorthodox as the confession may seem—to having a great distaste for rags and dirt. A sort of maudlin sentimentalism, by no means uncommon, attaches a kind of romance to the name of "ragged boy." But there is no romance in the reality, and when we sympathise with "ragged children" it is in spite of much that is repulsive in their conditions and habits of life. Help should be extended to them, but the very first object of such assistance should be to enable them *to cease to be ragged*. They should be helped in regard to their social position and circumstances; taught to be honest, industrious, sober, neat. This is one of the most necessary conditions for their future prosperity. Not so, however, thinks the editor of the *Morning Star*. He frankly confesses that "Joe" in his forlorn condition is more interesting to him than "all the Lord Mayors that ever were." And if "Joe" should ever cease to be "ragged;" if he should be able to live honestly, dress neatly, and look well; or if he should reach that climax of misfortune, the wearing of "Lord Shaftesbury's livery," from that moment he loses the editorial sympathy, which will be forthwith transferred to the next waif and stray that may pass the office door of the *Morning Star*. When boys are so low that they cannot fall any lower, they ought to be pitied and helped; but when by their own efforts they are rising to respectability, they surely ought not on that account to be regarded with less sympathy and pleasure than before.

The principal point, however, which we wish specially to lay before our readers, is contained in the following sentence. After quoting from a circular, signed by the Earl of Shaftesbury, to the effect "that it would be impossible to describe the crime and misery that would follow were the Ragged Schools closed," the writer says, "More crime and misery seem likely to follow from the Brigade monopoly; and simply because, while it is admitted that schooling is good, it is forgotten that bread is better."

There exists, we fear, some little misapprehension in the mind of the public respecting the shoe-blacks, and some may be ready to sympathise with an article which attempts to crush their supposed monopoly of the trade. It is thought that when boys are admitted into the Shoe-black Brigades, and sent out into the streets to clean boots, clothed in blue, red, or yellow, as the case may be, that the promoters of the scheme wish such boys to have the exclusive right of cleaning shoes in the public thorough-

fares, look with a jealous eye upon ordinary boys who may attempt to engage in the same occupation, and wish that the police shall use their authority to prevent them sharing in the privilege. It is urged also, and very properly, that there are numbers of street boys in London who do not belong to the Shoe Brigades. In some cases, perhaps, their parents may refuse to allow them; they may be unwilling to submit to the discipline; they may want complete freedom in their movements, or unrestricted control over their finances—these and other causes may prevent their being enrolled amongst the Society's shoe-blacks. It is said further, that they have no means of subsistence; that live in some way or other they must; that if they are disposed to earn an honest livelihood, they should be allowed to do so; that if they are interfered with and prevented, they will speedily become felons and criminals; that therefore the fact of their not belonging to a Brigade should not disqualify them from boot-cleaning in the streets, and that though the Brigades were the means of striking out this particular branch of industry, and of rendering it popular, yet they have no right to an exclusive appropriation of its benefits.

Such, in brief, are the arguments on this subject, and we admit their reasonableness. But the case stands thus:—The boys belonging to the several Brigades are amenable to the regulations of the police. Each boy has his own proper station appointed, and from that he must not and dare not move. The place assigned to him may be lucrative or it may not. Its capabilities for business may be large or small. He may clean twenty pairs of boots daily or 200, but it is no matter; whatever may be the fluctuations of his income, there he must remain. Of course, if business is brisk, if he has plenty of opportunity and employment, he is well satisfied; but if he has not, he must rest content. It must come to him, or he must create it where he stands, but he must not go in search of it. The boys, however, who take to shoe-cleaning on their own account are responsible to no one. Their movements are not in the least controlled; they may come and go just when it suits them; they may occupy any station they please, and change it as often as they like. If there is not much custom at one stand, they can go to another, and they are in fact complete masters of the situation. Any number of them moreover can congregate together, and they cannot be interfered with until they carry things so far as to cause an obstruction on the pathway. Now the friends of the ragged scholars, and those who have the control of the Brigades, have no desire to deprive ordinary street boys of the privilege of earning an honest penny by cleaning boots. They are glad to see such a desire exist; they wish for no monopoly and no exclusive privileges. They do not want a charter, authorising them to exclude all competitors from the field; granted only that the corps really belong to the ragged class, they would say, the more that engage in the trade the better. But they also say this,—Place all the boys on an equal footing, and let the competition be on fair terms. If the boys of the Brigades have no right to a monopoly of the locality, the street boys have no right to a monopoly of liberty. If the thing is to be conducted fairly, all the boys should be subject to precisely the same rules and regulations. We would not for a moment argue that no other boys except those belonging to the Brigades should be allowed to clean boots, only they ought to be under the supervision of the police, have proper stations appointed them, and be compelled to remain there; and if they refuse to submit to proper regulations it is their own fault if, as the result, they are

excluded from the employment altogether. That all the boys should thus be placed in an equal position is simply the old question in a new form of Free Trade *versus* Protection. The established commercial maxim, that labour must be left to find its own level and its market value, is regularly infringed upon by the present position of the two bodies of shoe-blacks. It is an undoubted advantage for a boy to change his place as often as he likes, and to remain just as long as it may be convenient to him, and he may intercept, by thus removing, the legitimate traffic that would come to the boy who is stationary, who dare not move his box two yards from his allotted place, obviously to the detriment and injury of the latter. So that at present the Brigade boy cannot compete on equal terms; he is prevented from being a free trader, while protection is virtually granted to boys of the irregular and irresponsible class.

There is also another aspect to the question. It is a great convenience to the public to have their boots well cleaned whenever they please, and at a very low charge. But the returns will depend very much upon the character and behaviour of those who engage in the trade; and if care be not exercised, it may, from being a convenience, degenerate into a positive nuisance. A certain number of cleaners in each district will be sufficient to satisfy all the requirements of the public—in plain terms, to clean all the boots that ordinarily want it. Now, if more than this number are upon the ground, and if several of them congregate into groups at different places, do not behave in the most orderly manner when unoccupied, and on the approach of a customer squabble and almost fight for the possession of the prize, it will necessarily follow that people will very soon be disgusted with the treatment, that they will rather go with uncleaned boots than be subjected to the annoyance, and that the labour will cease to be nearly so lucrative as it now is. On this point we cannot deduce greater authority than the statement made at the Mansion House, before the Lord Mayor, by Mr. D. W. Harvey, Commissioner of Police, on the 21st April last, and published in our May number. Speaking in reference to the point under discussion, he said, "It is necessary that the minds of the public should be disabused, and that they should understand how utterly impracticable it is to pursue the course that has been suggested—namely, of allowing every boy to obtain an honest livelihood without the intervention of the police; whereas we wish to represent to your lordship, that unless these boys submit to government, the result must be that they must be all forbidden; because if it is once understood that any boy may place himself where he pleases in the City with his box and brushes, pressing to clean the shoes of the passers by, the inconvenience will become altogether intolerable; while, on the other hand, if boys have their allotted localities, and submit to wholesome regulations, it is a great advantage to them and not less to the public."

This testimony must be regarded as conclusive. We are not afraid of a healthy competition. There is plenty of space in the metropolis for the employment of many more boys as shoe-blacks than are employed now; the capabilities of the occupation are as yet very far from being developed; the total amount realised at present falls very far short of what it will one day be. No "Brigade monopoly" is wished for. It would not only be harsh and unchristian-like, it would also be unfair, to shut out boys from an honest livelihood because they are not clothed in blue, red, or yellow, and do not belong to the organised Brigades. Our sympathies are not so

miserably constrained as to prevent all from working who are not identified with a particular society. It is better that a boy should clean boots than steal or be idle. Polishing is real honest work—the first step, it may be, to a long and successful career. It will make a boy respect himself; he will feel in a measure independent; he is not an idler or a pensioner; the bread that he eats is his own; and such feelings, in the first instance, are essential to his success if he is to make real progress in the world. In boot-cleaning then, as in other departments of trade, there should be "no monopoly." Throw the field open to all who choose to enter it, but let all have precisely the same advantages, all be placed under proper restrictions and subject to the same supervision, and there will then be, what is now sadly wanting—perfect equality.

FURTHER EXPLANATIONS OF THE MINUTE OF JUNE 2, 1856, OF THE PRIVY COUNCIL ON EDUCATION.

The important Minute of Privy Council on Education, bearing date June 2nd, 1856, we furnished in our last volume, page 160, and in page 180 of the same volume we also gave an explanatory letter of that Minute by Mr. Lingen, the Secretary of the Council. The information thus furnished has evidently not been sufficiently explicit, as many friends of elementary education for the poor have had to seek further information as to the application of that Minute. So numerous have been the inquiries, that the Council have found it needful to have the reply lithographed, that it might be the more generally and expeditiously circulated. The following is a copy of that second letter of explanations:—

COMMITTEE OF COUNCIL ON EDUCATION, PRIVY COUNCIL OFFICE,
Downing Street, 21st January, 1857.

Sir,—1. Your application to the effect that the Schools which you are about to establish may be allowed to be conducted under the Minute of 2nd June, 1856, has been carefully considered by the Lord President, who is very sensible of the weight of many of your observations.

2. At the same time his Lordship is of opinion that poverty, however severe, is not the test which ought to decide whether a child is to be educated under the Minute of 2nd June, 1856, or under the Minutes of 1846.

3. The majority, doubtless, of the very poor persons, whom you describe, draw a distinction between themselves and those who live by dishonest courses, and they may be supposed to entertain at least the wish that their children should get their living lawfully. This sentiment should be carefully respected. The Minute of the 2nd June, 1856, contemplates the *locus parentis* as vacant, or as worse than vacant, and the child either as criminal, or manifestly in the way to become so.

4. The Minutes of 1846, which provide all the machinery which is now in operation, of certificated teachers and apprentices, admit largely the industrial element also, with special grants for its encouragement.

5. For instance, the Minutes of 1846 admit an institution comprising the following parts:—

I. Ordinary school-rooms, with certificated teachers and apprentices.
II. Workrooms for boys over 10 years of age, with industrial instructors.
III. Kitchens, bakehouses, and washhouses for girls over 10 years of age, with industrial instructors.
IV. A limited number of dormitories, in which the pupil teachers, and a selected number of the scholars, might be lodged under proper superintendence.
V. The girls in their industrial department might be practised in preparing a cheap school dinner for as many of the scholars as the managers might choose to admit to it.

6. The dormitories and the meal, as described in the last two paragraphs, must be regarded as subsidiary parts of the establishment. No grant for food, or for lodging

(beyond such as may be included in a grant for buildings generally) can be made by the Committee of Council. The theory of the School must continue to be, that the parents lodge and maintain the children, and, in the limited extent to which this principle may be departed from in fact, the cost must be defrayed from private, not from public, resources.

7. Such is the type of a School for the poorest parts of the population. But before a school is allowed to fall under the Minute of 2nd June, 1856, the scholars attending it must not simply be of the poorest order but, furthermore, must be certified by two justices of the peace to be such as have either been convicted before a magistrate, or (in the words of the Act of Parliament) *are vagrants, not having any settled place of abode or proper guardianship, and having no lawful or visible means of subsistence.* My Lords take these words in the Act (17 & 18 Vict. c. 74) as a paraphrase of the terms *criminal and abandoned* in the Minute. In such schools food is required to be given, and the public grants take notice of it, because the scholars are admitted as beggars and vagabonds, and as the children of parents who have disgraced themselves by disowning all parental obligation. In the common schools, food may be given, but the grants do not recognise it, because the parents are supposed to be so far honest and independent, that, at any rate, they are not in the workhouse, and are not known to deserve to be in prison.

8. It remains only to state what assistance may be had from the Committee of Council towards the cost of establishing and maintaining a common School with an Industrial Department.

I.—*As to grants for building.*

9. The ordinary allowance is made for school-rooms and residences, together with half the additional cost of providing Industrial premises, and some allowance on account of dormitories, subject, however, to the general condition that the total grant does not exceed one half part of the entire cost for building and fixtures.

II.—*As to grants for maintenance.*

10. In addition to those named in the enclosed Memorandum, special industrial grants are allowed, equal to 5s. per head for every child under special industrial instruction, and one third of the cost of tools and materials for labour, reckoning under the latter head such items as wood in carpenter's work, cloth for tailors, soap in washing, but not any article of food.

11. If the industrial premises are rented instead of being built on School property, half the rent may also be allowed.

12. It is important to notice that the Industrial grant, of 5s. per scholar, may be obtained equally upon children who do, or do not, fulfil the conditions of an ordinary capitation grant, in respect of paying a minimum School fee equal to 3s. per annum.

13. No grants whatever are allowed for building Reformatories under the Minute of 2nd June, 1856. The erection and founding of such establishments is regarded by my Lords as belonging either to counties or boroughs, or else as of a character too undefined and experimental to warrant any large immediate outlay from the Parliamentary fund.

14. If you continue to seek to obtain a Building grant for the School which you are instituting, it must be conducted as an Industrial School under the Minutes of 1846.

15. If you waive the Building grant, and confine yourself to such children or youths as are described in the Certificate already referred to, it is open to you to adopt the Minute of the 2nd of June, 1856.

16. That Minute, and the Minutes of 1846, do not apply to the same classes of School.

I have the honour to be, Sir, your obedient Servant,

R. R. W. Lingen.

PROPOSED MEMORIAL FROM RAGGED SCHOOLS TO THE PRIVY COUNCIL ON EDUCATION.

Our last article will prepare our readers for the following memorial, which we have received from a friend in the west of England, who for many years has taken a deep interest in all efforts that have had for their object the education of the poor or the reformation of the criminal. Society is greatly indebted to that lady for her valuable volumes on "Juvenile Delinquents" and "Reformatory Schools," but more especially for a long life devoted to the fostering and perfecting of efforts of a preventive and reformatory character. Although differing from our friend upon some essential points, we nevertheless have great respect for whatever comes from her pen upon either subject, well knowing it has been duly considered by a mature and able mind. The subject, however, of Government aid in behalf of Ragged Schools is still an open question. It is not yet a settled fact that it would be an unmixed good for Ragged Schools to receive such aid, worked as they are mostly by voluntary teachers, supplemented by paid masters and mistresses. The paid teachers, although admirably adapted to the children attending such schools, yet but few would or could pass the ordeal of a Government examination. We wish to cast no reflection on certified teachers, nor unduly to exalt those of a more humble position, but we do say that in the working of Ragged Schools in London we have been much disappointed by those teachers in our schools who have held Government certificates; and although others have disappointed us, yet upon the whole the holding of a certificate is to us but a very small, if any, recommendation for the peculiar work of Ragged Schools. If therefore the price of Government aid is the relinquishment of teachers who have served our cause so well, and the adoption of others who on a small scale have been tried and been found unequal to the task, we say we are not yet reduced to such straits as to yield our position on such conditions.

When a school has arrived at the unenviable position of accepting Government aid, or becoming defunct, then, upon the principle of suffering the less of two evils, the managers turn to the Government. We firmly believe the public are prepared to sustain the Ragged School movement, as peculiarly their own work, and we further believe that if the public had their choice, they would prefer doing so without being assisted by public funds.

Some of our friends, however, prefer resting partly on the public and partly on the Government; we sincerely hope the experiment will not add fresh truth to the maxim of "between two stools the ground is reached." There is no question that if money is to be voted from public sources for education, the claims first to be met are or should be those of the neglected or destitute and the criminal classes; for these the Government stand emphatically in *loco parentis*, and from the duties of which they should in no degree shrink. Entertaining such views, our friends have drawn up the following memorial:—

To the Right Honourable the Lord President and Committee of Her Majesty's Privy Council on Education.

The humble Memorial of the undersigned Managers of Ragged Schools of Great Britain.

Showeth, that provision has been made by your right honourable Committee from the Parliamentary grants for the purpose of education which are administered in aid of voluntary efforts, in accordance with Minutes adapted to the circumstances and prospects of certain classes of the population. First, in aid of the education of children of the well-conducted portion of the labouring class. Second, that aid is also given by a recent Minute (June 2nd, 1856) to schools established by voluntary effort for the reformation of juvenile offenders, and duly certified, and also to other schools adapted to reformatory training when exclusively confined to the reception of convicted and outcast children. Third, that by an Act passed during the present session, aid will also be afforded under the administration of your right honourable Committee to the education of vagrant children. To these three classes must be added that of pauper children, the cost of whose education is defrayed out of the poor rates.]

That your memorialists beg leave most respectfully to state that a class yet remains which as urgently requires provision for its instruction and training as either of the classes already enumerated.

That schools intended to meet the wants of this class, commonly called Ragged Schools or Free Day Schools, are excluded by recent Minutes of your right hon. Committee from any share in the Parliamentary grants.

That the parents of such class are not actually paupers, neither are they, save in excepted cases, convicted criminals; but their means are precarious and their mode of life irregular, their habits migratory, and they are unable to send their children to the schools of the first-enumerated class, even if such children were fitted by their habits, dress, and demeanour for admission.

That the untoward circumstances in which these children are placed, while they exclude them from the schools already aided by your right hon. Committee, render very careful religious, moral, and industrial training essential, to prevent them from falling into a criminal class, when they would become a heavy burden on the funds of the country.

That the Ragged Schools, which have been established to meet these wants, have been successful in reclaiming many thousands, and in qualifying them to earn an honest subsistence; but that depending almost altogether on voluntary contributions, their usefulness has been greatly crippled by the want of pecuniary means.

That for the future, until your right hon. Committee shall see fit to revise their Minutes, even the inadequate aid which some of them have received at your lordships' hands will in future be discontinued.

That while the existence and importance of the class which find refuge in the Ragged Schools have been recognised by the public, it has been found impossible to give an exact and technical definition of it.

That this difficulty, however, did not prevent your lordships from attempting to include the class in your Minute of the 2nd of June, 1856, the publication of which was hailed by the managers of many Ragged Schools, as affording all the aid of which they stood in need; nevertheless, the interpretation which your right hon. Committee has recently put upon this Minute, effectually excludes managers of Ragged Schools from the possibility of conscientiously claiming for the children under their care the benefit which your memorialists are persuaded your lordships benevolently intended them to enjoy.

Your memorialists, therefore, beg to state their earnest hope that such a revision of your lordships' Minutes may be made as will leave it to the good faith of managers and the vigilance and discretion of her Majesty's Inspectors to satisfy your right hon. Committee that every school receiving aid is strictly confined to such children as your memorialists have already designated.

And your memorialists will ever pray, etc.

We shall be glad to receive letters from officers and teachers of schools, expressive of their views on the question.

THE CHILDREN'S MERRY-MAKING,

AND

THE TEACHERS' HOLIDAY AT NUTFIELD.

"Work is done, play's begun;
Now we'll have our laugh and fun,"

Sang many a merry heart, as he rose from his pallet of straw or heap of shavings, on which he had impatiently slept during the tedious hours of the night preceding the day announced for the excursion. The business of the lavatory was hastily performed, the hair well combed, and the extra togary, made specially for the

occasion, as quickly fitted on. The thick slice of bread, with thin layer of butter or dripping, and cup of coffee, or drink of Adam's fine old ale, discussed with astonishing rapidity, and away he bounds, as light as a hart, and as ready for the anticipated sports of the day. He is soon within sight of the Ragged School, both outside and within which, there is the busy hum of the assembling group, who, as a reward for good behaviour and regular attendance at school, have been invited to enjoy a holiday with their teachers far, far away, where

> "The clear blue sky, the trees, and verdant glebe,
> The growing flowers, and the murmuring brook,"

afford great pleasure to the beholder. And not a little chagrin is depicted on the countenances of some few of the children standing by, who had attended the school, but were unbidden; the why being declared by one of the more fortunate to another who is bellowing under disappointment, "Well, Jim, you should come regular, that's the way we does it." Vans, some six or eight, are drawn up in quick succession, and as quickly crammed with these little lovers of pleasure, not omitting the ponderous hampers of provisions needful for the occasion. Banners of suitable and ingenious, but inexpensive device, are made to wave in the breeze; and, when ready, loud huzzas from themselves and the throng of spectators around, announce them to be fairly started, and soon the air thrills with the sweet songs and hymns taught in their schools. Truly each van contains a load of happy hearts, who, like Sir Pierce Penniless of old,

> "Though little coin their purseless pockets line,
> Yet with great company they are taken up."

Yes; they are invited to dine and tea at the mansion of a wealthy and benevolent counsellor, and play their merry gambols on his lawn, and ramble in his meadows, amidst the beautiful scenery of Highgate—or on their way to Willesden, Hampstead, or Greenwich Park, spots selected by the teachers, who, assisted by kind friends, have provided for them an ample repast of good cold roast beef, cake, fruit, &c. But vans in our days of improvements are insufficient for these purposes. Railway trips, steam-boats, and canal-boats, drawn by one horse, have been in requisition to contribute to the gaiety and pleasures of these sunny days, and thus within the last two or three months, upwards of 8,000 children, from about forty schools, have been taken from London's smoke and conveyed to some of the most delightful spots for country scenery, such as Loughton; Poles, in Hertfordshire; and Wanstead, where there are, in plenty, large gardens, large tract of woodlands, and green sward; and where means were not sufficient, the happy merry-makers have volunteered to be pedestrians on the occasion.

The lookers-on could but be delighted with these specimens of youthful hearts brimful of pleasure, and those contributing towards such enjoyments, or nobly bearing the entire expense, must have felt indescribable satisfaction in making such happy. Alas! for a period far too long it was the custom of the rich and noble, in mistaken selfishness, to isolate themselves from the poor. In fact, there was ever an impassable gulph fixed between them. But we trust such things are about to be reckoned among the things that are past, and happier days are dawning on England's wealthier as well as poorer sons. For in some few instances the stately mansions of the noble lord, the wealthy citizen, and the esquire, in addition to their being thrown open to their equally wealthy acquaintances and friends (to whom, though not in need, great hospitality is always shown), have been made the scene of these long-to-be-remembered festivities. The spacious grounds of a noble lord, the seat of a member of Parliament, and the private mansion of a lord mayor, have recently been numerously occupied by children from certain of our schools, and with the distinguished guest at their head, they have done ample justice to the good old English fare most liberally provided. The example of the chief magistrate of our great city, in inviting about 200 shoe-

blacks to dine and tea at his beautiful residence at Wanstead, was noble and unprecedented, and we doubt not will be deemed worthy of imitation.*

The weather, with one or two exceptions, has been most propitious; but even on those days when the rain fell in torrents, and thunder and lightning prevailed, the pleasures of the lawn, and a roll in the meadow, were scarcely hindered; at any rate, the appetites of our young excursionists were by no means damped, and their only anxiety discoverable was, lest the rain should add not to the quantity, but to the quality of the gravy in their plates. Friends and teachers present were wont to sympathise with the poor children as they tossed themselves on the new-mown but saturated grass, spoiling their clothes, but little else was to be heard, but, "Oh! teacher, isn't it nice." One little urchin, being asked if he would not get his feet wet, replied, "Please, sir, I never had shoes on before." Wet or dry, such was their ecstacy of joy, that,

Sorrowing, they beheld the night come on,
And it grieved them to think, and their grief was sincere,
That a Ragged School party can't last all the year.

These young merrymakers are, however, to be reckoned amongst the more fortunate of our children. Not one-half of the children of our schools are compassed, even adding the few we hear of, who are yet going. From inquiries, we learn that they belong to schools where the funds are extremely low, and in connection with which there are few, if any, wealthy supporters. No such joys have been afforded them, notwithstanding they may have been as deserving. And unless some special effort be made this autumn, the sun must retire into his winter quarters without shedding his golden rays on them in such sportive mirth. We feel this fact has only to be made known, and a hearty response will be made from many a heart to whom God has bestowed in abundance the luxuries of this world. Mr. Gent, of Exeter Hall, will be happy to be the almoner of any one who is desirous in this way of making young ones happy.

We are happy to add that, for the first time in the history of Ragged Schools, the labours of the teachers of the schools in the East of London have been recognised, by an invitation to spend the day at the delightfully situated residence of H. E. Gurney, Esq., Nutfield, Surrey, near the Red Hill Station. The invitations were issued to twenty schools, situated in Spitalfields, Bethnal Green, Hoxton, Shoreditch, and Rag Fair. A special train of the South-Eastern Railway Company was engaged by Mr. Gurney, which started, with about 300 teachers, on Tuesday morning, September 1st, from London Bridge to Red Hill. The teachers were met at Nutfield Priory by Mr. and Mrs. Gurney, who gave them a most hearty welcome.

---

* The following lines, "written on the occasion of going to Wanstead Park, by the kind invitation of the Right Hon. the Lord Mayor, on 31st July, 1857," are by one of the boys, aged 12 years:—

Come, all you merry Shoe-blacks,
Your boxes put away,
For we will have some jolly fun
Upon this pleasant day.
To those who us encourage our thanks are ever due,
So let it be for ever—*Red, Yellow, and Blue.*
Other Boys there are that with us come down,
For we must not forget, *Green, Purple, and Brown.*
May we to each other and our duty stand true,
And always be honoured—*Red, Yellow, and Blue.*
May our good names never fall down,
But stand fast and sure like *Green, Purple, and Brown.*
Our masters are kind, and deserve praise;
Come, all ye young fellows, your voices now raise,
Without any cares, or any sad fears,
Give them three hearty good cheers.
If we to our duty always stand true,
They'll always be friends of *Red, Yellow, and Blue.*
And if our good names are never cast down,
We shall always be favoured as *Green, Purple, and Brown.*
Our thanks to his Lordship we humbly send,
For he is truly the Poor Boy's Friend!
For soon, in London, thieves would be few,
If all did their duty like *Red, Yellow, and Blue.*
They would then rise up, and seldom fall down,
But keep up in position like *Green, Purple, and Brown.*
All our kind patrons and friends of the cause,
We humbly thank—we greet with applause.
All our good wishes together we blend,
May they in prosperity live to the end!
And now we conclude, with a respectful adieu,
From your humble servants, *Red, Yellow, and Blue.*
May we all stand up, and ne'er be ashamed to be seen,
Your humble servants, *Brown, Purple, and Green.*

The weather was all that could be desired, and no sooner were they safely landed in the park than they began to swarm like bees in search of all the sweets that could be obtained. Some roamed in the gardens, the flowers of which were greatly admired; while others took to the woods. Here and there were heard the sweet voices of a singing party, while some went to cricket, quoits, kiss-in-the ring, and a variety of other rational and healthful amusements.

At three o'clock, the whole party, with some visitors, numbering about 300, sat down to a capital dinner in three large tents thrown into one, and decorated with flowers and evergreens. At the entrance, in letters nearly two feet long, worked with flowers, was the word "Welcome!" An ample repast, consisting of beef, fowls, &c., hot plum puddings, custard ditto, blancmanges, jellies, &c., with a nice supply of sherry, were partaken of with great zest. H. E. Gurney, Esq., presided; at the head of the table were also Mrs. Gurney, and several other ladies.

The cloth being withdrawn, the Chairman expressed the pleasure he felt in seeing so many present, and hoped they had thoroughly enjoyed themselves, and also that they had all had enough. He was rejoiced to see so many engaged in so good a work as they had voluntarily undertaken. He looked upon their labours as a most important means of diminishing vice and crime. Many he saw around him had no doubt devoted a very long time, and had met with many discouragements in their labours; but they might depend upon it the seed sown with so much patience would, by the blessing of God, sooner or later bring forth good fruit. He hoped they would all go on perseveringly in the good work they had undertaken and in a right spirit. They were, no doubt, sometimes depressed with the little success that appeared to crown their labours, but when their efforts were crowned with great success, human nature was very apt to attribute it to their own exertions; but if they were not so successful, it should teach them to look higher for a Divine blessing. He hoped they would all recognise the necessity of looking for God's blessing on their labours. He considered the subject as a most important one, and much might be said upon it; but as they were no doubt desirous to enjoy the beautiful scenery of nature and the sports of the day, he would not trespass longer on their attention by any remarks of his own; he would only add that it gave himself and his wife great pleasure to see them on that occasion.

The Chairman then called upon Mr. H. R. Williams, of Albert Street Schools; Mr. Merrington, of the Ragged Church and Chapel Union; and on Mr. Joseph G. Gent, the Secretary of the Ragged School Union; who severally having addressed the meeting, and expressed their hearty thanks to the kind host and hostess, the Chairman (on behalf of himself and Mrs. Gurney) said, he was much obliged for the kind expressions and the good feeling shown towards himself and Mrs. Gurney. He hoped they would all now enjoy themselves till tea-time.

The company then resumed their various games, with renewed vigour, for about two hours, while many perambulated the beautiful gardens; after which a capital tea was provided, with abundance of good plum cake and bread and butter. Some singing afterwards took place in the park, which had a very pleasing effect. Soon after seven the bell rang to call the party together, when all appeared thoroughly to have enjoyed themselves. The only feeling of regret appeared to be the shortness of the day. The party returned by special train at eight o'clock.

JUVENILE BEGGARS, AND THE ACT TO SUPPRESS THEM.

"I'm so hungry!! Would you give me a ha'penny, sir, to buy a bit of bread?" was the appeal made to us the other night as we passed through one of London's great arteries. We turned, and looked at the applicant. She was half crying, and in nondescript garb in accordance with no fashion under the sun.

Her feet were bare, a stump of an old heath-broom was clenched by a somewhat withered hand, and the whole frame indicated suffering and want. Our sympathies were aroused, and we cherished a desire to do something for the poor little creature that would really benefit her. To give the child the requested halfpenny would, we thought, rather increase than lessen the evil from which she was suffering. She evidently wanted a HOME, a MOTHER, and not *money*. It would have been very easy for us to have looked, pitied, given a pitiful donation, passed on, and then to have let the circumstance forthwith slip from the memory. This might have suited the case of self, but would not have met with the need of our apparently destitute child. We stopped and chatted a little about her crossing, about the age of her broom, and indulged in other small talk. Her name, address, and other details that we wanted, were obtained. Leaving a little loaf for her own immediate use, and not the "ha'penny" for some one else, we left her.

Shortly afterwards we were at the address she gave us, ascending the stairs of a lofty house in the locale of Drury Lane. On one floor we met several persons, who, doubting the object of the visit, eyed us with all the suspicion imaginable. A few kind words soon dispelled fears, to be succeeded, however, by hopes not to be realised. We soon learned that the hale Irishman on the stool was the father of the crossing-sweeper, and the woman who was busy in frying the bacon, to be enjoyed as an extra relish with a hot cup of tea, was her mother. Two sisters and a brother stood near, with eyes fixed and mouths open, swallowing all one had to say. This checked a little the plain wholesome conversation in which we felt inclined to indulge. We learnt that the eldest girl was sent out every morning with the stump of a broom, under the pretence of sweeping a crossing, but for the real object of begging, and that she had been very successful, for she got more by begging than the father earned by working. Although the little creature was the chief means of support of the wretched family, yet it was clear that she enjoyed the least portion of the comforts of the home. Our sympathy was for the poor child, and not for her sponging parents; and feeling sure that no beneficial arrangements could be made with such mean-spirited creatures, we proposed to take the child off the streets, find her a home, clothe and educate her, and when ready, to do our best to put her into a situation with a small family as a domestic servant, and all this it was proposed should be done without coming upon the parents for a farthing towards the cost. For we felt sure that if their help was to form an item in the plan, our scheme would be wholly defeated. The offer of help was hailed with a hearty welcome when first proposed; but "second thoughts" followed, and then came the question, "But what are we to do without the money the 'darling' brings home every night?" Efforts were made to shame the fellow out of such a disreputable position for a parent, but without effect, for he boldly stated that children were given by God to help to support their parents; and he was impervious to any argument of the needful preparation of youth for the duties of life, obligation to parents, and allegiance to God. He could even quote Solomon, and say, "Train up a child in the way he should go, and when he is old he will not depart from it;" and his application of it was that children were given to support their parents, and he was training his children in accordance with that Scripture for that very object. His hopes of getting anything from us that was acceptable to him now began to fail, his answers became increasingly curt, and he seemed anxious to bring the interview to a close and to see the back of his visitor. He had the offer again made him, but which he rejected with an unmistakable decision. We were thus foiled in our attempt to gratify our desire to benefit permanently the poor crossing-sweeping girl. We have frequently seen the poor child in the same plight since, and pitied her. We regret to add that she is only a type of a large class. If our legislators had been fully aware of the necessity for some legal power to cope with evils of this character, they would never have raised such opposition as they did to the passing of a Bill on Juvenile Mendicancy, presented by the Earl of Shaftesbury in 1853.) The Bill stated in its preamble that "the bringing up of children as beggars and vagrants ought to be further discouraged;" and, therefore, that "any child

found wandering abroad, or placing himself or herself in any street or public place to beg or gather alms, may be apprehended, and taken before a police magistrate or other justice of the peace, who, in his discretion, may order that such child shall be placed in the workhouse of the union or parish in which it was apprehended, and be maintained therein, and then detained for a time to be specified by such magistrate or justice; and the said police magistrate or other justice may make an order upon the parent of such child, or upon any other person responsible for the care and maintenance of such child, requiring such parent or other person to pay to the guardians of such union or parish the amount expended upon the relief and maintenance of such child; and any police magistrate or justice of the peace may enforce payment of the sum named in any such order, by adjudging that the amount shall be forthwith paid by the person on whom any such order was made, or in default thereof, that such person may be imprisoned, with or without hard labour, for any period not exceeding one calendar month; and it shall be further lawful to require that, before any such child shall be removed from such workhouse to be delivered up to the custody of its parents or guardians, security shall be given to the satisfaction of such police magistrate or justice for the future care and maintenance of such child by such parent or guardian."

Such was the measure introduced by the Earl of Shaftesbury, but so great was the storm raised against it, mostly by the Poor Law Board, that it was deemed advisable to withdraw it for a time. Had we had such a Bill matured into an Act at the time of our visit to the Irish family, it would have been easy work to have done something permanently beneficial for the poor crossing-sweeper; there was, however, no such power, hence the child was lost.

The great benefit of the working of an Act of such a character will be more of a negative than of a positive kind; for parents finding the law holds them responsible for sending their children out to beg, will no longer continue a practice which endangers their own liberty; they will, therefore, withdraw their children from the streets, and then readily accept the offer of a friend—a stranger though he be—for conferring on the child benefits which they themselves are utterly unable to bestow. So by the repressing influence of an Act and the benevolent efforts of Christian philanthropists, we might hope, ere long, to see London wholly free at least from juvenile beggars of a professional caste.

This leads us to call the attention of our readers to an Act on this subject, passed last session. The Bill was brought in by Mr. Adderley, and after much opposition and many alterations in its passage through both Houses now stands in our Statute Book as,

ANNO VICESIMO & VICESIMO PRIMO VICTORIÆ REGINÆ, CAP. XLVIII.

AN ACT *to make better Provision for the Care and Education of vagrant, destitute, and disorderly Children, and for the Extension of Industrial Schools.* [17th August, 1857.]

WHEREAS Industrial Schools, for the better training of Vagrant Children, have been and may be established in various Parts of England, and it is expedient that more extensive Use should be made of such Institutions, and that the Responsibility of Parents to provide for the proper Care of their Children should be enforced: Be it enacted by the Queen's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, as follows:—

Short Title.

I. This Act may be cited as the "Industrial Schools Act, 1857."

Interpretation of Terms.

II. The following Words and Expressions shall have the Meanings hereby assigned to them respectively, unless there be something in the Subject or Context repugnant to such Construction:

"Police" shall include every Policeman, Police Constable, Parish Constable, Tythingman, or Headborough:

"Justices" shall include any Two or more Justices of the Peace acting together, and also any Person who by the Act of the Eleventh and Twelfth Years of Her present Majesty, Chapter Forty-three, Sections Thirty-three and Thirty-four, is authorised to do alone whatsoever is authorised by that Act

to be done by any Two or more Justices of the Peace:

"Child" shall include any Boy or Girl who, in the Opinion of the Justices, is above the Age of Seven and under the Age of Fourteen:

"Certified Industrial School" shall mean any School or Institution certified under this Act:

"Managers" shall include the Directors, Managers, or other Persons who shall have the Management or Control of any Certified Industrial School:

"Parent" shall include any Person legally liable to maintain a Child, and also any Person upon whom an Order for Affiliation has been made and not quashed:

"County" shall include any City, Borough, Riding, or Division of a County having a separate Commission of the Peace.

Committee of Privy Council on Education may certify any Industrial School under this Act, but not under this Act and 17 & 18 *Vic.* c. 86.

III. The Committee of Her Majesty's Privy Council on Education may, upon the Application of the Managers of any School in which Industrial Training is provided, and in which Children are fed as well as taught, direct such person as they may appoint to examine and report to them upon its Condition and Regulations, and, if satisfied therewith, may grant a Certificate under the Hand of the President of Her Majesty's Privy Council or of the Vice-President of the said Committee thereof, and thenceforth the School shall be a Certified Industrial School within the meaning of this Act; provided always, that no School shall be certified both under this Act and under the Act of the Seventeenth and Eighteenth Victoria, Chapter Eighty-six.

Inspector to Report Annually.—Certificate may be Withdrawn.

IV. The said Committee shall direct a Report of the Condition and Regulations of every Certified Industrial School to be made to them at least once in each Year by such person as they may appoint; and if, upon his Report, the Committee are dissatisfied with the Condition or Regulations of the School, they may withdraw their Certificate, and, upon Notice in Writing of such Withdrawal having been given to the Managers thereof, the School shall cease to be a Certified Industrial School from such Time as shall be specified in the Notice.

Children taken into Custody for Vagrancy may be sent to School while Inquiries are made.

V. When any Child is taken into Custody on a Charge of Vagrancy under any Local or General Act, the Justices, on receiving satisfactory Proof in support of such Charge, may, if the Parent, or in case of an Orphan, if the Guardian or nearest adult Relative, of the Child cannot at once be found, and provided there be any Certified Industrial School, the Managers of which are willing to receive him, order the Child to be sent to such Industrial School for any Period not exceeding One Week, and shall direct due Inquiries to be made, and Notice to be given to the Parent or Guardian, or nearest adult Relative of the Child, if any can be found, or to the Persons with whom the Child is or was last known to have been residing, of the Circumstances under which the Child has been taken into Custody, and that the Matter will be inquired into at the Time and place mentioned in the Notice.

Justice may order Child to be discharged or sent to a Certified Industrial School or make Parent responsible.

VI. At the Time and Place mentioned in the Notice, any Justices may make full Inquiry into the Matter, and may, if they shall think fit, order the Child to be discharged altogether, or if the Parent (or where the Child is an Orphan, then the Guardian or nearest adult Relative) be found, may, on Conviction of such Child on such Charge as aforesaid, deliver him up to his Parent (or where the Child is an Orphan, to the Guardian or nearest adult Relative as aforesaid), on his giving an Assurance in Writing that he will be responsible for the good behaviour of the Child for any Period not exceeding Twelve Months, and in default of such Assurance being given may, by Writing under their Hands and Seals, order the Child to be sent for such Period as they may think necessary for his Education and Training to any Certified Industrial School, the Managers of which are willing to receive him: Provided, however, if within the County where the Child was taken into Custody, or any adjoining County, there shall be any Certified Industrial School conducted on the Principles of the religious Persuasion to which the Parent of the Child in the Opinion of the Justices shall belong, and the Managers of such School shall be willing to receive him, such Child shall

be sent to such last-mentioned School, and not to any other.

Parent liable to Penalty for Neglect during Responsibility.

VII. If the Child, after such Assurance as aforesaid being given, be brought up again on a similar Charge within the period for which the Parent, or in case of an Orphan, the Guardian or nearest adult Relative, has become responsible for his good Behaviour, the Justices may inflict a Fine upon the Parent or Guardian or nearest adult Relative as aforesaid, not exceeding Forty Shillings, should it be proved, to the satisfaction of the Justices, that the last-mentioned Act of Vagrancy has taken place through the Neglect of the Parent.

Time passed in Industrial School to be excluded in Computation of Time under 9 & 10 Vic. c. 66.

VIII. The Time during which any Child shall be lodged in any Certified Industrial School under this Act shall, for all the Purposes of the Act of the Ninth and Tenth Years of the Reign of Her present Majesty, Chapter Sixty-six, and of every Act incorporated therewith, be excluded in the Computation of the Time therein mentioned.

Parent may (under Conditions) have Child sent to a School which he approves.

IX. If the Parent, or in case of an Orphan, if the Guardian or nearest adult Relative, objects to the Certified Industrial School to which the Child has been sent or ordered to be sent, and proposes some other Certified Industrial School, and proves that the Managers of it are willing to receive the Child, and, if on any other than Religious Ground pays or finds good Security to pay any Expenses which may be incurred in consequence of his objection, any Justice of the County where the Child was taken into Custody shall order the Child to be sent to the Certified Industrial School proposed by the Parent or Guardian or nearest adult Relative as aforesaid.

Book to be kept in which Religious Denomination of Children to be entered; Certain Hours to be fixed for Visits of Clergymen.

X. In every Industrial School a Book shall be kept by the Managers, to which Access shall be had at all reasonable Hours, in which the Religious Denomination of the Child when admitted to the Industrial School shall be entered; and it shall be lawful, upon the Representation of the Parent, or in case of an Orphan, then of the Guardian or nearest adult Relative, of any Inmate placed in such Industrial School under the Provisions of this Act, for a Minister of the Religious Persuasion of the Inmate of such Industrial School, at certain fixed hours of the Day, which shall be fixed by the Managers for the Purpose, to visit such Schools for the Purpose of affording Religious Assistance to such Inmate, and also for the Purpose of instructing such Inmate in the Principles of his Religion.

Duplicate of Order to be given to Managers, to be sufficient for Detention of Child.

XI. A Duplicate of the Order under which any Child is, in pursuance of this Act, ordered to be sent to a Certified Industrial School, shall be sent to the Managers thereof, and shall be a sufficient Warrant for the Detention of the Child.

On Application of Parent, &c., Child may be discharged from School.

XII. On the Application of the Parent, or in case of an Orphan, then of the Guardian or nearest adult Relative, or of the Managers, any Justices of the County in which the School is situate, or of the County where such Parent resides, if satisfied that a suitable Employment in Life has been provided for the Child, or that there is otherwise sufficient Cause, may discharge the Child from the Certified Industrial School before the full Expiration of the Period for which he has been sent there, or may order his Removal from one Certified Industrial School to another, or may order him to be discharged altogether.

Child may be discharged on good Security being found.

XIII. On good Security being at any Time found by the Parent or by any other Person, any Justices of the County in which the Certified Industrial School to which the Child has been sent is situate, or of the County where such Parent resides, shall order the Child to be discharged therefrom; provided always, that the Security shall be in such Amount as the Justices determine, or may be rejected by them altogether, on its being proved to their Satisfaction that Security for the Child has at any Time and under any Circumstances been previously rejected or forfeited.

Child not to be detained beyond the Age of Fifteen.

XIV. No Person shall be detained in any Certified Industrial School under this Act beyond the Age of Fifteen Years against his Consent.

On application of Manager, the Parent may be summoned, and ordered to pay according to his Ability.

XV. Any Justices of the County in which the Certified Industrial School to which the Child has been sent is situate, or in which the Parent is residing, may, upon the Complaint of the Managers, summon the Parent, and examine into his Circumstances, and in their Discretion may order him to pay to such Managers, or to any Person authorised by them from Time to Time to receive it, a weekly Sum not exceeding Three Shillings, until the Child attains the Age of Fifteen Years, or is lawfully discharged; and on default of Payment for the Space of Fourteen Days the like Proceedings may be taken for enforcing and recovering the same as are hereinafter provided for the enforcing and recovering of any Penalty or Forfeiture imposed by this Act.

Parent's Payment may be diminished or increased, but not more than 3s. per week.

XVI. The Parent or the Managers may at any time apply to any Justices of the County in which the Certified Industrial School is situate, or in which the Parent is residing, for an Order to diminish the Amount of the weekly Sum payable by the Parent, or to increase it to an Amount not exceeding Three Shillings per Week; and the Justices, on Proof that the Parent or the Managers have given to each other (as the case may be) not less than One Week's Notice in Writing of the intended Application, and of the time and place of hearing the same, shall make full Inquiry into the Matter, and may diminish or increase the Amount of the weekly Sum payable by the Parent, as they think fit, or may release him from such Payment altogether

Power to Managers to permit Children to sleep out of School.

XVII. The Managers may, at their Discretion, permit any Child to sleep or lodge at the Dwelling of his Parent, or of any trustworthy and respectable Person, and may also, at their Discretion, revoke such Permission; provided always, that they shall continue to board and feed the Child in all respects as if he were lodging in the Certified Industrial School.

Children absconding, &c. may be sent back to the School.

XVIII. If any Child, whether lodging in the School or elsewhere, before attaining the Age of Fifteen Years, or being duly discharged, wilfully absconds from the School, or neglects his Attendance thereat, any Justice of the County in which the Certified Industrial School is situate, or in which the Child is re-taken, may, by Writing under his Hand and Seal, order him to be sent back to the School, and to be detained there until he attains the Age of Fifteen Years, or for such shorter Period as the Justices think fit.

Penalties on Persons inducing Children to abscond, &c. on harbouring them.

XIX. Any Person who directly or indirectly withdraws a Child from the Certified Industrial School to which he has been sent, or induces him to abscond therefrom, previous to his attaining the Age of Fifteen Years, or being duly discharged, or who knowingly conceals or harbours him, or in any way prevents his Return, shall for every such Offence be liable in a Penalty not exceeding Two Pounds, to be recovered by summary Proceedings before Two Justices in or near the Place where the Offence is committed, or where the Offender may at the Time being happen to be, in manner provided by the Act of the Session holden in the Eleventh and Twelfth Years of Her Majesty, Chapter Forty-three.

Service of Notices.

XX. The Leaving of any Summons or Notice or Order authorised to be issued or made by any Justices under this Act at the usual or last-known Place of Abode of the Party to whom the same respectively is directed shall in every Case be deemed a good and sufficient service thereof.

Guardians may contract with Managers.

XXI. The Guardians of any Union or any Parish wherein the Relief to the Poor is administered by a Board of Guardians may, if they deem proper, with Consent of the Poor Law Board, contract with the Managers of any Certified Industrial School for the Maintenance and Education of any Pauper Child.

What is sufficient Evidence as to Certificate of School, Identity of Child, and making of Orders.

XXII. Whenever it shall be necessary to prove that any Industrial School is duly certified or sanctioned under this Act, the Production of an attested Copy of the Certificate shall be sufficient Evidence thereof; and the Production of an original Duplicate of the Order under which any Child has been sent to or is detained in any Certified Industrial School under this Act, or a Copy of such Order with a Memorandum signed by the Manager or Superintendent, or Master or Matron of any such School, that the young Person named in such Order was duly received into and is at the signing thereof detained in such School, or has been otherwise disposed of according to Law, and the Production of an original Duplicate of any Order made upon the Parent under this Act, or a Copy thereof certified by the Clerk to the Justices making the same to be a correct Copy, shall in all proceedings whatsoever be sufficient Evidence of the due making and signing of all or any of such Orders, Memorandum, and Certificate respectively, and of the Sending, Detention, and Identity of the Child or Parent named in such Orders respectively, without proof of the Signatures or official Characters of the Justices or other Persons appearing to have signed the same respectively.

Committee of Education to give Notice of Certified Schools.

XXIII. Whenever the Committee of Her Majesty's Privy Council on Education shall at any Time grant a Certificate under this Act to any Industrial School, they shall within One Calendar Month cause a notice thereof to be published in the "London Gazette," and such Publication shall be a sufficient Evidence of the Fact of such Industrial School having been certified to justify any Justices to commit any Child thereto, subject to the Provisions of this Act; and whenever the Committee shall withdraw the Certificate granted to any Industrial School, they shall within One Calendar Month give notice of such Withdrawal in the said Gazette.

Forms in Schedule may be used.

XXIV. The several forms in the Schedule to this Act annexed, or any Forms to the like effect, shall in all Cases be sufficient; provided always, that any Summons, Notice, or Order shall not be invalidated for Want of Form only.

Extent of Act.

XXV. This Act shall not extend to Ireland or Scotland.

The Children's Gallery.

THE OLD SERPENT.

A PARABLE.

A HINDOO woman left her native village for the city of her husband, and there she lived happily for many years. Though a stranger, she was beloved by old and young; for she had a kind word and a softer smile for old and young. Poor though she was, yet she always contrived to render help to those who were still poorer; and when she had no money to give them she would nurse the sick, and comfort the heart of the mourner. No wonder, then, that even infants smilingly watched her expressive eye, and read the kindness there—for what child is not a physiognomist?

But she was to learn that this world is not our resting-place. The pestilence which had caused strong men to reel before its withering power, entered her dwelling. She recovered from her sickness, but only to find her husband a corpse.

Poor, lonely, and a widow, she thought, with tear-dimmed eye, of the home of her fathers. Again, in fancy, the palm-tree waved its feathery crest before her parents' hut; and she could see that slender stream hard by, whose ripple had been music in her childish ears. As she still had relatives there, she determined, like Naomi, to return to her native village, and seek a home for her only son—a boy who had not felt the warm breath of two summers.

Her native cot lay many weary leagues away. The road too was dreary and perilous: for it lay chiefly through a dense jungle, whose giant weeds and brilliant flowers had been seen by few save their great Creator. It was the home of the wild elephant, and of the fiercer tiger.

At night, the cruel roar of beasts of prey in search of food rose high above the stormy wind. There, too, gigantic serpents moved in circles, hissing terrifically in their most sportive moods. All, save those whom poverty or crime drove thither for shelter, avoided the spot, as if, Cain-like, it bore the visible curse of God. So when night came on, the branches of tall trees were chosen for the travellers' shelter; and fires glared fiercely around the bole to scare them away.

Still in cheerful mood the poor widow pressed on, for did not each mile bring her nearer her beloved home? At midday, when the sun was high in the heavens, the babe cried for very thirst. No cooling stream was visible; but the luxuriance and brilliancy of the vegetation told that a stream could not be far off. Laying her child on a grassy slope, she took her calabash, and went in search of the longed-for spring. A huge serpent marked where it lay, and with silent sinuous track speedily reached the poor babe, when with one dart of its fangs the child became a victim. On the mother's return, the serpent again darted out its forked tongue, and hissed hideously, but deprived of its prey, it plunged into the jungle. But alas! what a spectacle greeted the forlorn widow—there the child was lying with distorted face, glassy eye, and foaming at the lips. Vainly did she tear her hair, and rave in bitter anguish. In vain too called she upon her idols; for being no Gods, they were never meant for a season of sorrow like this.

It so happened that a Christian—who, as the sign of his conversion, had cut off the sacred Brahminical string—passed that way. The child, writhing in its agony, told the tale too well. Like many of his caste, this converted Brahmin was skilled in those simple medicines which had been handed down from priest to priest through long generations, as precious heir-looms. As one of these secrets he knew a remedy for deadliest serpent-bites, and plunged at once into the jungle to discover it. Many a rainbow-hued, but poisonous flower was there; but the precious herb was scarce, and, like most good things, grew in obscure spots, and was hidden by the rank foliage. At the foot of a tree which had borne unhurt the storms of many a winter, this wondrous plant was found. Returning to the weeping mother, he applied it to the tongue of the child. How marvellous the change!—the lip ceased to quiver, the colour returned to the cheek, the eye was again brilliant; for the child was saved. Clasping the knee of the Christian Brahmin, the poor widow testified her gratitude in every possible way. But he who could do good so readily could not bear praise. "Thank Christ, my poor sister," said he; and like Philip, he was "seen no more," and the widow "went on her way rejoicing."

But is this nothing but a tale, and is no moral presented by its every incident? Yea, verily, this is a *parable*, and, as such, contains a lesson to which old and young will do well to take heed. "He that hath an ear, let him hear what the Spirit saith!"

The "old serpent" came long years ago into this beautiful world, yearning to destroy God's masterpiece. From the moment he invaded Eden, hour by hour, he has wound his sinuous track through its flower-beds, leaving a slimy, unmistakable mark everywhere. All have been bitten by this dragon; some, indeed, like the leper of old, may show the rankling of the virus more visibly than others; but all have been bitten, from the rich man who fareth sumptuously every day, to the ragged child who never felt a mother's caress, and who calls none but outcasts friends. Rioting in the system, the foul poison pursues its course—pointing to the last incident in the sinner's career, even the terrible agonies of the "second death."

But is there no remedy for this universal soul-malady? or must the venom continue to lurk in the system until death shall follow? "*Is* there no balm in Gilead—and is there no physician there?" Yes, One came into this world nigh twenty centuries ago, bearing with him a precious heal-all, even those "leaves of the tree which are for the healing of the nations." These the cured ones dispense in all climes, and to strange peoples: and millions find that it is a remedy which never mocks the true seeker for soul health. Hence Christ-loving men have penetrated the pestilential dens of the great metropolis, where the very air reeks of sin. There, if thousands do not worship false gods, it is simply because they bow not the knee to *any* god. Giving these "precious leaves" as they received them "without money and without price," it is found that the same remedy which cured a King Manasseh, is equal to the disease of a homeless, starving Lazarus. Grateful as they are for the love which made them under-physicians in this great world-hospital, the

Ragged School teacher, seeking no human praise, is content to be hid behind the shadow of the cross.

But are all thus working for Christ who have been restored to spiritual health by these divine "leaves"? We think not: or surely the painful spectacle would not greet us so often in school visitation of thousands being excluded every Lord's-day *evening*—the best time for real work among the outcasts of this great city—not for want of room, but for want of teachers. Non-worker! do you *really* believe that these poor ragged ones are bitten by the "old serpent," and must, if uncured, die the death that hath no future life—that you are thus supine, and practically say, "Am I my brother's keeper?" Oh, that thou wouldst listen to the tocsin sounded by the Holy Spirit, "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity—but *his blood I will require at thine hands!*" Our Divine Master left one message to his faithful brethren, "Occupy till I come," and this He expects them to obey. Nor has He left us in any doubt as to *our* working time; for He rebuked the idler by saying, "Are there not twelve hours in the day?" Yes, *twelve* hours—neither more nor less; and it will not do to think of labour when the work hours have gone, and the shadows of night fall thick around. Let us then ever remember that God's word is "Now"—whilst Satan's favourite word is "To-morrow!"

"So let us live that not one hour mispent
May rise in judgment on us penitent:
But till the sunset, Lord,
So in thy vineyard toil,
That every hour a priceless gem may be
To crown the bright brows of eternity!"

Poetry.

THE CHILDREN'S WAIL.

By Henry Hogg.

How the little children cry
In the narrow street,
Asking with a troubled eye
For some bread to eat!
Famine's tooth is gnawing deep
As to beds of straw they creep;
Oh, they cry out in their sleep,
"Give us bread to eat!"

Little things! their lot is hard,
What does it avail?
The great world has no regard
For their voice of wail.
They may clasp their hands so thin;
They may gain their bread by sin;
But it cares not, and its din
Drowns the children's wail.

So they go forth in the street
With a stealthy tread,
And with piteous voice entreat
For a little bread.
But the hearts that cannot feel,
Mock their pitiful appeal;
And the children have to steal
For their daily bread.

Never taught a healthy trade,
Outcast from their birth;
Thus these little ones are made
Wanderers on the earth;
And the age that follows on
Groans beneath the malison
That these children heap thereon,
Wanderers on the earth.

Oh, we might these children win
From the devil's hold;
Snatch them from the gripe of sin
Into Jesu's fold!
Save them from the cruel blight;
Teach them how to live aright;
Lift them up into the light,
Lambs of Jesu's fold!

Sin will spread in spite of laws,
Misery and crime;
Till we strike away the cause
While there yet is time,
Till we rightly educate
Every child within the state,
Priest and people idly wait
For the better time.

ADDRESS TO THE "RAGGED SCHOOL TREE."

"From me is thy fruit found."—HOSEA xiv. 8.

THE "Ragged School Tree," the "Ragged School Tree,"
Is the object of pleasure and interest to me;
The goodly *seed* sown, has been watered by tears,
And has *budded* and *fruited* in answer to prayers.*

With its *root* in a *soil*, the richest and best,
Where flows a pure *Spring* of *water*, most blest,
No marvel such *fruit* on its *branches* has place
As proves a meet *offering* at the THRONE of *all grace*.†

So precious indeed the *fruit* it sends forth,
Proclaiming at once its unspeakable worth;‡
So sweet in its flavour, that all who partake
Return to their *labour of love* for CHRIST'S *sake*;

Delighting to *plough* and to *reap* the fair ground
Where hope of fresh produce and plenty is found;
To *plant* and to *water*,—then leave the "increase"
To HIM who grants freely the *riches* of *grace!*§

Then hail to the "*tree*," let us *dig it about*,
And nurture it still with petitions devout;
Till *its branches* no more shall to peril be given,
Through *union* for ever with the bless'd "VINE" in *Heaven!*

H. C. R.

---

* Godly instruction, an *open Bible*, has constituted all along the goodly foundation of its structure.

† In allusion to the success which has attended the Ragged School Union generally in each ramifying branch of its several departments of Morning and Evening Schools, Industrial Schools, Mothers' Meetings, etc; very importantly as regards the institution of the Shoe-black Brigade.

‡ Fidelity and honesty to their employers, together with general good conduct, have been found to characterise the youth educated in these schools; many of whom have emigrated, in virtue of the *prize* awarded them by their noble patron and benefactor the Earl of Shaftesbury. "The tree is known by his fruit."—Matt. xii. 33.

§ The great attachment and deep interest evinced generally by the various *teachers* in the schools is a remarkable and most gratifying feature in the course of their statistics.

TESTIMONIAL.

THE Teachers of the New Street Ragged School, Dockhead, presented their late Superintendent of the schools, Mr. Newell, on his removal from the locality, with a valuable copy of "Cruden's Concordance," as a testimonial of their esteem for his attention to the schools since their commencement.

Mr. Riley, his successor, presided at the meeting, and in the name of the teachers presented the testimonial with the following lines:—

Friend of the lowly poor,
Accept this humble gift
From those who, of thy love secure,
Are of thy help bereft.

Thy labours blest have been,
As all around can show;
The fruits benign are felt and seen
In lessen'd crime and woe.

Thy praise is not of men;
A rich and full reward,
Beyond earth's transitory scene,
Awaits thee from thy Lord.

Oh! may we meet thee there,
When all our toils are o'er,
And dwell in regions brighter far,
Where parting is no more.

September, 1857. J. R.

Papers, Original and Selected.

PERNICIOUS LITERATURE.

It is a lamentable fact that while Ragged School teachers are putting forth all their energies to reclaim the wanderers of the street, to help such as deserve it to obtain suitable employment, and to impart a religious instruction that it is hoped will sooner or later bear abundant fruit, their efforts should be to some extent neutralised by another agency, which is endeavouring to corrupt the youthful mind. It is a pity, but it is true. An agency, and a most powerful one, in the shape of low, trashy, and obscene literature, is busily at work, and the stealthiness of its advance only increases the danger of its influence. And although the subject is distasteful, yet, conscious of the gradual corruption such literature is producing in many young hearts, we feel that duty imperatively demands that the attention of the teachers and friends of Ragged Schools should be called to the fact of its existence. The power of the press in this country is immense, but like all other great forces, it may be used for right and proper, or for base and unholy purposes. The strong arm that can wield the sword of the patriot, may, if allied to a base heart, brandish the knife of the assassin. Gunpowder may assist the advance of civilisation by blasting rocks and removing obstructions from the path of the engineer, or its agency may be invoked, as in former days, to blow up both Houses of Parliament. The friendly rays of the lighthouse may shine far out across the sea, guiding the mariner to a harbour of safety, or its simulated representative may be placed by the greedy wrecker on the top of a rocky cliff, to allure the crew to their destruction. The press may be employed in giving to the world the brightest and purest thoughts that men can conceive, in publishing information from various climes and countries, in narrating passing events of importance; nay, in spreading the divine revelation itself; but it may also be perverted to most unholy ends, and its power used to corrupt and injure instead of to enlighten and instruct.

To commence at the lowest point, the literature of Holywell Street must be alluded to. The class of books which that name represents is so utterly gross, abominable, and filthy, as almost to exclude them from public reprobation and reproof. Their very vileness constitutes their best safeguard, for publications so foul can scarcely be approached even for purposes of condemnation, and if closing our eyes to the danger would remove its existence, we would thankfully do so. It might be supposed that works of such a nature had a very limited circulation; that they never found their way into any hands save those of the licentious and impure, in whom all feeling of delicacy and shame had been totally extinguished. This, however, is not the case, for only a short time since one of the vilest was found in the pocket of an inmate of one of our Refuges, and immediately committed to the flames. If such books as these get into the hands of our children, all the efforts made for their moral improvement must prove abortive. As soon could a boy put his hand into the fire and not be burnt, as read such a book and not be contaminated. When in children simplicity concerning evil is destroyed, and close familiarity with vice is

produced, all the freshness and innocence of youth must depart, its ingenuousness and frankness be succeeded by stolidity and deception. Even if in after life he should see the folly of his conduct, yet the *results* of it will never entirely vanish. When once an idea enters the human mind, it is impossible to eradicate it. It may be forgotten, may lie dormant for years; it may apparently sink like a stone in the ocean; but at some moment of the future it will unexpectedly rise to the surface. Especially is this the case with evil and impure thoughts. A boy who has indulged in such may grow up to be a holy and useful man, but he will have to pay the penalty of his early sin. At the most unseasonable and unexpected times they will revisit him; he may no longer have any pleasure in them, he may struggle against them, detest them, try to banish them, and though to a certain extent he will succeed, yet they will haunt him like a spectre, pursue him like a curse, disturb his hours of thought, intrude upon his sweetest seasons of meditation, and cause him indescribable torture and disquietude. But it is well, if the mischief such books occasion go no farther. It is not always—perhaps it is not often—that their readers recover the delicacy of tone and feeling which their perusal must inevitably destroy, and the fineness of their moral perceptions being once injured, the lesson they learn in one place may be practised in another, and dissipation, debauchery, and ultimate ruin may ensue.

Lord Campbell's recent Act for the suppression of obscene books is a great boon to the public. It will prevent their open and unblushing exposure for sale as formerly, since all dealers are liable to have their premises searched and their books destroyed. But though it will reduce the trade to a sort of stealthy contrabandism, carried on in defiance of the law, we cannot hope that it will stop the traffic entirely. Wherever there is demand there will be supply, and it cannot be doubted that there has been for some time past a carefully concealed under-current by which this literature has been conveyed into the hands of servants, boys of tender years, and any others who might be disposed to purchase it.

Next to the Holywell Street literature, are the various tales and publications by George Reynolds. They can only be spoken of in terms of the strongest condemnation, for they probably accomplish more mischief than any other class of publications extant. Coming out, as they do, in the form of tales, written not without a certain amount of cleverness, and garnished by illustrations, which are likely to be attractive, the unsuspecting may at any time take them up, ignorant of the poison concealed within. They might shrink away appalled by an open attack from vice, presenting itself in a gross form, but may nevertheless yield to more refined representations of it, as if obscenity veiled were not obscenity still. Satan may be transformed in appearance to an angel of light, but he is Satan still; the folds of the serpent may dazzle by their brilliant prismatic colouring, but it is a serpent still. The mere publication of these works would be of little consequence if they were not read, but no doubt can be entertained respecting their enormous circulation. They are exposed for sale on nearly every book-stall, and are sold in hundreds of shops throughout the metropolis. It is well known that Reynolds has amassed a large fortune solely through the profits derived from them, and the melancholy fact is thus established, that there must be, on the part of the public, a large demand for this kind of writing.

In the category of trashy literature must also be included some of the

cheap papers, more especially those published on or for Sunday. Here we are out of the region of positive vice, because public opinion demands from a newspaper, which is liable to inspection at any time and by any person, a certain tone of morality. But, without infringing on the limits which would bring it within reach of the law, or cause it to be visited by public repudiation, some newspapers may and do gratify the depraved tastes of their readers. Police reports, the details of which would be suppressed by a respectable journal, are in these given at full length; murders, suicides, crimes of various orders, are dilated upon with such fulness of detail, and such evident unction, as to disgust an intelligent right-minded reader. Nor does the harm thus occasioned terminate when it has created an unnatural and feverish taste for horrible tales of murder, brutality, and crime. Practical consequences frequently follow the production of this appetite, which, because their precise relation as cause and effect is not always ascertainable, are frequently disregarded. It may appear unaccountable, but it is known to be a fact, that a number of murders generally occur about the same time. A sort of epidemic appears to be created, and the public is startled by successive crimes of the most appalling nature. At this very time there is a striking illustration of this principle. One murder has recently taken place at Bramall, another at Liverpool, a double one at Bath, a fourth at Leigh Woods, a fifth at Ball's Pond, and to crown all, the mysterious tragedy at Waterloo Bridge. Occasionally one murder is distinctly proved to be the result of another. Thus, it was shown at the trial of Dove for poisoning his wife, that the idea had first been suggested by reading the evidence in the trial of Palmer, and, recently, the murder of a man and his wife at Bath was committed by an individual whose unquiet and disordered mind brooded with a morbid fascination over the occurrence at Leigh Woods, and this, coupled with the injudicious treatment of his neighbours, was the cause of the crime. The same principle which applies to great crimes, may be equally true with respect to small. Not only murders, but robberies, wife-beatings, assaults, may be engendered by familiarity with such crimes, and in fact, more than one juvenile delinquent has stated before the magistrate, that he was first prompted to the commission of theft by reading the lives of Jack Sheppard, Dick Turpin, Claude Du Val, and others of similar nature. It may be said that these facts militate against the publication of crimes of any kind, even when necessary for the public safety; but the reply is, that offences, when given to the world as they appear in most respectable journals, will not ordinarily foster a love of the horrible, or lead to their repetition by others. It is only in such accounts as appear in the lowest class of newspapers that are likely to do this, where every revolting detail is heightened and touched and coloured, and the tone of which frequently betrays oblique moral perception or defective moral feeling. Such biographies as have been alluded to above, of notorious criminals, are also highly pernicious. Crime is tricked out in all the garb of virtue; Pope's declaration, that "vice is a monster of such frightful mien," is now old fashioned and behind the age; for in such works as these vice stalks abroad dressed in showy colours, challenging admiration by her appearance. The personal graces, the bold dash, the rude gallantry, the high-flown speech, the occasional generosity, the unfailing daring of the characters, are made to compensate for the dishonesty and criminality of their life. A sympathy with crime on the part

of the reader is created, and there is but one step, and that a very short one, between sympathising with crime and committing it. It is impossible to say how many have been ruined through the agency of such literature as this.

Included also in our low literature are such periodicals as "The London Journal," "The Family Herald," "Reynolds's Miscellany," and others of a like kind. Some may be disposed to defend these on the ground that they contain much information of a useful nature, but on the whole the conclusion cannot be resisted, that their influence is unhealthy. They do unquestionably give the reader a large amount of useful knowledge, if his taste inclines that way, but it is not for this that they are sought. The tales form the chief attraction. "The Leisure Hour" can quite compete with any of these publications on the ground of useful, solid information, but it is not sought after as they are. It is read very extensively, but by a higher and more intelligent class of people than those who read "The London Journal" or "The Family Herald." It is for the sake of the tales only, or chiefly, that these last are read; and these tales, though not immoral, though garnished sometimes with religious sentiments, are of a hothouse growth, feverish, strained, unnatural, and seasoned very strongly with the romantic and improbable. On these very qualities depend their acceptance with the masses. They like excitement, and consequently that author who can best play upon their feelings will be the most popular. It must not be supposed, that we are attempting a crusade against novel reading altogether. We can admire the wit of Dickens, the eloquence of Bulwer, the penetration of Thackeray, and believe that novels always have been read, always will be, and right it is they should. But the tales of "The London Journal," and "Family Herald" have no recommendation, except their intensity, and the profuseness with which the colouring is plastered upon the canvass, They exhibit no genuine wit, no real eloquence and very little artistic skill, but they abound in rapidly changing dramatic scenes, and highly wrought incident. Systematic reading of this order cannot be healthy, especially where there is no counteracting influence; for with large numbers of the lower classes these are the *only* things they read, and the extent of the mischief may be imagined from the facts, that the sale of "The London Journal" is nearly half a million weekly, and of "The Family Herald" nearly three hundred thousand.

However much all this may be deplored, it is impossible to apply a sudden remedy. We have in this country a free press, and, as the price of that incalculable boon, we must be content to take the attendant evils. When, however, the liberty is so abused that common decency is infringed upon, and public morality gradually undermined, the law, especially as amended by Lord Campbell's recent act, will interfere. It has done so just lately, and several of the Holywell Street shops were unceremoniously entered by the police, and large quantities of abominable books confiscated and burnt by order of the magistrates; but it is only in such flagrant cases as these that the law can interpose. The real remedy lies in the power of public opinion, in the enlightenment of the masses, and in the gradual improvement of popular taste. A long process will be required to bring about all this, and it will be a long time before the low literature, which now circulates in thousands of channels through every part of the country, will be discountenanced and neglected. The day, however, will unquestionably come, for the nation is progressing in every direction and

in a thousand ways, and with ceaseless activity the spirit of benevolence and humanity pursues its task. In the meantime the practical duty of Ragged School teachers is very plain. Let us try to preserve the children of this generation from contamination as much as possible, and let a careful watch be kept for any such books as those previously alluded to. They will probably be found sometimes in quarters where they will be least expected, for of course they are in all cases carefully concealed, if possible; and it is scarcely necessary to say that if such books are read surreptitiously, all moral teaching must be utterly lost upon those who read them.

As to low literature which does not come under the denomination of "obscene," it is best encountered by spreading and encouraging a relish for a healthier kind. Nature abhors a vacuum, and the mind and heart of man follow her example. The intellect will have something upon which it can feed—the heart something upon which the affections can rest. The intellectual aliment may be unhealthy, even poisonous—the object of the affections may be unworthy, even contemptible, but it is impossible to rescue either mind or heart from their allegiance, unless something more noble is offered to the one, something more lovely to the other. They will not be left blank, and it is folly to attempt it; but by a gradual instilling of purer tastes, by reading books of a higher order, the present love for excitement and mystery may be supplanted by a desire for useful knowledge, the wish for amusement may be thrust out by the wish for information, and thus the expulsive power of a new affection will overthrow and cast down the dominion and authority of the old. This may seem a difficult task to accomplish, but movements of any value always are difficult. It is not to be denied that the books and periodicals we have mentioned have a very strong hold upon the minds of the masses of this country—a hold which will not be, without a long and arduous struggle, relinquished. But if, as we have endeavoured to show, these publications are vitiating the tastes and polluting the minds of their readers, surely it is worth an effort to deliver them from the supremacy, and to place them under better influences. We do not expect a sudden revolution in this matter; but we know that each one has his peculiar circle of influence, and if each exert himself in his own sphere, some good is sure to result.

EMIGRATION OF GIRLS TO CANADA.

In our Number for August we announced the departure of the matron of the Girls' Refuge and Industrial School, 19, Broad Street, St. Giles's, for Canada, with the charge of ten girls, chiefly orphans, who had been inmates of the refuge for some time, during which period they had earned a good character, and had been thoroughly trained as domestic servants, in addition to which they had received careful training in their moral and religious obligations, their duty to God and man, their responsibility as human beings, and possessors of immortal souls.

We are happy to state that it has pleased the "Father of the fatherless" to crown this mission with His blessing. Not only were they blessed with a safe and prosperous voyage, and situations readily acquired for them, but it has pleased God to raise up many kind and influential friends residing in the colony to co-operate with us in this labour of love, who have kindly promised to receive future emigrants, and to keep a kind and watchful surveillance over them, as well as over all whom we may hereafter send.

Mrs. Edmond, the matron, has kindly favoured us with the following account of her mission, which we feel assured will be perused with deep interest:—

To the Editor of the Ragged School Union Magazine.

DEAR SIR,—Agreeably to your kind request, I now send you a brief account of the mission intrusted to me of accompanying ten girls from our Home to Canada, as well as the necessity which led our Committee to adopt the undertaking.

It had been a matter of serious consideration with the Committee for some time past how they could best dispose of our girls after they had been thoroughly trained for the duties of life. Hitherto it has been our plan to place them in service, as situations could be procured for them, in this country, and, generally speaking, the demand was equal to the supply; but experience proved that in many instances the girls were induced to leave their places through the interference of some of their friends or former companions, who are ever too ready to accept of their earnings, and again reduce them to their former position.

The Committee considered this question duly and prayerfully, and began to think seriously of transplanting a number of their charge to Canada, where, from the success they had met with in sending their boys there for several years past, they had but little doubt of finding situations to suit the girls as domestic servants; and on mentioning their wish to the Earl of Shaftesbury (who is ever ready to lend them a helping hand), he readily fell in with the views of the Committee, and offered them every encouragement and assistance.

The next question was, how were the girls to be sent? The treatment of the girls sent to Australia some years ago on board the *Ramilise*, had not been forgotten, and to send them out without a protector during the voyage would probably be exposing them to similar insults and ill-treatment. It was, therefore, resolved that the matron of the institution should accompany them. I must confess that the idea of such a heavy responsibility weighed heavily on my mind; but after considering the subject seriously and prayerfully, a sense of duty compelled me to undertake the task.

The intention of the Committee was then announced to the girls in the Home, when no less than thirty of them expressed a wish to go; out of these *ten* were selected, that being the number agreed upon for the first experiment. Each girl was provided with a good outfit, a Bible and a prayer-book, in addition to which the Earl of Shaftesbury gave each girl a copy of "Bunyan's Pilgrim's Progress;" several other books were also given them by various friends connected with the institution. The parting addresses and friendly advice given the girls by the Earl of Shaftesbury, the Rev. Antony W. Thorold, Rector of St. Giles's in the Fields, and the Rev. Emilius Bayley, Rector of St. George, Bloomsbury, the Hon. Secretary, Mr. Williams, and others, are not likely to be ever forgotten by or lost upon them. They were the subject of their conversation frequently during the voyage.

On the 13th of July we left our Home for Liverpool by rail, and on our arrival, were taken at once on board the *North American* steamer, in which vessel passages had been taken for us. We passed the night in our new abode, amid many scenes new to us all, and surrounded with such confusion and uproar which it is easier to imagine than describe. Our fellow-passengers in the steerage were a heterogeneous mass, and our appearance amongst them caused great excitement at first. Many were the questions asked and the opinions given respecting us. We set sail on Wednesday, and in a few hours nearly all were sea-sick. Three of our girls were engaged by cabin passengers as nurse-maids for the voyage, for which they received respectively 10s., 15s., and 20s. It would be needless to describe the many unpleasant trials and difficulties met with in a steerage passage. The first difficulty experienced was to arrange for anything like order for continuing our practice, as at home, for family prayers and reading the Scriptures. Many were the objections raised and remarks made by the thoughtless and irreligious portion of our fellow-passengers, and still more so from those who appeared to have resigned the charge of their consciences to their priests. But such opposition did not discourage us from our duty in this respect, and family worship was conducted with our usual regularity. I doubt not that if my young charge had been left unprotected, however strongly inclined they might be to practise this duty, it is more than probable they would have been unable to surmount the opposition; and doubtless such discouragements often lead to the first neglect of this important part of their religious training, and thus undo much of the good effected in our schools. Indeed, I think the contaminating influence of a long sea

voyage does often more than undo all the good effected by our training; therefore it is very desirable that all future emigrants from our schools (both boys and girls) should be sent out in steam-vessels, and thus reduce the voyage from forty days to ten or eleven, and enable them to escape a great deal of the contamination to which they are subjected.

It is but justice to add that none of the annoyance experienced by us arose from the conduct of any of the ship's company. Nothing could be more orderly or respectful than the manner in which they conducted themselves towards us throughout the voyage. I never heard an oath or uncivil word from any of them, although much offensive language had to be endured from the passengers.

I am bound to add from what I have experienced, that it will never be safe to send young girls out except under the care of some person who will make their moral and religious welfare her care and study during the voyage. I have seen enough to convince me that the utmost care and vigilance is required to guard them from the wily influence of those who are too ready to lead them astray, and therefore to send them unprotected would be to abandon them to a fate often worse than that from which they were rescued.

We arrived at Quebec on the 27th of July, after what was deemed a favourable passage of eleven days. The excitement and confusion on again stepping on land was great, and here again I had many instances of the necessity for exercising great watchfulness over my charge: many were the snares and temptations laid by persons to decoy the unwary and unprotected, and great indeed was the danger to which they were exposed. The alluring offers of engagements and the advice and protection proffered, for no other purpose than to decoy them, were numerous, and it would require much greater firmness and judgment than could be expected in such young and inexperienced girls to withstand such tempting offers, often made for no other purpose than to bring them to a speedy ruin.

Our journey from Quebec to Montreal was by the Grand Trunk Railway, where we arrived about ten o'clock the same evening; we experienced some difficulty in finding a home for the night, but when our mission was made known we became the object of great interest, and from that hour we had the greatest kindness shown us by all with whom we came in contact. Having obtained an introduction to the Right Rev. the Bishop of Montreal, we were most kindly received by his lordship and his kind lady, Mrs. Fulford. The girls were allowed to remain in their excellent "Servants' Home" during our stay in Montreal. This city is chiefly populated by French Roman Catholics, and therefore not so desirable a settlement for our girls; but I found a great demand for servants there, and would have had no difficulty in placing fifty in comfortable homes if I had had them. After placing six girls in most respectable families in Montreal and its neighbourhood, we proceeded on our way to Kingston, Port Hope, Coburg, Peterboro, and Toronto, and were received everywhere with the utmost cordiality.

On our arrival at Toronto I had but *two* of my charge left to supply the demand of upwards of sixty applications that had been made to friends to whom our expected arrival was announced. The demand for English Protestant servants is very great throughout the colony. There seems to be a large supply of Irish and French servants (or "helps," as I was reminded by one of them they were termed in their country, the term servant being *infra dig!*), but it is evident that English girls would suit the taste of the colonists much better. I have no hesitation in saying that I could advantageously have disposed of 200 or more, had I been favoured with so many.

During my tour I made very careful inquiries after the boys sent from our own and other institutions, several hundreds of whom have been sent during the last few years. I found several, and heard of a great number of others, and I am happy to be able to record the fact that the character generally given them was most encouraging, and (with very few exceptions) they had always conducted themselves with propriety and satisfaction to their employers. Some of them were spoken of as being most "affectionate, honest, and good servants." The only complaint being that they could not be prevailed upon to remain in their places as long as desirable, either for their own or their employer's interest. They generally receive good wages.

After disposing of my last two girls, and after having many encouraging conferences with clergymen and persons of influence in the colony, who readily promised us every assistance in our future operations, I returned to Quebec and set sail in the *Indian* steamer for Liverpool, and arrived home on the 26th of August, after, what I am

thankful to say is deemed to be, a very successful mission, having been absent six weeks and two days.

In conclusion, allow me through you to express my earnest hope that the facilities thus afforded of sending girls from Ragged Schools to a country where their services are much required (and if properly trained are certain of success), and where both their spiritual and temporal interests are much more likely to receive a due amount of watchfulness than in this country, may not be lost sight of by the benevolent and philanthropic, but that efforts will be made at once to prepare, at least, 100 girls from our various Industrial Schools for sending out next spring. By so doing we shall be enabling the homeless, the destitute, and the orphan, to become happy, useful, and respectable members of the community, whilst, if neglected, they are likely to swell our already crowded prisons or the streets.

Let us hope and pray that this work so auspiciously commenced may not lack for want of funds to carry it out. I shall always be most happy to give any information in my power on this subject to any person who may require it, and shall be glad to receive subscriptions or donations toward the "Emigration Fund" of our own school.

I am, dear Sir, your obedient servant, MARY EDMOND.

We transcribe the following letter from a Toronto paper, as a further evidence of the manner in which Mrs. Edmond and her mission was received by our Canadian friends:—

DOMESTIC SERVANTS.

(*To the Editor of the Globe.*)

SIR,—A few days since, you were good enough to insert a few lines from me, announcing the expected arrival of ten girls, about fourteen years of age, under the protection of the matron of the Bloomsbury Industrial School, and specially recommended by the good Earl of Shaftesbury to the favourable notice of M. Hawk.

Upwards of sixty applications resulted from the publication of my letter—an evidence, if any were needed, of the want of such a class of domestic servants.

Mrs. Edmond having found at Montreal, and elsewhere on the road, suitable opportunities for placing out these children, very judiciously availed herself of them, though much to the disappointment of the applicants here.

These young persons belonged to an Industrial and *not* a Reformatory School—a distinction to be borne in mind.

The early employment and welcome reception of these young persons, and the great "demand" for them, will assure the noble lord and the benevolent gentlemen associated with him, that another and larger "consignment" *next spring*, will be acceptable; but we must make it a condition that, should Toronto be their destination, we must be assured of their coming here direct.

Every preparation was made for the suitable reception of Mrs. Edmond and her little charge. She arrived on Friday with two of the children, who have been placed out at service; and it is due to Mrs. Edmond to say that her deportment made a very favourable impression upon all those with whom she was brought into communication.

I have the honour to be, yours, faithfully, H. H.

Aug. 10, 1857.

THE OTHER-SIDE OF THE "PROPOSED MEMORIAL FROM RAGGED SCHOOLS TO PRIVY COUNCIL."

BY A PRACTICAL MAN.

SIR,—As I consider that, if Government aid were accepted, it would prove the dry-rot to Ragged Schools, I am glad that you have invited communications on the "Proposed Memorial from Ragged Schools to the Privy Council." I may premise that, as I am not opposed to a national system of education, *if* unsectarian, my natural bias is towards such grants being accorded to Ragged Schools. But, from long experience, I am *forced* to the conclusion that the best mode an enemy could devise to enfeeble and eventually extinguish those schools would be to place them under the charge of our national "Circumlocution Office." Ten reasons may be assigned for this inference.

1. The majority of our school-rooms have been adapted for school purposes; for few were built as schools. As a result, they are not so well arranged, lighted, or ventilated, as would have been the case had the original architect designed the building for a school. Most, too, are so restricted in area that the rule of Government, which indicates that seven square feet shall be the minimum space allowed to each scholar, could not possibly be complied with. Hence, many of our schools would be closed until sufficient funds could be collected to build them of the proper form and space. Now, as such a freehold building could not be built for much less than from 800*l.* to 1,000*l.*, the moiety payable by the local Committee could not be raised in the poorer districts; and thus the school, once closed, would never be re-opened.

2. The parents of our scholars know too little of Government, save as an instrument of coercion. When policeman A. 545 marches down their alley to capture some culprit, they *see* Government embodied. Or when the tax-collector seizes their scanty furniture, they discern another type of the State. Now, as these classes are not gifted with much power of discrimination, and as the little they naturally possess is drowned in bad beer and doctored gin, it cannot be doubted that the intervention of the State would be regarded as another attack of a power which has done little or nothing for their social amelioration. Hence, instead of the confidence and attachment now shown, the school would only be regarded as a milder species of gaol, with the teachers for permanent spies. Wrong as these impressions would be, they could not be easily, if ever, eradicated. The scholars of the destitute or depraved classes—as contra-distinguished from those called "vagrants" in the Minutes of Council—would, consequently, be gradually withdrawn by their parents, until the emptied Ragged School would form another item in the black catalogue which tells that, whatever government touches, in relation to religion and education, it too commonly spoils.

3. State-aid necessarily involves Government inspection; for it could not properly give public money without learning whether it was properly expended. Now no Government inspector would bear with the free and easy style of most of our scholars. Knowing the master to be their truest friend, they naturally conclude every visitor to be his "double." Now, fancy, a hundred tiny hands—not over clean it may be, for have they not been shelling walnuts?—extended to grasp this stiff man of routine, and what a revulsion would be excited! Now, this is the common way our scholars have of greeting a visitor; and they would not make a Government inspector any exception. If rebuked by sternness or *official ice*, shuffling of feet, shrill whistling, or grimaces, not to be misunderstood, would soon prove that they regarded him as a common enemy. Would it be wondrous, then, if, after such a reception, he were to "tabulate" such a Ragged School as disorderly? As a result, the teacher, for his future protection, would be compelled gradually to weed out the obnoxious scholars; until by the exclusion of the "roughs"—the very class for whom our schools are intended—we should have the quietness desired—in other words, the stillness of death; for the ragged class would be no longer there!

This tendency to weed out the right class, consequent on State-inspection, is confirmed by the present aspect of most Government aided schools. Intended for the children of artisans, they are crowded by the offspring of tradesmen, and not a few present the appearance of boarding schools, rather than of those for the working classes. The same result would assuredly ensue from the visits of the Government inspector to Ragged Schools; until in the sequel we should have to institute fresh schools for the excluded classes; unless we thought it best to allow vice to ripen into crime, and considered the jail a better Reformatory than the School.

4. Government inspectors do not visit schools to advise but to criticise—their duty being to observe the working of existing machinery rather than to suggest the introduction of other plans of usefulness. Now, if I have not been misinformed, a large proportion of the machinery at present employed by Ragged Schools, has been suggested by the officers of the Ragged School Union, who

have visited the local institutions, not as critics, but as friends. The same feature is presented by the reports of the British and Foreign School Society; for, as the Government inspector never suggests, it has been compelled to employ inspectors to open schools and to improve the existing machinery. So far then as State-supervision is concerned, instead of benefiting schools, the epitaph—"No Progress!" might be fitly inscribed over their portals,

5. No Government inspector could permit our paid teachers to continue their labours, unless they had either been trained, or could undergo a rigorous examination—and that probably on subjects a knowledge of which could not possibly facilitate their special work. There are so few regularly trained teachers who are not above this work, that their applications for the office are "few and far between;" unless, indeed, they have failed in the examination. As an effect of such perfunctory labour, most trained teachers have so notoriously failed in Ragged Schools, that few committees would entrust them with the training of their children. Nor need this occasion surprise. The Blue Books teem with the lamentations of the Government inspectors themselves that, though the attainments of their teachers are good, a large proportion are so deficient in "method" that they can neither teach nor properly govern a school.

Now, a Ragged School teacher is essentially a ruler. His material is so rough and ungovernable that it requires great acumen and tact to soften and mould the character; nay, even to induce mere habits of decency. Hence he cannot be expected to teach more than the mere rudiments of knowledge; and some of our best teachers know little more, skilful in their special work though they be. For there are many Ragged School teachers who are at once the doctors, the lawyers, and the ministers of their district, and yet, whose *remuneration* (!) is so small that most skilled artisans would scorn to accept it. These could never pass a Government examination; the majority, indeed, would, opposed as they are to the principle, not even attempt it: for how could their singular qualifications for this work be possibly measured by "red tape?" Hence the result of State-pay may be thus stated—*Enter* Government inspector; *exeunt* paid teacher!

6. It is questionable, if Government aided Ragged Schools, whether the public would any longer assist to the extent required. That at present their sympathies are excited in behalf of the movement is shown by the suppport given by the press, and by the noble sum contributed to the Ragged School Union in its hour of need. But, if the public treasury were resorted to, men would speedily say, "Why should I do, what the State can do so much better than I?" With the sources of private charity dried up, the schools would no longer be visited; and thus that intercourse of the wealthy with the wretched which has evoked the kindliness of both, would cease to exist; and the appalling demarcations of British society—the castes, without the name—would so grow that each would regard the other as a natural enemy, and national ruin would finally terminate the abortive experiment.

7. It is probable that the religious element would cease to assume its present prominence, were Ragged Schools placed under State control. It is, alas! no secret, that a large proportion of the teachers trained at Government expense, are unconverted persons. This is almost a necessary sequence from the mode adopted in the selection of pupil-teachers. As it is not for personal piety, but for supposed educational aptitude that they are chosen, the inquiry of the Government inspector is confined to their attainments and moral character. But what a contrast is presented by the paid teachers of Ragged Schools! The bulk, as communicants, have made a profession of personal religion: and, not a few, as voluntary teachers, prior to their separation to this great missionary work, evinced that they really cared for the soul of the outcast. But this would soon change, were the Government inspector invited; for the fatal precedent set in their present schools would be assuredly copied, and Ragged Schools be flooded with unconverted teachers. Secular attainments rather than love to Christ, as shown by love to sinners would become the criteria; and "Ichabod" might be fitly inscribed over the portals of Ragged Schools.

8. Another evil is involved in parliamentary aid. Though Britain includes many religious denominations, yet, as all true Protestants are united in doctrinal sentiment, they can and do work together in this missionary field. But, unhappily, there are communions which preach "another gospel, which is not another," because no gospel at all. These, as tax-payers, would speedily claim their share of the public money devoted to Ragged Schools; and hence Puseyite and Romanist schools, or those of the Secularist would be found abutting on our Ragged Schools. Already the thin end of the wedge has been inserted; and Puseyite and Popish schools are built adjacent to our institutions. If, then, Protestants adopt the "memorial," they must be prepared to see these heretical sects equally endowed—in other words, give their tacit consent to the establishment of another Maynooth!

9. The divine benediction has so eminently rested on the labours of our voluntary teachers, that to diminish the influence of the Sunday Schools would be to seek for the removal of the lamp out of its place. It is the Bible, not secular learning, that has reformed so many of our scholars. Now, being a mere man of grammar, geography, and the cognate sciences, the Government inspector could not be expected to promote the interests of our Sunday Schools. As the week-day teachers would soon find that influence exerted in that direction did not count for anything in the inspector's report, they would speedily cease to use their influence to induce such attendance. Hence the voluntary teachers would become so disheartened with the gradually thinning school, that this great feature of the system would languish and, ultimately, die out. The intellectual but unconverted teacher, who worked solely for bread, and not for eternity, would remain master of the situation; and the gospel would cease to be "preached to the poor."

10. Lastly, Government has not worked its own schools so successfully as to warrant us to give our Ragged Schools into their hands. The majority include many of the wrong class. The bulk of their trained teachers, according to their own records, have failed as *teachers*. As they do not aid schools according to the wants of the district, but in proportion to the money collected therein, poor districts where money cannot be readily obtained but where such schools are most required, are practically unassisted. Their time-tables prove that greater attention is paid to mere *show* than to *practical* education. Instead of promoting the unity of Christians, too many of their schools are sectarian and therefore exclusive, whilst in most, supplanted as it is by secular instruction, the religious knowledge is at zero. Having thus failed in the management of its own schools, what evidence have we that, if the State had the control of Ragged Schools, it would not lead our goodly ship among the breakers, and sink it? Verily, "the thing that has been, is that which would be."

These reasons—and ten more might be readily adduced—present conclusive evidence that the moment Ragged Schools are touched by the chilly hand of Government, we shall have to search for their history among the records of the past.

I am, &c., Q. IN THE CORNER.

[Our Correspondent's position has given him peculiar facilities for arriving at a just conclusion on the question of government aid in relation to Ragged Schools; we, therefore, although his views are strongly expressed, give his letter entire. We shall be happy to receive communications from others whose experience leads them to opposite conclusions.—ED.]

SOCIAL EVILS AND THEIR REMEDY.

In a far-off despotic country, where the nobles were courtiers whose only addresses to their monarch were couched in the language of adulation and flattery, where all lower grades of society were serfs and slaves, the absolute property of their superiors, their moral and intellectual faculties, no less than their physical

have visited the local institutions, not as critics, but as friends. The same feature is presented by the reports of the British and Foreign School Society; for, as the Government inspector never suggests, it has been compelled to employ inspectors to open schools and to improve the existing machinery. So far then as State-supervision is concerned, instead of benefiting schools, the epitaph—"No Progress!" might be fitly inscribed over their portals,

5. No Government inspector could permit our paid teachers to continue their labours, unless they had either been trained, or could undergo a rigorous examination—and that probably on subjects a knowledge of which could not possibly facilitate their special work. There are so few regularly trained teachers who are not above this work, that their applications for the office are "few and far between;" unless, indeed, they have failed in the examination. As an effect of such perfunctory labour, most trained teachers have so notoriously failed in Ragged Schools, that few committees would entrust them with the training of their children. Nor need this occasion surprise. The Blue Books teem with the lamentations of the Government inspectors themselves that, though the attainments of their teachers are good, a large proportion are so deficient in "method" that they can neither teach nor properly govern a school.

Now, a Ragged School teacher is essentially a ruler. His material is so rough and ungovernable that it requires great acumen and tact to soften and mould the character; nay, even to induce mere habits of decency. Hence he cannot be expected to teach more than the mere rudiments of knowledge; and some of our best teachers know little more, skilful in their special work though they be. For there are many Ragged School teachers who are at once the doctors, the lawyers, and the ministers of their district, and yet, whose *remuneration* (!) is so small that most skilled artisans would scorn to accept it. These could never pass a Government examination; the majority, indeed, would, opposed as they are to the principle, not even attempt it: for how could their singular qualifications for this work be possibly measured by "red tape?" Hence the result of State-pay may be thus stated—*Enter* Government inspector; *exeunt* paid teacher!

6. It is questionable, if Government aided Ragged Schools, whether the public would any longer assist to the extent required. That at present their sympathies are excited in behalf of the movement is shown by the suppport given by the press, and by the noble sum contributed to the Ragged School Union in its hour of need. But, if the public treasury were resorted to, men would speedily say, "Why should I do, what the State can do so much better than I?" With the sources of private charity dried up, the schools would no longer be visited; and thus that intercourse of the wealthy with the wretched which has evoked the kindliness of both, would cease to exist; and the appalling demarcations of British society—the castes, without the name—would so grow that each would regard the other as a natural enemy, and national ruin would finally terminate the abortive experiment.

7. It is probable that the religious element would cease to assume its present prominence, were Ragged Schools placed under State control. It is, alas! no secret, that a large proportion of the teachers trained at Government expense, are unconverted persons. This is almost a necessary sequence from the mode adopted in the selection of pupil-teachers. As it is not for personal piety, but for supposed educational aptitude that they are chosen, the inquiry of the Government inspector is confined to their attainments and moral character. But what a contrast is presented by the paid teachers of Ragged Schools! The bulk, as communicants, have made a profession of personal religion: and, not a few, as voluntary teachers, prior to their separation to this great missionary work, evinced that they really cared for the soul of the outcast. But this would soon change, were the Government inspector invited; for the fatal precedent set in their present schools would be assuredly copied, and Ragged Schools be flooded with unconverted teachers. Secular attainments rather than love to Christ, as shown by love to sinners would become the criteria; and "Ichabod" might be fitly inscribed over the portals of Ragged Schools.

8. Another evil is involved in parliamentary aid. Though Britain includes many religious denominations, yet, as all true Protestants are united in doctrinal sentiment, they can and do work together in this missionary field. But, unhappily, there are communions which preach "another gospel, which is not another," because no gospel at all. These, as tax-payers, would speedily claim their share of the public money devoted to Ragged Schools; and hence Puseyite and Romanist schools, or those of the Secularist would be found abutting on our Ragged Schools. Already the thin end of the wedge has been inserted; and Puseyite and Popish schools are built adjacent to our institutions. If, then, Protestants adopt the "memorial," they must be prepared to see these heretical sects equally endowed—in other words, give their tacit consent to the establishment of another Maynooth!

9. The divine benediction has so eminently rested on the labours of our voluntary teachers, that to diminish the influence of the Sunday Schools would be to seek for the removal of the lamp out of its place. It is the Bible, not secular learning, that has reformed so many of our scholars. Now, being a mere man of grammar, geography, and the cognate sciences, the Government inspector could not be expected to promote the interests of our Sunday Schools. As the week-day teachers would soon find that influence exerted in that direction did not count for anything in the inspector's report, they would speedily cease to use their influence to induce such attendance. Hence the voluntary teachers would become so disheartened with the gradually thinning school, that this great feature of the system would languish and, ultimately, die out. The intellectual but unconverted teacher, who worked solely for bread, and not for eternity, would remain master of the situation; and the gospel would cease to be "preached to the poor."

10. Lastly, Government has not worked its own schools so successfully as to warrant us to give our Ragged Schools into their hands. The majority include many of the wrong class. The bulk of their trained teachers, according to their own records, have failed as *teachers*. As they do not aid schools according to the wants of the district, but in proportion to the money collected therein, poor districts where money cannot be readily obtained but where such schools are most required, are practically unassisted. Their time-tables prove that greater attention is paid to mere *show* than to *practical* education. Instead of promoting the unity of Christians, too many of their schools are sectarian and therefore exclusive, whilst in most, supplanted as it is by secular instruction, the religious knowledge is at zero. Having thus failed in the management of its own schools, what evidence have we that, if the State had the control of Ragged Schools, it would not lead our goodly ship among the breakers, and sink it? Verily, "the thing that has been, is that which would be."

These reasons—and ten more might be readily adduced—present conclusive evidence that the moment Ragged Schools are touched by the chilly hand of Government, we shall have to search for their history among the records of the past.

I am, &c., Q. IN THE CORNER.

[Our Correspondent's position has given him peculiar facilities for arriving at a just conclusion on the question of government aid in relation to Ragged Schools; we, therefore, although his views are strongly expressed, give his letter entire. We shall be happy to receive communications from others whose experience leads them to opposite conclusions.—ED.]

SOCIAL EVILS AND THEIR REMEDY.

IN a far-off despotic country, where the nobles were courtiers whose only addresses to their monarch were couched in the language of adulation and flattery, where all lower grades of society were serfs and slaves, the absolute property of their superiors, their moral and intellectual faculties, no less than their physical

nature, cramped with the iron chain of bondage—amongst this people there lived a man who did what few of his fellow-men thought of doing—he dared to think. Here and there, in the darkest age and under circumstances the most oppressive and adverse, a rising spirit will appear whose genius mocks restraint, and cannot be bound by the fetters of mortality. There lived such a one in the country we have described. He thought, and stealthily obtaining books, he read! and he read of happy England, a land of laws and liberty; a land of commerce and manufactures; a land where the monarch was reverenced and loved; where the subjects had rights which were respected, and where the poor had claims which were regarded; and where even the criminal and the offender were dealt with in pity and compassion, and punishment tempered with mercy. Here, he thought, is social happiness enjoyed in perfection—here no social evil exists; for all grades of society have their rights and privileges, and they are recognised and respected as much by the monarch and legislature as they are by each other. And perhaps the individual thought himself a happy dreamer, enjoying utopian visions of a golden age. But whether he thought so or not, what is the fact? Do social evils exist in happy England? Undoubtedly they do. But it is not the distant observer that can discover them. Neither is it the unobservant dweller in the highly-favoured isle that will be tried by their presence. No! They lie hid beneath the surface. The political economist may search them out. The philanthropist and the Christian will not fail to discover them. Not that he may tarnish the glory of his country by their publication, but that he may seek their remedy and effect their removal. And herein too is the glory of England, that the fabric of her constitution need not be destroyed to effect the removal of those social evils that do exist. They may be remedied without any violence to the State, or to any party in the State.

To point out some few of these evils, and to show how they are met by the operations in connection with and supported by the Ragged School Union, is the object of this paper.

The profligacy and vice prevalent amongst the lower classes of the poor, and the awful amount of criminality found amongst their children, has often been discoursed of. It is no new theme in the pages of the "Ragged School Union Magazine," where it has also been shown how the provision made for the instruction and moral reformation of these classes in our Ragged Schools meets their case. A large amount of good has by the blessing of God been effected—more than can be estimated. But enough has been detailed to prove their utility and efficacy. What amount of evil these institutions have been the means of preventing it does not fall within the compass of man's finite capacity to describe.

The Evening Schools have proved a great blessing to many. These have sometimes been misunderstood; whilst remedying one evil, they have been thought to engender another, that of being promotive of late hours, and, as a consequence, leading to dissipated habits. But doubtless the persons thus objecting have not rightly understood the evil they were intended to meet. They furnish not only an asylum and instruction for the criminal and the vagrant child, but a kind of *working* children's institute, a sort of juvenile model of a working man's institute.

There is a large class of children who at a very tender age have to labour, to contribute towards their own support, as well as that of the numerous families to which they belong. These schools furnish instruction to this class of children, who, but for such schools, could obtain no education at all.

In illustration of this we will furnish a few facts met with on occasion of a visit to three of our schools:—

W. P., aged 13, employed at a coal shed. The employment is casual, not constant, three or four days a week. The hours, when employed, from nine in the morning till nine at night. The wages 6*d.* per day. This boy is one of twelve children, six of whom attend the same school. The father is a lighterman, and his employment very casual.

E. R., a girl 12 years of age; works at parasol making, but only in the summer months. When employed works from 7 a.m. till 8 p.m.; earns 2*s.* 6d. and 3*s.* per

week. The father is a jobbing tailor and his work very casual. The mother helps him when he has work to do. There are seven children in this family. The girl when not at work attends the Day School, but when employed she attends the Week Night School.

At another school in the east of London, some of the scholars were occasionally employed from 6 a.m. till 8 p.m. at a brush manufactory, and earn from 3*s.* to 4*s.* per week. Very many from six years old and upwards are employed at quill-winding for weavers. To meet the cases of such they are permitted to attend, when their employment will allow them to do so, either at the beginning or middle of school-hours. On one occasion at the Evening School out of 100 scholars present, 40 boys had been employed that day. They varied in age from 8 to 12 years. Some had been silk machine-turning from 8 a.m. till 8 p.m. Their wages varying from 1*s.* 2*d.* to 1*s.* 8*d.* per week. A great number of girls had been employed nursing their infant brothers and sisters at home, their parents being variously occupied at work or otherwise; or at petty places to nurse children or clean about the place, for which they received from 6*d.* up to 1*s.* 4*d.* per week, but no food.

At another school still further east, there were present from 12 to 20 boys who had been at work in the rope yard. They varied in age from 8 to 13 years; they work from 6 a.m. till 7 p.m., and receive from 2*s.* 6*d.* to 3*s.* 6*d.* weekly.

Instances like the foregoing might be multiplied a hundred-fold, but they are sufficient to show the necessity that exists for schools of this kind, and open at an hour to meet the circumstances of this class, and their attendance also proves that our Evening Ragged Schools do meet these requirements. From the instances given it will be seen that children of this class could not attend any Day School. Being "turned out" to work at so early an age, they have not had the opportunity of acquiring sufficient education to qualify them to attend classes such as are held at Mechanics' Institutions or Working Men's Institutes, which, even if they had, their tender age would exclude them, and then there would be no provision for the girls. But the Evening Ragged Schools are open at an hour when they can attend; they provide them with the kind of instruction most likely to be of practical use to them, and are specially adapted to their case.

Again, their teachers, and those who meet with them at these schools, know their circumstances and privations, and can sympathise with them. The boy or girl soon feels this, and becomes attached to his or her teacher; thus an influence is brought to bear upon them which may be most salutary in its results. It often happens that the child thus obliged to labour meets with many a cross and hardship during the day, often pinched with hunger because the scanty wages are insufficient to provide the required sustenance, or the many mouths at home make larger demands than the parent's earnings can supply; or, as in some instances is, alas! the case—a drunken father, or a dissolute mother render wretched and comfortless what might be made a comfortable, though humble home; or it may be sickness has laid low the father or the mother, they may be lying on a miserable pallet and sadness reigning around; or too ill and too poor to enjoy home comforts, they may be the inmates of an hospital, and the poor working child after a long and hard day's labour goes home solitary and sad. But the teacher is the friend and confidant, no less than the instructor of the child. He knows his circumstances and his sorrows, and the little artisan finds an ear open to his complaint and one that will sympathise with his woes. The teacher and the school become endeared to him, and so his task becomes pleasant, and is more of a recreation than a toil to his weary frame.

Many of these schools have connected with them a Clothing Society for the benefit of the children, and from which they receive clothing, at reduced prices, principally made in the Girls' School. This affords them an opportunity of purchasing clothing with their own earnings; but for which, in all probability, they would never be able to purchase clothes for themselves at all.

But these schools not only provide for the secular instruction and temporal well-being of the children, they also supply them with religious training. It is true the Week Evening Schools are not conducted in the same manner as Sunday Schools, though all the secular instruction given has what may be called a reli-

gious element in it; *i. e.*, it is not repugnant to, but rather illustrative of, Scripture doctrine and precept. The Bible history is the ground-work of all historical teaching, as the creation, deluge, dispersion at the building of Babel, call of Abraham, and separation of the Jewish people, &c.; and Bible precepts form the basis of all moral training. But these schools exert an influence over the minds of the children, by which they are induced to attend the Sunday Schools, where more direct religious teaching is given. Parents too often excuse their childrens' non-attendance at a Sunday School, because they work hard during the week, and therefore ought to have the Sunday free to spend as they list. Of course no God-fearing parent would make such excuse; but we have heard it again and again, and with such persons it seems useless to urge the importance of living for another world, and making provision for the life to come. They will only tell you there is time enough for that when the child grows older. But the working child who finds a friend in his teacher, and an hour's recreation after a hard day's work, in the Evening School, will need no such excuse to be made for him. Where he finds sympathy and pleasant association in the week-evening, thither his nimble feet will carry him on the Sabbath, and he will delight to be able to spend, not only an hour in the evening, but morning and afternoon also, listening to his teachers and enjoying their smiles. Oh! there is a power in sympathy to win the youngest, to soften the hardest, and allure the most refractory. This is the magic charm exercised by the Ragged School teacher over the hearts of his pupils.

Before leaving the subject, we may give a hasty glance at what might be the condition of these children without such means of improvement as our Evening Schools afford. We have seen no other existing institutions afford them any means of instruction, except Sunday Schools. These, of course, do not provide secular instruction, and what instruction they do provide, children so worked have little inclination to avail themselves of, unless there is some peculiar attraction to influence them. It may be argued no such Evening Schools existed formerly, and children worked then; they grew up without education, and what the worse were they? We object that ignorance is an evil at all times, but never so great an evil as now. The snares laid for youth were never so numerous as now. Infidelity with all its specious arts to deceive the ignorant and beguile the unsuspecting, was never so active as now. Infidelity in the mind always unfits the individual for the right discharge of any of the relative and social duties. In proportion to its influence over the individual, it makes a bad servant, a bad master, a bad subject, and a bad ruler. The best antidote to infidelity is to have the mind well stored with truth; to have a well-disciplined understanding, a well-informed intellect. This, our Evening and Sunday Ragged Schools aim to work in their scholars. They are, it is true, poor and destitute children; but they are not altogether uninfluential, or to be despised. Our working classes are the stability of our country. Where would be our manufactures but for them? Where the wealth of our merchants but for their labour? And these *working children* for whom we plead, will form the working classes, the artisans of the next generation. And is it altogether an indifferent matter whether they are educated or not? Is it no consequence that they are left a ready prey to the arts of the deceiver, ripe for any revolt, and ready for any rebellion, because they are left in ignorance of man's true dignity and social importance? Amongst the girls of these classes are to be found the wives and mothers of another generation, and shall they be left untutored and untrained, to drag up their miserable offspring in the same half-heathen, half-civilised circumstances. Oh, let it not be! That such things are, is a great social evil. But the remedy is at hand. We wait for no Act of Parliament to open schools, and compel the attendance of these *working children*. Schools are opened, children are willing to attend. All that is required is increased means to enlarge their operations and increase their efficiency. These, we trust, a liberal and enlightened public will be ready to afford, and then with the social evils, we shall also have the remedy and meet the want of the age by the establishment and increase of Ragged Schools.

NEW ASSOCIATION FOR PROMOTING SOCIAL SCIENCE.

BIRMINGHAM, in consequence of its central position, and travelling facilities, has again been chosen as the most suitable town for holding a Conference, or rather a Congress, for the purpose of collecting and diffusing information on the principal questions which may be included under the general heading of "Social Sciences," and including Jurisprudence and Amendment of the Law—Education—Punishment and Reformation—Public Health—and Social Economy.

On Monday, October 12th, the friends representing nearly, if not quite, all the principal institutions of the country, met in the Town Hall. Lord Brougham was called to preside, and in his opening address said:—

"Let it not be thought that your attention is called to a position too general or too elementary if we divide human knowledge into two great branches, the science which deals with abstract truth, and the science which treats of real existences—matter and mind, natural and moral science. Of this, the latter, and the most important, relates either to man as an individual, or as a member of a community; and this, in the political and social branch, is most intimately deserving of attentive study. It is free from the doubts and contentions arising from metaphysical philosophy, because it deals not with subjects whereof not a few are placed beyond the reach of the human faculties, but with more practical objects—the laws which govern men's habits and the principles of human nature, upon which the structure of society and its movements depend; and respecting which safe conclusions can with certain limits be drawn. It must be borne in mind that, although very few men are or can be students of mental science, the bulk of mankind are and must ever be political observers. The operations of their own minds scarcely at any time engage their attention; but the action of the Government, the habits and proceedings of the people, the conduct of other nations, their fortunes and their fate, form the daily subjects of reflection with persons of even an ordinary degree of intelligence in every civilised country, and do not escape the observation of those living under rulers who prohibit all open discussion. For cultivating this branch of science, too, there are manifest and peculiar facilities. The facts on which it rests are more plain and tangible than those which form the ground of moral philosophy in its other departments. They are more obvious: they are in most cases perceptible to the senses: they are reducible to measure and calculation. The accumulation and distribution of public wealth; the prosperity or suffering of the people; the quiet or the disturbed state of the country; the diffusion of knowledge by education; the moral improvement of different classes; the action of the law and its administration upon the habits of the community; the benefits which may result from individual exertions unconnected with the State; the increased efficiency of such exertions when made by bodies of men; the just limits of public interference with private concerns, whether for management or repression; the duty of the State in respect to undertaking works beyond the power of individual enterprise, and the limits of those duties; the right and expediency of public interference with the authority or the conduct of parents—these are matters of distinct observation, and are so connected with facts as for the most part to admit of exact calculation. Then of the permanent importance of these subjects, and the interest they are fitted to create beyond the other heads of moral science, there can be no doubt whatever. The story of national affairs; the events or the measures which change the condition and which influence the fortunes of the community in whole or in part; the rise and decay of institutions affecting the welfare of millions; the course of a policy upon which depends the happiness, perhaps the existence, of a State; the changes in the structure of Government, or in its functions as bearing upon the concerns of the community at large—these are subjects of the deepest interest even in contemplation, but they press still more upon our earnest attention because of their practical relations and the tendency of their discussion to produce active exertions for the general good in connection with them. Let it, moreover, be remembered that the facts to which these inquiries refer, and upon which our inferences must rest, are necessarily of a public nature, and so much within the knowledge of the world at large as to afford a reasonable security for their being carefully observed and truly recorded. History, statistics, the contemporary narratives of public events, and the details of national affairs, are the sources from

which the political reasoner draws his materials. Established institutions, measures for adding to their number or extending their scope, attempts to modify some, or to alter, possibly even to dispense with others; monuments of legislative wisdom or error; enactments regarding crimes and their punishment; measures of police; judicial proceedings and acts of the State in executing the laws, are the facts which the political reasoner generalises, and on which he builds his system. When the paramount importance of moral and political science is regarded, and the facilities for its cultivation, from the nature of the evidence it rests on, are duly considered, it has struck observers whose efforts are directed towards human improvement as somewhat extraordinary that the course should not have been taken here which has proved so advantageous for assisting the progress of inquiry in the other great department of knowledge—natural philosophy; and they have strongly recommended the plan of assembling together occasionally, perhaps periodically, the various individuals and bodies whose attention is devoted to the ascertainment, illustration, and general exposition of moral and political doctrines. It is very possible that in the end this object may be obtained, and that the association which we are met here to open may bear as wide a relation to moral and political science as the British Association, which has now been in successful action for considerably more than a quarter of a century, does to mathematical and physical science. At present, however, a more limited view is taken. It is proposed that five of the most important branches of moral and political inquiry should be singled out—those which especially form the practical portions of social science—comprehending the plans, both in their details and in the principles that should govern them, for furthering the improvement and securing the stability of the social system; correcting the faults and supplying the defects of our institutions upon sound, rational, and temperate views, and rendering desperate all attempts either to check the progress of improvement or to gratify the wild desires of those who would destroy rather than amend; in a word, steering the middle course between those who regard all change as pernicious and those whom no change will satisfy.

Our space forbids giving more of the excellent speech of Lord Brougham; at the conclusion of which Lord J. Russell moved, and the Hon. W. Cowper, M.P., seconded, a resolution to inaugurate an Association for the Promotion of Social Science.

On Tuesday each of the Presidents of the five sections into which the general subject was divided, expressed their views upon the various topics and the plans they recommended for adoption. The Presidents were—

Lord J. Russell, on *Jurisprudence and the Amendment of the Law.*
Sir J. Pakington, M.P., on *Education.*
Lord Stanley, on *Public Health.*
Sir B. Brodie, on *Social Economy.*
The Recorder of Birmingham (in the absence of the Bishop of London), on *Punishment and Reformation.*

The remainder of Tuesday was fully occupied in reading and discussing the following Papers:—

Transfer of Land, by Mr. E. T. Wakefield.
The Society of Arts—Rev. Dr. Booth.
Education of the Middle Classes—Rev. Evan Davies.
Plan and Objects of the Royal College of Preceptors—Dr. Humphries.
Crime growing with Density of Population—S. C. Symons, Esq.
The possible Extirpation of Regular Crime—T. B. Baker, Esq.
The Industrial School Act of 1857—A. Hill, Esq.
Employers and Employed—E. Akroyd, Esq.
Condition of Workhouses—by Miss Twining, read by Mr. Hastings.

On Wednesday and following days Papers were read on—

The Influence of Habitation on the Community—W. H. Michael, Esq.
Houses for Working Men, their Arrangements, Drainage, and Ventilation—Rev. C. Hartshorne.
Density of Population, and Localisation of Dwellings—Mr. Ramsay.
Distinctive Principles of Punishment and Reformation—Mr. Cave.

Ragged Schools; their Connection with Education and Morality—Miss Carpenter.
Hints on the Industrial Training of the Children of the Working Classes and its Efficacy as a Means of Preventing Juvenile Crime—Miss Selwyn.
Railway Accidents—Lord Brougham.
Central and Local Action—Mr. Tom Taylor.
The Prolongation of Life during the Eighteenth Century—Dr. Southwood Smith.
Female Reformatories—Miss Carpenter.
King Edward's School, Birmingham—Rev. W. Gifford.
Examination of Elementary Schools—S. Tremenheere, Esq.
Manuscript Treasures of the Kingdom—Mr. G. Harris.
Reformatories of Birmingham—Mr. W. Morgan.
Irish Convict Prisons—M. D. Hill, Esq.
The Human Race may be Governed without Punishment—Mr. R. Owen.
Short Imprisonments as connected with Criminal Justice Act of 1855—Rev. J. Field.
Punishment of Death—Serjeant Woolrich.
The Principles involved in a Scheme of Prison Dietary, *Prison Punishment* } Dr. C. Smith.
Adaptation of Punishment to the Cause of Crime—Rev. S. T. Burt.
Punishment and the Mark System—Captain Maconochie.
Reformatory and Refuge Union—Rev. H. J. Hatch.
National Reformatory Union—G. W. Hastings, Esq.
Restoration of the Convict to Society—J. W. Corey, Esq.
Statistics of Birmingham Gaol—Rev. J. R. Burt.
Intemperance—Mr. Stenthall.
Prostitution—Mr. Acton.
Early Closing—Mr. Lilwall.
Self-supporting Dispensaries—Mr. C. H. Bracebridge.

The above list, although long, does not include all the topics brought under discussion by many valuable Papers read, but not here mentioned. A large number of Papers* were presented, but for want of time were left unread, and referred to a Committee to make selection of those unread, as well as read, for printing. On bringing the proceedings of the Association to a close on Friday,

Mr. Cowper, M.P., observed that among assemblages of Englishmen there was generally some danger lest the practical object in view should evaporate in mere compliment and spirited eloquence. As yet the Association had been free from any defect of that kind. During the last three days a vast amount of business had been gone through with earnest diligence and close attention, and almost every subject which could be treated with advantage by men seeking to improve the social condition of the country had been considered and debated. Perhaps, however, discussion had been too much compressed, papers had been read which could not be fully discussed; and therefore he thought that at any future meeting they should either limit the number of papers, or else extend the period for deliberation. They effected in these meetings a union between men of thought and men of action, the main result of which he believed would be to ascertain clearly the facts that ought to serve as the bases for future action. Altogether this congress had been a very decided success.

Each section made its report, and after various resolutions had been adopted, the proceedings terminated.

* On Public Health..... 14 Papers read.
„ Social Economy ..... 22 „
„ Jurisprudence, &c..... 20 „
„ Punishment, &c..... 19 „
„ Education ("a large number") say 25 „
100

In addition to which many were left unread.

REACQUAINTANCE WITH OUR OLD SCHOLARS.

RAGGED SCHOOLS, with their sundry auxiliary movements, have been in operation some twelve or fourteen years in the vast metropolis of London. The Union has annually been in a position to number the scholars attending its schools by hundreds, thousands, and now even by tens of thousands. Such numbers are, however, the average of attendance, not the maximum of those brought within the scope of the benefits of the secular and religious training afforded in our schools. Those who were youths in the earlier years of the Society's existence have now arrived to years of maturity, and occupy a position in society for good or for evil; of credit to their benefactors and comfort to themselves, or the contrary. What effect the teachings of earlier years have had on their subsequent history, or to what purpose have been the sundry self-denying and incessant toils of their teachers, are queries worth solving. But how can that be done? They are doubtless scattered far and wide in busy London, the provinces, and also in the colonies. To ascertain the whereabouts of all and their condition would be impossible, and perhaps even five out of every hundred. But to hear of as many as is practicable, and to bring them in contact with their teachers occasionally, are things greatly to be desired. And we are glad to find that the attempt to do so has been recently made by the teachers of one of our oldest and most efficient schools in the north-west of London—namely, AGAR TOWN—and we think with a measure of success that must greatly encourage the friends of that school to repeat their plan, and must also strongly recommend its adoption to the friends of other old-established schools. The plan proposed was giving a tea to all the old scholars that could be found, and bills announcing the meeting were widely circulated, and teachers did their utmost to hunt them up. The result was, that on Tuesday evening, the 13th ult., as many as 180 old scholars and teachers met around the tea-table in the school-room to greet each other, to call to remembrance by-gone days, to inquire concerning present welfare, and to give admonitions, counsels, and encouragements for the future.

The chair was occupied by Mr. Woodman, one of the earliest friends and teachers of the school.

After the tables were removed and a hymn sung, the chairman referred to his presence there ten years since, when the foundation-stone of the building was laid, and expressed the pleasure he felt in the fact, that since that time the school had never in any instance been shut against those who needed instruction, and he hoped and believed that by its means much good had been effected.

Mr. Bevis, an old teacher, in the course of an earnest appeal to the old scholars to live honestly and religiously, remarked, that for forty years he was a gambler, a smoker, and a drunkard; he drank the cup of dissipation to the dregs; but ten years ago it pleased God to stop him in his mad career, and this ten years had been the happiest period of his life. He warned them to avoid the snare into which he had fallen, and concluded by challenging them to deny that they frequently experienced deep and bitter regret for not having taken their teachers' advice; and he entreated them, if they wished to be prosperous and happy, to take advantage of the next recurrence of this feeling, and make a firm and determined stand against vice and wickedness.

Mr. Palmer, another old teacher, addressed the meeting at some length, dwelling principally on the difference between lawful and unlawful pleasures, and assured his hearers that they could only find true happiness in religion and morality. He advised them to try it, and they would find that their pleasures were increased instead of lessened by its possession.

Mr. J. G. Gent, Secretary to the Ragged School Union, and one who took an active part in the establishment of this school, after referring to the improvement in the neighbourhood since the school was established, glanced at the progress they had made, beginning with a Sunday-evening school; the teachers had gradually increased its efficiency, first by opening the school on Sundays, then by adding an evening school and afterwards a day school. All these were needed in consequence of the scholars' knowledge being at so low an ebb. After impressing upon them the advantage of

being able to read, and cautioning them against turning their acquirement into a curse by reading bad books; he pointed out the especial usefulness of a knowledge of arithmetic; and narrated several instances which had come under his own notice of the assistance Ragged School boys had derived from taking advantage of the opportunities afforded them in such schools as these. One of the old scholars was now gaining his livelihood by his abilities as an author; another was the owner of large property in South America, which he had acquired by his perseverance and industry; a third was a foreman in a printing establishment; and a fourth a missionary in Clerkenwell. He was sorry to darken this fair picture, but on a visit to Newgate a short time ago, he saw there in the school-room an old scholar. "I was grieved to my very heart, pained to my very soul," said the speaker, "to meet with an old scholar in prison!" This culprit was a lad who had good talents, and could have risen in life, had he chosen to use the right means; but he went the downward course of dissipation, and to dissipation succeeded crime. He implored his hearers to take a warning lesson from this sad example, and avoid all such courses, and concluded his address by saying, "My friends, take from this night, as your motto, 'Worth, not wealth,' and God bless you."

The Chairman next desired any scholar who wished to address the meeting to do so: and Mr. Lake (an old scholar and now a zealous teacher) took the opportunity of expressing his thanks for the great benefits he had received in the school since he had been taken from the streets ten years ago; and he begged the old scholars present to embrace religion as he had done, assuring them, they would find in a Christian life a happiness not to be found elsewhere.

After some remarks from Mr. Hill, Mr. Hughes, the superintendent, who was loudly called for, rose and expressed the joy he felt at seeing so many old faces, and reminded the scholars that it was for their especial benefit this meeting had taken place; and he hoped the addresses which had been delivered would be beneficial to them, and that they would go away feeling they had not come there that evening in vain. He concluded by inviting any of the old scholars who were inclined to do so, to attend the school on Sunday evenings.

The meeting, which was opened and closed with prayer and praise, then separated.

The Children's Gallery.

"I FEEL JESUS WILL GET GOD TO TAKE ME."

A VERY few years ago, a curate of one of the densely populated parishes of London was distributing tracts in one of the courts of the parish. He was surrounded with children of all ages, some very dirty, some very ragged, but all anxious to obtain one of the "little picture books." During the excitement which was caused amongst the children of this court, an upgrown female tapped the clergyman upon his shoulder, and said, "Mr. ——, my little boy says, He would be much obliged if you would send him a tract." The reply was "he must come for one himself like the rest." The woman replied, "He would, sir, if he could, and he said, 'Only tell Mr. —— that I am poorly, and then I am sure he will send me one.'" On hearing this, the clergyman said, "I will bring one to the little fellow, and see him myself."

After satisfying the many demands "Give me one, please teacher," "Give me one, please Mr. ——," the curate mounted the stairs of one of the houses in the court, and on the first floor, he found a little boy apparently about seven years of age, lying at the foot of the bed. He at once recognised one of the "Ragged School" boys, and a regular attendant of the Sabbath School, and the little fellow at once recognised the clergyman with a smile. Although very unwell, he thankfully looked up whilst he stretched out his thin little hand to take a little tract. The first thing that struck the visitor, was the little hymn-book used at the Sabbath School on the pillow. On inquiry, the little fellow's aunt said, that he had been singing all his little hymns which he had learnt at school, and he

could not sing any longer, he had become so weak. These favourite hymns of his were,—

"Around the throne of God in heaven,
Thousands of children stand;
Children whose sins are all forgiven,
A holy, happy band,
Singing glory, glory, glory."

Also,—

"Come let us join our cheerful songs,
With angels round the throne;
Ten thousand thousand are their tongues,
But all their joys are one."

As well as that general favourite amongst the young,—

"Here we suffer grief and pain,
Here we meet to part again,
In heaven we part no more;
O that will be joyful!
Joyful, joyful, joyful,
O that will be joyful,
When we meet to part no more."

His great desire was that he might soon get well, and then he might not only sing, but he would do what the little hymn said—

"When the morning light drives away the night,
With the sun so bright and full;
And it draws its line near the hour of nine,
I'll away to the Sabbath School;
For 'tis there we all agree,
All with happy hearts and free,
And I love to early be,
At the Sabbath School.
I'll away, away,
I'll away, away,
I'll away to the Sabbath School."

Here then the minister saw some of the fruits of the labours of those who engage in Sabbath-school teaching. Such fruits as these are too often left, instead of being forwarded to the teacher as encouragements, and as fulfilling God's word, "forasmuch as your labour is not in vain in the Lord." Thus was the little fellow full of joy, although so very unwell; yet it must not be supposed that these little hymns were the source of his joy. No, the little fellow taught the minister one of the most valuable illustrations of the plan of salvation as revealed in God's holy word, as well as one of the most important truths to encourage the spiritual teaching of the young. Yes, out of the mouth of a babe like this, the minister was only too thankful to God to hear his praise. On being asked if he thought he would die, he said, he thought he would, and he wished very much to see his teacher. When asked "Are you afraid to die, my dear little friend?" "Oh no!" was the answer. This was not the usual answer from the sick people which the minister was accustomed to visit, and consequently, instead of having to impart knowledge, he inquired still further, "Now, why don't you fear to die?" his answer was, "Because I shall go to heaven." Ah, here is a hope which makes death very different in its aspect than it *generally* is. "And will you tell me why you believe that when you die you will go to heaven?" his answer was, "*I feel* JESUS *will get God to take me.*" Oh that his answer, which is given word by word, may have the same effect upon each who reads this as it had upon the mind of the clergyman.

Who will be cast down in the work of the Lord when this little fellow can tell us of what God had done for his soul? The teaching of the Daily Ragged School, and the teaching of the Sabbath Ragged School, had been "*Jesus.*" He had been taught as "the way, the truth, and the life." And God the Holy Spirit had conveyed that same "*Jesus*" to the understanding and the heart of that little boy; so that in sickness he was joyous; in the face of death he was happy; and after death he had "JESUS" to "*get God to take him.*"

Have you, *reader!* young or old, seen "*Jesus*" as "*getting God to take you?*" This is an important question, for "there is no other name given among men whereby we must be saved." Let the simplicity of that child teach you the most difficult lesson—self-abasement. Let the experience of that child teach you what a Saviour *Jesus* can be. As that little boy felt, so may you feel in life and in death. "*I feel* JESUS *will get God to take me.*" You cannot make yourself "*feel,*" but God the Holy Spirit can. You cannot get God to take you, but "*Jesus*" can. "For God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Reader! compare this Scripture with the experience of that little boy, "*I feel* JESUS *will get God to take me.*"

If the reader be young, think of the little boy, and I know that you would like to be as happy as he was. Then think of *Jesus* as he thought of Him. Go to the Sabbath School, where he went, and heard of "*Jesus.*" And may every little boy and girl enjoy the same peace as this little boy did, when he said, "*I feel* JESUS *will get God to take me.*"

Papers, Original and Selected.

BRIXTON ADULT REFORMATORY.

The questions of juvenile crime and juvenile reformation have occupied public attention of late years to an extent altogether unprecedented, and, as our pages constantly testify, with large and cumulative results. The reformation of the criminal *boy* is acknowledged by all to be *practicable;* and at Redhill, at Saltley, at Whitechapel, and at Wandsworth, it has been patent to all who chose to look at it, as an *established fact.* But there has been, and there is, great scepticism as to the possibility of the reformation of the *adult* criminal. Men have argued on the premises suggested by Wordsworth, when he says, "The *child* is father of the man," and have rushed to the conclusion, that the child-criminal who begins with petty larceny, and takes his degrees in the college of thieves, when the period of adolescence has arrived, with evil passions developed, and with criminal habits stereotyped, must necessarily be a hopeless subject for experimental reform.

Now, as a *rule*, it may be so; but a wide margin must be left for the "exception," which, as logicians have it, "confirms the rule." There *are* those who have reached, or crossed the threshold of manhood, who, being criminal—if not "more sinned against than sinning," from the parental learning they have received, and the brutalising influence of an evil companionship, from which for them there was no escape, yet are found to have been betrayed *late* in youth, and *suddenly*, under peculiar temptations, to perpetrate the one crime that has placed them first in the dock and then in the cell of the Model Prison. Are these to be left to perish? Is society, in its coward fear, to forget that with God "*nothing* is impossible;" and that Christian means, Christian truth, Christian kindness, Christian discipline, Christian learning, brought to bear upon criminals like these, may restore them to the path of virtue and honesty, and fit them to run the race of successful industry? Nay, even with regard to a more hardened class, we are not to despair. There is a mighty leverage, which *can* raise up, morally and socially, these fallen ones.

But why do we theorise or argue, when we have facts to support our views? All philanthropic movements are met at the outset by incredulity. The English mind moreover is practical, and it must have evidence made to satisfy it as to the practicability and propriety of any scheme of benevolence which claims its sympathies and regards. Well, we point first to the success achieved by the Refuge for Adult Criminals at Westminster; and next—not to speak at present of other places—to the "Metropolitan Industrial Refuge, Grove House, Brixton Hill."

"Seeing is believing," and so we resolved, one bright morning, at the beginning of November, to visit Brixton Reformatory and examine for ourselves. Lighting down from the omnibus at Kennington Gate, and taking a short path across what was once the Common, but is now a "People's Park," and pleased to think of the tokens thus furnished of the "progress" in sanatory and moral reform, as compared with the olden time, we walked on for two miles, till, at almost the foot of Brixton Hill, we were arrested by an advertisement on the pillars of a gate, which told of a meeting, lately held, in connection with the sending away of emigrants from Grove House Reformatory.

Passing onward to another gate, and entering it, we saw to our left a neat glass-covered house filled with plants, and passing up the avenue we met two of the inmates of the establishment, one of whom conveying our card to the governor, soon brought that worthy person to us. Before his arrival we lingered for a moment before a bow window, in which and in the room which it lighted was a pleasing and varied exhibition of the products of this bee-hive of industry. There, prominent on a table in the centre, are a few pairs of worsted slippers, the needlework (as we afterwards learnt) by a poor lad, the son of a master carpenter, who has been bedridden for years, and who occupies his time and whiles away the lonely hours by an occupation like this. For correctness and elegance it certainly rivals anything that could be done by the female hand. Then again, we see boots and shoes, newly-bound books, American rocking chairs, and common cane chairs, with specimens of cabinet work scattered around the apartment. But this is only a passing glance.

The governor is now by our side, and following him up a stair and passing into his office, we sit down and ask him for some information about the establishment over which he presides. Our imagination kindles as we hear, first of all, that this building under whose ancient red-tiled roof we sit, was part of the farm buildings once attached to Raleigh House, and once the property of that gallant knight who threw his cloak over the miry path as a carpet for the royal feet of Elizabeth. And as we glanced out on the two ancient trees before the house, we thought Sir Walter might have often walked beneath their branches, and that in that rich soil of the large garden around and beyond, he might have planted his first seedlings of the potato, which he introduced to England and to Europe, from that portion of America named after the virgin queen.

But to business we must address ourselves. And so we speedily accumulate, first by conversation with the governor, and next, under his intelligent and courteous guidance, by a minute inspection of the whole establishment, a number of facts which, in a condensed form, we shall now place before our readers.

"This Refuge was formed in 1853, by a few earnest and thoughtful men, who, finding that the parent institution at Westminster was not only full, but sent away from its doors every week a large number of applicants, resolved, in dependence upon God's blessing, to establish another, which should have for the basis of its operations those principles and plans which have been so eminently successful there. A committee was formed, funds to the amount of £1,000 were speedily contributed by some of the leading merchants of London, the premises known as Grove House, Brixton Hill, were secured for a term of years, and the institution opened rather more than a twelvemonth ago." Such was the account of the origin of this establishment given at its first annual meeting in 1854.

From the very first the promoters resolved to lay down their plans with a view to the ultimate support of the institution *by the labour of the inmates*. In support of this expectation, the facilities offered by the large space of ground—amounting to three acres—for cultivation (two acres more being occupied by the farm buildings, yards, &c.,) were full of promise. At all events it was resolved that *work* should be one means of reformation, as contrasted with that *idleness* which not only covers a man with rags, but so often instigates him to crime. "Let him that stole steal no more, *but rather let him labour*," says the apostle. But how shall the thief always have opportunity *to labour* unless work is provided for

him? Here at Brixton that provision is made, and there is sound sense (and *that* is always true philosophy) in their axiom. *Next to religious instruction, the committee believe that industrial occupation is the most valuable means of moral reformation.*"

Two kinds of meetings are held here, and always attract a goodly number of the friends of the institution as well as of the general public. The first is the annual meeting, which, as Mr. Metcalfe informed us, "directly and indirectly brings into the treasury contributions to the extent of £100." Next, there are "farewell meetings," like that held the other day, which are devotional in their character, and with the prayers *for* the inmates about to depart to a distant land, are intermingled addresses *to* them, as well as to the deeply interested audience present. On the day of our visit we found that the governor had just returned from Gravesend, where he had left on board a good ship, bound for Philadelphia, several of his pupils, full of hope and courage, and like most of them who had gone previously, full of gratitude for the loving-kindness and care which had been bestowed upon them.

But are such persons really grateful? May not all their *professions* of thankfulness be but mere "gammon?" Well, let us see. What is this book which the governor opens? Nay, here is a second. Each is the repository of a series of letters received from emigrants from the Brixton Refuge who have gone to the United States.* Here is one letter placed before us with a view of the city of Cincinnati, the "Queen of the West," the capital of Ohio, whither one of the young men has emigrated. Here is another, with a view of "Pittsburgh, Alleghany and Birmingham"—the emporiums of Pennsylvanian industry, with the mountains behind stretching away in the distance. Each youth gives a description of the city where he dwells—points out where he lives—what he is doing—and writes with an honest heartiness which disarms you of all suspicion of hypocrisy. These letters are the utterances of hearts full of kindly remembrances of the past, and of honourable and ennobling hopes for the future. When, too, a man has regained his position in society, self-respect, that powerful motive to well-doing, is brought into action again, and he longs to share his gladness with one—such as the governor of a Reformatory generally is—whom he regards as a true friend.

Affection for relatives is often manifested in the letters sent home to the governor. Of this, the result is generally so far troublesome, as to entail much toil in endeavouring to ascertain the whereabouts of home friends, especially in London. Thus one young man, who had gone to the United States, asks Mr. Metcalfe to call on his mother, and gives her address. It turns out, however, that she has left it. This is communicated to the emigrant. He still cherishes a longing desire to know about a parent whose heart he had often grieved, and whom, *now*, he could make glad. He sends home "a lot of addresses," and one curious result is the discovery that by the death of a grandfather, he has become heir to £150. The high moral influence of keeping up communication and correspondence with the former inmates of the Reformatory—even though it involves much trouble—must be obvious to every thoughtful mind.

* Three hundred very satisfactory letters have been received from former inmates, who are engaged as soldiers, sailors, or in service in the country. one hundred other letters, conveying gratifying information of the success of the emigrants, have also come to hand. One of the lads sent with his letter a donation of £2 to the Emigration Fund.

But now for a tour of inspection. Leaving the governor's office, we pass out to a room in which is a library of 298 volumes, all well adapted to the instruction and reformation of the inmates, and duly prized and perused by them. We then look into a store room in connection with the different trades pursued on the premises. These trades are now to be examined in order.

I. We enter the bookbinders' room. Music books, and ordinary volumes of all sizes, some in plain, others in elegant bindings, are submitted to us. In this department 4,000 thick pamphlets and 2,000 volumes were bound in the space of twelve months.

The principle is free trade here as well as in the other departments. There is no attempt made in the prices charged to extort more than an article is worth, because that article has been made at the Reformatory ; nor is there any countenance given to the false political economy, which would undersell the poor hardworking honest tradesmen out of doors. Opportunity for fair competition is all that is asked, and orders are received and executed for wholesale houses, on the usual terms of the trade.

II. The carpenters' shop presents itself. On the work done here our space forbids us to dwell; it is sufficient to say, that it is similar to what we have seen and described at Redhill, Wandsworth, and other Reformatories. We took occasion to inquire from the intelligent master carpenter as to the subordination of those placed under his care. He gave a very favourable account, stating that the occasions were rare when discipline of any kind was required. Indeed, with the exception of separation and solitude in a few cases for a few days, where there has been obstinacy or idleness, the "law of love" is found sufficient in the establishment. The gates of the Reformatory grounds are always open by day, and the "runaway" spirit could at once have its practical gratification. But for the most part, it is felt that it is the oasis in the world's wide desert to the outcast thief; and on asking leave from the governor to go out for a little time, invariably he returns to it as his home and refuge; toiling on, with the star of hope in the horizon of the future, and lighting him along the pathway that leads to independence.

In the carpenters' shop we found that the youngest person employed was eighteen, and the oldest forty years old. Crossing the yard we came to

III. The shoemaking department. It is here that those handsome boots and shoes, for ladies and gentlemen, already examined in the committee-room, have been manufactured, and "orders" from the trade are extensively executed. As to the aspect of the young "Crispins," as well as of the inmates generally, whether owing to the humanising effect of industry and religious instruction, we somehow fail to recognise in their faces the type of the hardened London "rough" and criminal. The truth is, that many who enter here have but a short time commenced a career in crime, and are glad to find a chance and opportunity of recovering their position. For example, we see in one of the rooms three applicants for admission, who have been awaiting the return of the governor from Gravesend. One of them is in militia uniform. He had come up to town and enlisted; he lodged at a low house in the neighbourhood of Smithfield, when he met an old "coiner," who tempted him to join him in passing bad money; and scarcely had he entered on that business when he was detected and sent to prison.

IV. The gardening department embraces the cultivation of the exten-

sive grounds, which we see at a glance have been most productive this year; and after having sent many good fruits to market, have still fresh loads in plenty for that useful van which the carpenters of Grove House have constructed with their own hands. And then to enter and pass through the various glass-covered houses, is quite a treat. Here is the "Propagating House," or, as it is humorously described to us, "The Infant School of the Nursery." The *little* plants in pots are *not*, like some little folks we know in certain "nurseries,"—the least *noisy;* and with a temperature hot at all times, and sometimes reaching 120 degrees in the summer time, it is no wonder if they thrive and grow as fast in their way as do boys and girls who have something more solid at the nursery table than a hot forcing atmosphere to "force" them on to maturity. And how beautiful is this collection in the next glass-house of the Chinese *primula*, or primrose! This house has two compartments of plants, all thriving and ready for Covent Garden Market. It is eighty feet long and forty-eight feet wide. It is, both for its amplitude and contents, the *chef-d'œuvre* of the establishment. We shall not do more than refer to the dormitories of Grove House, or do more than mention that, besides attending church or chapel on the morning of the Lord's Day, there is an evening exposition and devotional service by the master, as well as daily morning and evening prayer, all of which seem to be much prized.

The food of the establishment is cooked by steam, by means of Soyer's patent cooking stove. The health of the inmates has always been good. At the time of our visit there were forty-eight inmates in the house, and all contribute something to their own maintenance. The governor is sanguine enough to believe that such establishments can be made self-supporting all over the land. Here there are difficulties arising from old and dilapidated premises requiring frequent and expensive repairs. The expense of each for a year is £25, and emigrants' outfit and other expenses amount to £10. For the Emigration Fund, as well as for the general expenses of Grove House generous help is needed from all who would wish to see the beneficent design of the institution fully developed. Of the dangers incurred by young men leaving the establishment to settle in London again, we heard some painful illustrations. At the same time there are cases, not a few, where young men going out, have received employment at home, and in spite of many temptations are doing well. Still we believe that the emigration movement should here, as at Redhill, be constantly kept in view, as the grand ultimatum, and the best assurance of permanent reform.

The following are the statistics to this time. Established April, 1853. In the first four and a half years from the establishment, out of 718 applications, there were admitted 273 cases, which have been thus disposed of:—

Emigrated	60	Died	2
Sent to situations	36	Left of their own accord	36
Enlisted	35	Dismissed	23
Sent to sea	11	Now in the institution	55
Restored to friends	7		
Sent to other reformatories	6		273
Sent to hospital	2		

Thus showing that out of the entire number admitted, 273, 59 leave or are dismissed, while 214 are apparently benefited by the institution; but, making allowance for a few who are known to go back, there are left at least

three-fourths who may be considered, humanly speaking, to be reclaimed from a life of crime.

In concluding this notice of the Grove House Reformatory, we cannot but hope that many who have not seen it will embrace an early opportunity of paying it a morning visit. It is always open for inspection, and strangers are sure of a kind reception. We ourselves have had another proof added to those which elsewhere have come under our notice, of the position, once disputed or denied, but now, to the gratification of all good men, and furnishing "fresh heart and hope" to press on—that the *adult criminal may be reformed.* And we cannot do better than give expression and publicity in our columns to the eloquent utterance of Mr. Hill, Q.C., in his charge to the grand jury at Birmingham, in 1854, when he thus spoke :—

"The solid foundation, on which the claims of the young to reformatory treatment must be based is, that it has been proved to be advantageous, not merely to youthful offenders, but to the community at large; not to a part only, but to the whole. Yet this ground being once conceded to the young, it will be found, on examination, to support the claims of the *adult* to similar treatment. That greater difficulties will have to be surmounted, and that the incurable will constitute a larger proportion in the latter class than in the former, may be admitted. Yet these admissions can safely be made without at all disturbing the general conclusion, which is, that as to both classes reformatory discipline ought to be regarded as the rule, leaving the exceptions to be dealt with as best they may. But the claim of the *adult* portion of the offending classes even upon our sympathy, will be strongly felt by all whose charity can be awakened by reflection, and is not altogether dependent on outward impressions or impulse. The little outcast of tender years, standing at a criminal bar, over which he can scarcely lift his eyes, becomes upon the instant, and without time given for thought, the object of our compassion. But suppose years to pass away, suppose him still to remain the creature of ignorance and abandonment, all this time will evil habit be doing its work, slowly, but surely, reducing him to a slavery hopeless of redemption. Let us now suppose the period of life to have arrived when appetites and passions, which had slumbered through his adolescence, awake to urge him on to his ruin, with a force which his unhappy training has deprived him of all power to resist, even if the desire for better things should still survive. Is *such a being,* I ask, less an object of commiseration to the thoughtful Christian than the neglected child? If pity, in minds well regulated, has relation rather to the depth of the misery which calls it forth, than to the aspect, winning or repulsive, which that misery may chance to wear, *the neglected and ill-trained man* has even a stronger claim on our good feelings than belongs to his younger competitor."

Let these words sink deep into our hearts, and let them awaken us not only to pity, but to come speedily and earnestly to one of the most urgent duties of the time—ADULT CRIMINAL REFORM.

IMPURE AND PURE LITERATURE.

SINCE writing our remarks upon this subject, as appeared in our last number, the police have made another descent upon the houses in Holywell Street, and have taken possession of such portions of the stock in trade as would be condemned to the flames, or otherwise destroyed as the crown may decide, by the magistrate under Lord Campbell's Act. The result of these visitations is to close most, if not all, the shops in Holywell Street where such publications have been kept for sale. It is pleasing to find that while efforts are made to repress the evil so long complained of, others are being put forth to disseminate as widely as possible cheap wholesome literature amongst the working classes. An association for this object has been established, known as the "Society for the Diffusion of Pure Literature," which we are glad to find is flourishing. This society has done more business during the last six months than during the former two years

of its existence. At the last meeting of its committee, in addition to other important business, seventeen libraries, some of the value of £20, were granted at half-price for the use of working people.

The following periodicals are recommended by the Society.

Published weekly, *price One Penny.*

Leisure Hour ..... Tract Society.
Sunday at Home..... ditto.
Christian Treasury...Groombridge.

Published monthly, *price Fourpence,*

Youth's Magazine...Shaw.

Published monthly, *price One Penny.*

British Workman ...Partridge & Co.
Friendly Visitor .....Seeley & Co.
Children's Friend ... ditto.
Mother's Friend..... Ward & Co.
Servant's Magazine...Houlston & Co.
Tract Magazine .....Tract Society.
Child's Companion...Tract Society.
Child's Papers .....Low and Son.
Children's Papers ...Nelson & Sons.
Play Hour ..... ditto.
Little England .....Tallant & Co.

Published monthly, *price One Halfpenny.*

Family Paper .....Nelson & Sons.
The Appeal.....Book Society,
Band of Hope Review Partridge & Co.
Child's Own Magazine { Sunday School Union.
Our Children's Magazine ..... } Ragged School Union.

Most of the above are illustrated. A specimen parcel containing the above monthly publications will be sent for 1s. A shilling monthly parcel will be sent free (if desired) to subscribers of £1 1s. Most of the periodicals may be had in annual volumes.

The Society is in communication with twenty-eight Book-hawking Associations, and has voted grants of money to the Leamington Cottage Library, and the Saffron Walden, Dartford, Hants, Winchester, and Northampton Book-hawking Societies; and grants of periodicals to the camp and hospitals in the Crimea; the Black Sea and Baltic Fleets; the camp at Aldershott; to the Snowsfields, John Street, and Barnet Working Men's Libraries; to the Soldier's Friend Society; the Lodging-houses of London; Library, at Kegworth; Letter-carriers' Reading-room, Post-office, London; Church of England Young Men's Societies; Metropolitan Branches of the Young Men's Christian Association; East Sussex Book-hawking Association; Open-air Mission; Mr. Bowyer's Evening Class; Country Towns Mission; Kentish Town Sunday School; City Missionaries; and Mines in Cornwall.

A fund is now being raised for the purpose of making grants of periodicals to hospitals, workhouses, &c.

Contributions are received at the Office, 9, John Street, Adelphi.

REWARDS AND PUNISHMENTS TO RAGGED SCHOLARS.

The heaven-born principle of recompence, requital, or reward, is at least contemporary with the earliest existence of man. Its development may be traced to Adam, to whom, when in his pristine state, the law of obedience was propounded, Do this and live, do that and die. It is also to be discovered in the laws of nature, a strict adherence to which secures happiness, whilst a violation of any one or more entails misery and suffering. The Book of Revelation declares it on its every page, and affirms emphatically, Psa. xix. 8, 11, "That in keeping the statutes of the Lord there is great reward." It is a principle universally approved and adopted. Every well-regulated household, city, or state, has its government, and its governors appointed "for the punishment of evil-doers, and for the

praise of them that do well," 1 Pet. ii. 14. It is a principle that wherever wisely carried out never fails to produce good results. But whilst most men are agreed on the excellency of the principle itself, there exists a division of sentiment as to the best and proper mode of its application. Indiscretion, rashness, partiality, or want of adaptation of rewards or punishments to particular cases has been fraught with mischief, especially when applied to children. The object aimed at has been lost, and instead of the good desired much evil has accrued. Teachers of youth in general, but more particularly those who seek to instruct the peculiar class of needy, neglected, and non-disciplined children gathered into our schools and refuges, have long felt the difficulties surrounding them in the application of this principle, so as to do the good they desire to these wayward ones. And we are right glad to find that this subject has been brought under discussion at a meeting of about one hundred delegates from our London Ragged Schools, convened at the Lambeth School-room on Wednesday evening, November 11th, when much that was excellent and suggestive was advanced. We therefore give the following extracts and summary of what was stated, feeling their importance will be a sufficient apology:—

Mr. W. Locke, the Hon. Secretary of the Ragged School Union, presided on the occasion, and having expressed the great pleasure he felt in meeting so many gentlemen, fellow-labourers in the Ragged School cause, and therefore practical men, said the subject to be discussed was one of vast importance, and one on which no doubt a great difference of opinion would be found to exist. The question was what were the best kinds of rewards and punishments to meet the peculiar cases of Ragged School scholars. He when a Ragged School teacher found it very difficult to get on by punishing refractory children. Harsh measures he found always failed. He only succeeded by love and kindness, and felt that poor children were controlled best by these means.

Mr. E. J. Hytche then opened the question, and said, he should on the present occasion simply give a brief sketch of the rewards and punishments usually employed in Ragged Schools, from which hints might be gleaned of methods which might be more generally adopted. He considered a desire for rewards an innate principle of man, and one that had received the sanction of revelation. For of Moses it might be inferred, that he did not perform God's will merely because it was right to obey, but because he also had "respect unto the recompense of *reward*." That rewards operate beneficially, there can be no doubt; they tend to stimulate to activity those who are sluggish; they engender mutual affection and confidence between the teacher and the taught, and they publicly discriminate between the good and the bad, and betwixt those who are sullen and those who obey. The following are the principal modes adopted in Ragged Schools:—1. *Winter treats and summer excursions.* 2. *The magic lantern and lectures.* Lectures adapted to the senior scholars, who wish to be instructed as well as amused; they are usually given in winter. 3. *The gift of clothing*, old or new, by which means many who are ragged and shoeless are comfortably clad. 4. *The gift of Bibles and magazines*, and which are much prized, the children liking to have books of their own, and value them because they are their own. To aid in the gratification of this desire the Committee of the Ragged School Union publish monthly "Our Children's Magazine," and also supply Bibles to the local schools for sixpence each, which cost them tenpence, and there is reason to believe that many who thus were led to prize the Bible, because it was their own, have been led to love it for its own sake, having found therein eternal life. 5. *Elder scholars are taken to the Zoological Gardens.* This opportunity is kindly afforded by the Zoological Society, who, on application being made to their secretary, will give an order for the free admission of fifty scholars. 6. Some night schools have adopted the plan of *devoting half an hour weekly to part-singing*, either by ear or the "Tonic Sol fa" system. This plan has not only attracted and subdued the roughs, but it has acted as an antidote to gaffs and low concerts, whereby so many of the scholars have been misled. 7. *Recommendation to the Shoe-black Brigade.* Lads for these are in constant requisition, especially those who wish for a chance, and who have learnt to brush their own boots before attempting to polish those of others. And 8. *The appointment of the better-disposed scholars as paid*

monitors in day schools. By this system many scholars have been retained longer than heretofore; and they prize the tangible expression of satisfaction thus given. The Committee of the Ragged School Union is willing to assist local committees in carrying out this system; its proposals being as follows:—Day schools, averaging 70 to 100 scholars, and employing not fewer than four monitors, are at liberty to pay them two shillings weekly; schools averaging from 100 to 150 children, and employing six monitors, four shillings per week; and schools, averaging 150 scholars and upwards, and employing eight monitors, six shillings per week. A moiety of these payments will be granted by the Union on the school being duly certified by the school-agent.

With respect to the second section of the subject—viz., punishment, he would say that the principle of punishments was also sanctioned in Scripture; for it is there written, "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame." But he was of opinion punishments should never be inflicted for mental incapacity, for there are often natural deficiencies in mental organisation. Some may fail in arithemetic who excel in reading or writing. He considered that for four offences punishments should be awarded—viz., insolence to teachers, quarrelling or fighting in school, corrupt language and actions, and, as respects day schools, truancy. In correcting these offences, punishments must necessarily differ in day and night schools; for as the ages and the habits of both classes vary essentially, the punitive measures adopted necessarily differ. In day schools it is common *to place offenders on the forms*, and sometimes with their faces to the wall. Few can bear this without chagrin. *To detain the offender after school is dismissed*; for half an hour or so, according to the magnitude of the offence. Children being easily appealed to through their appetite, this plan is found effective; *the cane is used* in some schools, but he was happy to state it was now rarely used. In night and Sabbath schools, offenders become the subject of *public rebuke*. This is usually given in private, but when the offence is either public or aggravated, such reproof is often administered during the address. *Suspension* is resorted to, the period being determined by the nature of the fault. And in cases where public reproof and suspension fail, *expulsion* is resorted to. This happily is found to be rarely required. On a review of the whole subject—of the principles that warrant, and of the modes adopted in rewarding and punishing, three inferences may be deduced, namely—1. Punishments and rewards, however slight, should be certain. 2. Teachers should never punish whilst irritated. For as the offence becomes thereby magnified, they are not likely to inflict either the proper kind or degree of punishment. 3. It should be seen that as teachers receive pleasure in rewarding, it gives them equal pain to punish. For thereby it will be felt that the future welfare of the individual scholar, and of the whole school, is alone regarded.

Thus by a judicious use of both rewards and punishments, it will be seen, what the facts of all history warrant us in affirming, that "men are better governed by the strong heart than by the strong, though immeasurably weaker hand."

Mr. Driver, from Belvedere-crescent Refuge, observed that it is possible to have the most perfect system of rewards and punishments, and yet fail. The distinct individuality of a boy, the varieties of temperament, and many other circumstances, will often foil all attempts to manage children by rule. That kind of treatment which may be effectual in one black-headed boy may not do with another, and may be entirely useless with the red-headed one. Besides, are there not sensitive minds whose gentle hearts would break at a rough word; and are there not others so hardened that they defy all the powers of the bamboo? And then, too, what an endless variety there is between the two extremes! He considered corporal punishment, to the kind of boys collected into Ragged School institutions, was no punishment at all; for it was not at all likely that, on the small scale it was administered in Ragged Schools, any impression whatever could be made on boys who were accustomed at home to a wholesale system of strifes, with pokers, broomsticks, and hard horny fists. He, however, was not averse to the infliction of pain, provided it were of the right kind, and administered at the right time. But his experience had tended to show that pain inflicted by thrashing was not subduing, but in most cases gave the boy an opportunity of showing his fortitude, and getting in his favour the sympathies of the whole school. And besides, caning seemed generally to awaken the worst and lowest feelings human nature is susceptible of. He felt

that he had never inflicted a thrashing on any boy without the conviction that both he and the boy would have been better if it had been left undone. Order might be obtained by the use of the stick, but that was order that could only be maintained by the presence of the administrator; and its influence terminated with the school-room. The influence which it is desirable to have on a boy so as to fit him to go out into the world can only be obtained by discipline suited to the individual character. This is exceedingly difficult, and it is impossible to lay down rules whereby such a variety of tempers and dispositions can be dealt with. He would, however, recommend the adoption of the following principles:—Let the wrong done bring its own retribution; that is, to isolate the culprit so that his sin shall stare him in the face—to let the remedy come from the same source as the fault. To cane a boy is often to apply a mode of punishment that has no relationship to the fault committed, and too often ends in a personal conflict. It is true the difficulties are very great, but the difficulty as to how to manage the pupils does not seem to be so great as how the teachers are to manage themselves.

Mr. Miller, of Hinde's Mews, said he held with the principle of rewards and punishments in Ragged Schools; but was of opinion much depended on the manner in which they were administered. Rewards should not be given ostentatiously, and only such rewards as would be useful to the scholar. Two years since, at the school he represented, a system of tickets was set on foot, and has been continued. Two tickets were given—one for early attendance, and one for good behaviour. Twelve entitled the possessor to a penny book, and six dozen to a bound copy of "Our Children's Magazine" or a Bible. This plan had tended to increase the attendance, and secure that attendance in good time. In the two years they had disposed of in this way 70 Bibles, 24 volumes of "Our Children's Magazine," 64 Prayer-books, 700 Curwen's Hymn-books, and 236 gilt cards with Scripture or poetry printed on them. This they had done at a cost of two guineas annually. As to punishments, he considered they should never be given unless specially needed, and then in such a way that both the teacher and the punished scholar could meet pleasantly the next day.

A lively conversational discussion ensued, and several superintendents and teachers gave expression to their views and experience, and we gleaned in addition to the foregoing, that words of love and kindness were found more effectual in managing Ragged Schools than any attempts to rule by fear. The giving tickets for early attendance and good behaviour in day schools as well as Sabbath schools did much to contribute to their order and efficiency. The giving once a month, Our Children's Magazine, to scholars who had, by good behaviour, merited them; recommending well-conducted scholars to situations; admission to writing and cyphering a reward, not a matter of course; rewards of well-behaved children kept by the teachers—these all worked well. But in cases of unruly and turbulent scholars, suspend but never expel. Firmness and prompt decision needful. In cases of lying, obscene language or corrupt conduct, confront the guilty party, establish the charge, and make them feel that the whole school condemns them, and regards them in their true character.

Thus terminated one of the most lively and truly practical meetings of delegates we were ever privileged to attend. As might be anticipated, no fixed rules or definite plan of rewards and punishments to ragged scholars was laid down. The application of these principles, whilst admitted by all to be good, must be left in the hands of the local friends to do as their own judgment shall dictate best, and the peculiar nature of the circumstances shall require; nevertheless, many useful hints were given, and interesting facts stated, which cannot fail to tell with force and effect in many of those schools represented on that occasion.

EXTENSION OF THE SHOE-BLACK MOVEMENT.

THERE are now in connection with the London Ragged Schools eight Societies of Shoe-blacks, five of which commenced their operations in the current year. Around the original "Reds" are now to be found comrades of all colours, each in their own locality, and at their appointed stations, earning an honest and respectable living.

The "Reds" occupy from Charing Cross to Temple Bar and the City.
The "Yellows" are on the South of the Thames.
The "Blues," Whitechapel and East of London generally.
The "Purples," Westminster and Chelsea.
The "Browns," 1, Paddington and North-west of London.
The "Browns," 2, Notting Hill.
The "Browns," 3, Islington and North of London.
The "Greens," Greenwich and Deptford.
The "Scarlets," Brixton and Clapham.

The last-named was established as recently as October last, in which month an inaugural meeting was held, presided over by J. B. Beddome, Esq. The operations of this branch are to include Crossing-sweeping as well as Shoe-blacking, with further extension, as circumstances may admit, so as to embrace Messengers, and the employment of the *protégés* in private houses in cleaning windows, knives, shoes, paint, etc., etc. The boys, twelve in number—namely, six Shoe-blacks and six Sweepers—made a beginning on September 28th, fully equipped for their work, and under the direction of an Inspector. The friends of the locality have subscribed sixteen guineas towards the cost of outfits, which sum is expended, and a balance remains against this young effort. A few pounds more would be most acceptable, and would be gladly received by Rev. J. H. Moran, Chaplain of the Prison, Brixton Hill.

Another Society is being formed for Kensington, the boys of which, from the Ragged Schools of that part of London, will soon occupy their assigned posts.

The Romanists have also started a Society of their own, the boys of which are dressed in blue, and may be distinguished from those from the Ragged School by their badge, the letters of which are "S. V. P.," which, we are told, are the initials for "St. Vincent de Paul."

The "Reds" had a meeting in Exeter Hall on November 18th, to which the parents of the Shoe-blacks were invited to take tea with the lads and the Superintendents of their schools. The tables were well supplied with refreshments, including an ample supply of cakes. After tea J. Macgregor, Esq., presided, and several friends gave addresses; and some letters, just received, from some former Shoe-blacks, who went to Canada as emigrants, were read, from which it appeared that the young colonists are making their way in the world in a most creditable manner.

On Friday November 20th, a public meeting of the "Yellows" was held in Borough Road, presided over by the Earl of Shaftesbury. The novel feature of this meeting was the *debut* of the Yellow Boys' Band, consisting of seven drums, one bass drum, ten fifes, and one triangle. Their performance was most creditable to themselves and their teachers. With very considerable effect they entertained the company with "God Save the Queen," "Rule Britannia," "The British Grenadiers," "The Lass of Richmond Hill," "Will you gang along with me?" &c.

The Society commenced three years since with twelve boys, and the average employed during the last year was forty. The total earnings of these forty for the year was £576. Of this sum £363 was paid to the boys as earned, £105 paid to their credit in the banks for future use, and £107 retained for

providing blacking, brushes, boxes, &c., &c. The Society has not risen to a self-supporting point, and needs the voluntary support of friends, as the treasurer is in advance to the extent of £70 or £80. During the evening six boys were called up to receive medals for good conduct. The first belonged to Robert-street School, and had for the sixth time gained the first-class medal. The second, from Webber-road School, had taken the first-class medal once, and the second-class medal twice. The third, from Doughty-street School, had taken the first-class medal once, and the second-class medal twice. The fourth, from Lant-street School, had taken the first-class medal twice and the second-class medal thrice. The next, a very little fellow, called "Tom Thumb," had previously taken a first-class medal, and the last, also from Lant-street School, had previously won the first-class medal once, and the second-class medal twice.

Several most interesting letters were read from the boys who had left the Society and are now holding respectable situations, in which it was evident they enjoyed the confidence of their employers. This Society has been the means of benefiting a large number of lads, and certainly deserves a larger amount of support than it has yet received. The contributions for last year only amounted to £28. It is earnestly hoped that the treasurer will soon be able to show a balance on the right side of his cash book. To enable him to do so, R. J. Snape, Esq., 2, Stone Buildings, Lincoln's Inn, will be most happy to receive any donation the public may feel disposed to give.

RAGGED SCHOOLS IN TASMANIA.

THE first report of the Hobart Town Ragged School Association has just come to hand, from which we learn, that in that distant colony, as in the mother country, there are many families whose circumstances in life preclude them from meeting the expenses of educating their children; and there are not a few, who from their dissolute and intemperate habits altogether neglect their children's education. With a view of providing a remedy for this state of things two different attempts were made some years ago to establish a Ragged School in Hobart Town, both of which proved unsuccessful. Happily, however, a third effort has been attended with better results.

On the 7th of October, 1854, a school was opened in Watchorn Street, which has been kept in operation ever since, and is now in a state of hopeful efficiency. Since its commencement 303 children have been admitted—175 boys and 128 girls; 18 of these children have been transferred to the Orphan School. Above 100 have been supplied with shoes and articles of clothing. Situations have been obtained for 14 boys and 10 girls. Thirty-six girls are taught needlework. The average attendance was 73 daily,

A second school was opened in Lower Collins Street in February, 1856, to which 164 children have been admitted—75 boys, and 89 girls. Thirty-nine of these have been supplied with articles of clothing, and plain needlework is taught to 26 girls. The children attending this school are generally too young to take situations. The daily average attendance was 57.

The premises occupied in Watchorn Street have recently undergone extensive repairs, and those in Lower Collins Street are found to be too small to accommodate the children with due regard to their health and comfort; and the Committee are therefore anxious to obtain enlarged accommodation.

In addition to needlework taught to the girls, the instruction given embraces reading, writing, and arithmetic. The moral and religious improvement of the children is also attended to. It is intended, as far as possible, to make these schools partake of the character of industrial institutions by instructing the boys in useful trades.

The Association is supported principally by voluntary contributions; and most efficient aid in raising funds has been rendered by a Ladies' Committee, by whom the town has been canvassed, and above £200 have been by this means alone added to the funds of the Association. The Board of Education granted £50 last year, and £25 the year preceding. The Society's operations seem well supported, and the schools under very satisfactory visitation. The following extracts from among many, are taken from the visitors' book:—

May 26, 1855—This appears to be a most useful school, and deserving of encouragement.

(Signed) T. Arnold,
(Inspector of Schools.)

Oct. 16, 1855—If this school is continued on the same footing, and conducted in the same manner as at present, it will doubtless prove a great blessing to the community.

(Signed) F. R. Tasmania,
(The Bishop of Tasmania.)

March 13, 1856—Visited for a short time, and was much satisfied with what I noticed.

(Signed) J. Hone,
(Chairman of Quarter Sessions.)

March 20, 1856—Visited the school, and hope it may prosper.

(Signed) H. E. F. Young,
(Governor of Tasmania.)

The Society's income for the year amounted to £377, and the expenditure £333. Our Ragged School friends of the antipodes in the appendix to their report, say, that—

"When Ragged Schools were first established in England there were not a few who doubted or denied their necessity. That time is passed now. It is thought, however, by some, that in a small community like this they can hardly be of so much importance as their advocates represent. The old charge of exaggeration with which the promoters of these institutions in England were once so familiar, may be heard again here. The truth is, that for the most part the comfortable classes of society are profoundly ignorant of the real life of their poorer neighbours. We see the mechanic and the labourer at their daily toil; they come and they go, but what sort of homes they occupy, and how they are employed before and after their daily work, what are their specific habits, temptations, difficulties, and dangers; all this is to many persons matter of mere vague speculation. It is by no means easy to obtain access to their domestic life. It is not obtruded on the public notice, but most carefully guarded from observation, and must be sought out with care and tact before it can be known. There is one thing, however, patent even to the most careless observer, that may show the necessity of this institution—viz., the prevalence of drunkenness in the humbler classes of the community. Its extent is no more to be measured by the quantity of intoxicating liquor consumed on premises licensed for its sale, than the existing crime by the numbers of actual police convictions. They are but the out-cropping of a dense stratum hidden beneath the surface of society. We must explore the homes of the poor, rather than the public-houses, if we would gauge the extent of the evil. Now, by the inevitable operation of law, it may be safely argued, that with so much drunkenness there must be so much destitution and crime. The one follows the other, as effect follows cause. And facts accord precisely with what we might expect. Instances are by no means rare in which the only known parent is undergoing punishment for several months in the year. Meanwhile what becomes of the deserted children? They are not at school. There is no refuge to receive them. They prowl about the town obtaining a precarious subsistence somehow; for they live, but how is a mystery to the unitiated. The brightest prospect before them is to be sent towards evening by the keeper of some low lodging-house, to bring firewood from the bush, in return for which they receive a coarse supper and a shelter that is worse than the open heavens. Thrust into a loathsome den, where men, women, and children are indiscriminately huddled together in a physical and moral atmosphere disgusting to every

sense and feeling—such are the home influences at work on many infant minds in this community. Add to all this the effect of habitual intoxication on the parental affections, and we may form some conception of the domestic life of many children around us. We have no lack of illustration that drunkenness, like its attendant vices,

'Hardens a' within,
An' petrifies the feelin.'*

But, it may be asked, has not the Government made liberal provision for the education of the poor, by the establishment of a Board of Education, and of the various schools it has instituted and maintained in different parts of the colony? True, but a little consideration will show that they do not and cannot with any one such system of regulations reach the perishing class. In the first place, suppose that these children could be induced to attend the public schools, in spite of their hunger, rags, and wretchedness, would it be advisable to admit them so to mingle with other scholars? Would it be safe, or for the interests of the schools? And then *could* the Government institute a system of personal visitation, by which the children might be sought out, and the indifference or reluctance of their parents be overcome by persuasion and solicitation? And further, would it be wise, or practicable for the Government to supply these children with clothing, or even food, which in their case are as much needed as instruction? These things are not provided for in the regulations of our public schools, and it is a question whether the Government *could* so devise and adjust a plan as to meet their case, or if they could whether they *ought* to attempt it. A measure that might be very wise, safe, and effective in the hands of a charitable association might be wanting in all these qualities if undertaken by the authority of the Government. However, be that as it may, the circumstances of these destitute children do in fact effectually preclude them from the benefits of our public schools. The machinery is not adapted to their case.

"But still it may be said there are the Orphan Schools—why not send these children there? First, there is the reluctance and prejudice of parents to be overcome unless recourse be had to compulsion. Then the Orphan schools are for a specific purpose, and the admission of children to such an institution must be under certain conditions. Inquiries must be made and answered, and detailed forms must be filled up. And again, under ordinary circumstances there must be delay between the application and the admission. From the one to the other there may be, as there has often been, a delay of many weeks. Meanwhile, what is to become of the children? What they want is prompt, immediate attention, such as it were vain to expect under a necessary system of routine and regulation. Hence the necessity of a more free and flexible machinery than the Government can supply, if these children are to be rescued at all from crime, degradation, and wretchedness, and taught to become honest members of society.

"It is objected by some that, admitting the evil, it is yet very inadequately met even by the Ragged School, and no doubt its organisation at present is far from being complete. This, however, instead of being a plea for discouraging it, may be more justly employed as a reason why it should be sustained with energy and good will. It was never contemplated by the managers of these schools that they should continue just as they are now. But a beginning was to be made, and such means employed as could be at once laid hold of, in the hope that they may increase so far as to allow the perfect development of the system. If at present we can do little more than teach the children reading and writing, it is surely a step in the right direction, and need not be regarded as all that is sought. The Committee are quite alive to the conviction that something else is required to render the schools effective. That there should, for instance, be combined with teaching a system of industrial training by which the children might not only be fitted to gain an honest livelihood after they leave the school,

* With all the precaution taken by the managers of the Ragged School to secure to the children the clothing they give, by such devices as burning the rags in which they come, that they may have no change of clothes, they have at least in one case been baffled. A wretched mother not long since stripped her little girl absolutely naked, and sold her school clothes for drink, so that the child could not for days leave the house. Hence her absence from the school.

but the necessity of a gratuitous supply of clothing be superseded by their paying for it. It is felt also that it would be very desirable to have a decent lodging-house for many of them, where they could at least be disciplined to cleanliness and order, and provided with two comfortable meals in the day at a cheap rate and under proper restrictions. It is not pretended that our Ragged Schools are what they ought to be, and what we hope they will become.

There would be no difficulty in supplying other proofs of the necessity and importance of sustaining this institution than such as have been here advanced. It is hoped that these considerations will be sufficient at least for every one who candidly inquires why such an enterprise should be undertaken in Hobart Town. The prevalence of intoxication argues the prevalence of crime and destitution, and that involves injured, neglected, and deserted children. The regulations of our public schools have not met, and from the nature of the case cannot meet, their circumstances. The restrictions necessarily attaching to admission in the Orphan Schools, and the delay after application, which under the circumstances cannot be avoided, must preclude many of these children from the advantages of such an asylum. And though the Ragged School is doubtless but at its beginning, small in means, and imperfect in organisation, it is hoped that by the sympathy of the public it may be rendered more effective, and that it will prove a barrier to the flood of moral and social evil which threatens the rising community."

Poetry.

A REQUEST, A REVIEW, AND AN APPEAL.

A LAY FOR THE LAST OF DECEMBER.

The Request.

ANOTHER year has reach'd its bound,
And, on its closing day,
Friend of the Ragged Schools, look round,
And what thou seest, say.

The Review.

I see the *unpaid teachers* stand,
A still-increasing host;
A holy and a happy band,
Who neither fear, nor boast.

I see the *paid instructors* near,
Who love their hard employ:
And hear them call with hearts sincere,
The gold but half their joy.

I see the form of *London's Mayor*,*
In all his civic state;
He for the wretched proves his care
By arguments of weight.

I see *the Merchants* pouring in
Their gifts, at his request;
That Ragged Schools the prize may win,
And boys and girls be blest.

I see in yonder hall so fair,†
The best of noble *lords*,
Give to the best of *servants*, there,
The best of earth's *rewards*.

I see *the shoe-blacks* toiling on,
Who different colours choose;
Till they, methinks, at last have gone,
Through all the rainbow's hues!

I see the scene where *mothers* meet,
And gladly learn to make,
Like Dorcas, coats and garments neat,
For child and husband's sake.

I see *the ships* sail o'er the main,
That many a youthful hand
An honest living may obtain,
In some less-crowded land.

I see the *throne of glory* bright,
High in celestial air;
And *ragged children*, cloth'd in white,
Before the Saviour there!

The Appeal.

I gaze no more; earth cannot see
A better sight for man:
Christian, if thou wouldst happy be,
Help on the noble plan!

JOSEPH PAYNE.

Temple, Dec., 1857.

---

* Finnis, who presided at a meeting in the City for the Ragged School Union.
† St. Martin's Hall used for the Distribution of Prizes.

Correspondence.

A GOOD DECISION AND WORTHY EXAMPLE.

To the Editor of the Ragged School Union Magazine.

SIR—I have read your correspondent "Q in the Corner's" letter with entire approval, especially Reasons 3 (ad fin.) 6 and 7, and (it will be a satisfaction to him to learn) have resolved in consequence to double my subscription (now one guinea) for the ensuing year, in hope that if others are led to do the same, Ragged Schools may go on and prosper, without needing to ask for Government aid—Faith, Hope, and Charity, their sole supporters.

I am, Sir, yours faithfully,

Nov. 5, 1857. ANDREW WOOD.

Notice of Meeting.

STRATFORD RAGGED SCHOOLS.

A VERY crowded and highly-influential meeting of the friends and supporters of these schools was held in the spacious hall of the Eastern Counties Mechanics' Institution, Stratford. The Right Hon. the Lord Mayor presided.

The galleries, as well as the body of the hall, were crowded. The Lady Mayoress occupied one of the reserved seats immediately in front of the platform. On one side of the hall were arranged nearly 200 children, whose neat and cleanly appearance afforded conclusive evidence of some of the benefits they had received in belonging to a Ragged School.

The Rev. J. C. Knowles read the fourth annual report of the schools, from which it appeared that the average attendance of children of both sexes was 175 in the day, and forty in the evening school. The numbers in the Sunday school amounted to seventy, many of whom attended divine service on Sundays, their conduct being on every occasion most exemplary. Many instances have occurred in which poor and destitute children have been placed in situations, where they have given entire satisfaction to their employers. The industrial element having become a very important feature in the benefits conferred by Ragged Schools, the Committee have been desirous of seeing it put in operation here. With this view they have determined to furnish a few of the best-conducted boys with brushes, blacking, &c., and have them placed near the railway station, and other frequented parts of the parish, after the plan of the 'Shoe Blacking Brigade' in the metropolis. In the girls' school the same principle has been diligently carried out under the teaching of the mistress. The children are employed making articles of clothing, which are afterwards sold to the parents at a very low price. The materials are provided out of money so received, added to a working fund furnished by the Ladies' Committee, by whom gifts of left-off clothing will be thankfully received, and when altered by the children will be distributed as rewards for good behaviour.

William Cotton, Esq., in proposing the first resolution, observed that it afforded him much pleasure to be enabled to take part in the evening's proceedings. Ragged Schools had been tried and found to realise the expectations of their promoters in providing religious and secular instruction for large masses of the poor and destitute portion of the population—a class for whom, till very recently, no such provision was made. It had been erroneously urged by some that the education of the masses would be found a dangerous experiment. To this opinion he demurred: the evil was to be feared in the non-education of the masses; and feeling deeply the importance of the great and permanent benefits that would accrue to the community from Ragged Schools and similar institutions, he felt it a duty incumbent on him to aid the furtherance of all those moral appliances that were calculated to elevate his fellow-creatures, and enable them to fulfil the great end and aim which an all-wise and overruling Providence intended. Religious and secular instruction would be found a preventive of vice and crime, and *since the establishment of Ragged Schools in this district the number of juvenile offenders had materially diminished.* From his experience as late Chairman of Quarter Sessions, and as a Magistrate for a large and populous suburban district, he knew that a very large amount of crime was traceable to the want of moral and religious instruction among the masses of our population. Children, when left uncared for, were daily and hourly being educated in vice and profligacy; and he often regretted in his magisterial capacity that he could not punish the parents who had neglected to care for their offspring.

Mr. W. Ferry furnished some interesting statistics as to the progress of Ragged Schools. He related several anecdotes of children educated by such means, giving instances of many who had obtained a position and were moving in the higher walks of life, affording satisfactory evidence of the benefits diffused through such institutions, and urged their claim on public support. He also stated that the remark made by the railway officials when application was made for the use of that beautiful room for that meeting, might be considered a high commendation to the Stratford Ragged School—viz., "That it was with great pleasure they granted the use of the room for such a purpose; for since the Stratford School had been in operation, they had ceased to be annoyed by petty thefts, which were of very frequent occurrence before; and not only the room, but lighting and attendance, even to the services of the Railway Board, should be furnished gratuitously, as an expression of their appreciation of such labours."

The meeting was also addressed by the Revs. J. Ram, W. Holloway, A. Brady, Esq., J. Wilkinson, Esq., and Joseph Payne, Esq.

LONDON: ROBERT KINGSTON BURT, PRINTER, HOLBORN HILL.

THE

RAGGED SCHOOL UNION

MAGAZINE.

"The huge rough stones from out the mine,
Unsightly and unfair,
Have veins of purest marble hid
Beneath their roughness there.
Few rocks so bare but to their height
Some tiny moss-plant clings;
And round the crags most desolate
The sea-bird soars and sings.
Believe me, then, that rugged souls
Beneath their rudeness hide
Much that is soft and beautiful;
They've all their angel's side."

VOLUME X.

LONDON:
RAGGED SCHOOL UNION, 1, EXETER HALL;
PARTRIDGE & CO., 34, PATERNOSTER ROW.
JOHNSTONE, EDINBURGH; M'COMBE, GLASGOW; ROBERTSON, DUBLIN;
AND ALL BOOKSELLERS.

TO OUR READERS.

"TIME hath wings," is the trite aphorism brought home to us as our pen puts its finishing stroke to the December number, which completes the Tenth volume of the Ragged School Union Magazine.

Since the cause commenced which it is our happiness to promote, many efforts have been started, which have deservedly attracted considerable public attention, and absorbed much of the liberality of the public. It is, therefore, gratifying to be able to state, that in the midst of so many claims, and although the Ragged School movement has arrived to the middle of its "teens," yet its workers are labouring as with a first love, and with undiminished energy. Its supporters, too, are increasing in number as well as in the amount of their contributions. To the Press we are greatly indebted for their leading articles and lengthened reports of meetings, as well as for frequent notice of our magazine department. The following is a fair, but not purposely selected specimen, as it happened to be the first taken of many similar notices gathered from the provincial and metropolitan papers. It is from the *Leicester Advertiser*:—

"We gladly take this opportunity to recommend this Magazine to the perusal of all: to the philanthropist, on account of the cause it advocates, and to the reader, for mere amusement, or for the obtaining what is called a knowledge of the world; the information contained in its pages being unobtainable from other sources, and to be implicitly relied on for the truthfulness of its details. We can assure our readers that the out-of-the-way scenes depicted in its pages are unparalleled by those from any work of imagination. 'Truth is strange—stranger than fiction,' has become a trite saying; it receives ample illustration in the pages of the Ragged School Union Magazine."

In glancing over the progress made during the year now closing, we notice an increase of 9 Sunday schools, with 1,105 scholars; 7 day schools, with 848 scholars; and 9 week night schools, with 1,124 scholars; being an increase over the numbers of last year of 25 schools, and 3,077 scholars.

The increase in the other departments, such as Penny Banks, Mothers' Meetings, &c., is equally gratifying. There are now in full work 61 Penny Banks, with 7,934 juvenile depositors, and 7,528 adult depositors, mostly the parents of the scholars. The average of deposits made by the children amounted to a fraction more than a penny per week each; and that of the parents, to a fraction less than three halfpence per week each; and yet by the regularity of the payments and the largeness of the number of depositors, the united deposits for the year amounted to £4,519 4*s.* 1*d.* This, of course, was the full amount of the deposits; the repayments in some cases was almost equal to the deposits, so that the sum held by the banks was comparatively small. The Shoe-black system is extending through the provinces, and is being more generally adopted in the metropolis. The London boys belonging to only three of the Brigades earned last year, as much as £3,227. The Mothers' Meetings now number 53, with 1,244 mothers in average attendance.

In closing our volume for 1857, we referred to the assistance rendered to the Refuges by the Privy Council on Education. That assistance we said was great, and most acceptable to those Ragged School Institutions charging themselves with the entire support of their inmates, in addition to the cost of education, &c. But almost before the ink of that statement was dry, the Minute granting that aid was cancelled. Another Minute, it is true, was adopted, but the conditions it imposed were such as to compel some of the institutions to give up the preventive, and confine themselves wholly to the reformatory principle; and thus, instead of taking the Parliamentary aid through the Privy Council, take it from the Home Office. Others, who intend to abide by the preventive system, and decline to make their Refuge Schools juvenile prisons, must look to a discerning and benevolent public for increased support, or the consequence will be, that the most destitute of our boys and girls will be turned adrift ere long, to become again pests of society, and perhaps to turn the scale of prison statistics, which are now so happily in a diminishing condition. Help from Government is not wanted, is not asked, for educational expenses; for Ragged Schools are far more likely to effect their high mission without it than with it. The public have hitherto sustained our Ragged Schools, and we have faith in that public, and in God, that they will be so supported as long as they are needed. But for the Privy Council to withhold their help in support of the most destitute and homeless of our scholars is both unreasonable and impolitic.

December, 1858. THE EDITOR.

CONTENTS.

Papers, Original and Selected.	Page
Amusements, Winter, for Ragged Schools	181, 219
Angel Meadow, Manchester	156
Beggars, Professional	191
Blind Classes in Ragged Schools	94
Bibles, The Woman with	173
Christmas Treats to Ragged School Children	35
Delinquents? Whence come our Juvenile	193
Deputation to Earl Granville on Ragged Schools	41
Despair of None	37
Destitute Girls, Employment of	41
Emigration, Female	61
Entertainments, Ragged School	13
Former Scholars of Ragged Schools	75
Government Grants to RaggedSchools	44
Honesty the best Policy	14
Hurrah! Here's another Teacher	98
Liverpool Ragged School Union	74
London out of Town	141
Lord Mayors	225
Manchester Sunday Evening Ragged School Union	136
Manchester and its Reformatory Schools	101
Manchester, Angel Meadow	156
Miller Testimonial, The	85
Music	212
New Year, The	1
New York, Children's Aid Society, A Visit to	166
Night Refuge	26
Our Children's Gambols on the Green Sward	188
"Our Ragged School"	184
Our Suburban Ragged Schools	148
Pauper Education, Out-door	21
Payne, Joseph, Esq., on Music	212
Pescod, The late, and his Orphans	220
Petticoat Lane on Sunday	124
Philanthropy, My first Trial of	4
Poor, The Claims of the	206
"Poorer than Rats"	233
Ragged School Master, The Original	10
Ragged School Teachers, Convalescent Home for	199
Ragged Schools, A Clergyman's Testimony to the Importance of	164
——— Their Position and Scholars	161
——— Papers on the following—	
Bridgewater	65
Britannia Street, King's Cross	94
Chapel Place, Stratford	148
Grotto Passage, Marylebone	48
Hinde's Mews, Marylebone	128
Lamb and Flag Court, Clerkenwell	66
Nelson Street, Camberwell	184
New Nichol Street, Bethnal Green	8
Sermon Lane, Islington	87
Ragged, but not in Rags	7
Ragged School Union, The—	
Its Fourteenth Anniversary	106
The Proceedings of	109
Recreation and Pure Air	227
Reformatory Schools	201
———, Manchester and its	101
Sanitary Reform	221
Scholars' Prizes in 1858	169
Scholars' Prize Meeting	70
School Playground and Scholars' Workshop, The	81
Shadwell, A Night in	5, 31
Seed-time and Harvest	154
Shoe-black Fête, The London	170
Shoe-black Society for Birmingham	134
Shoe-black Societies, The London	54
Spiritual Life and Ragged Schools	121
Soirée, Lamb and Flag Ragged School	210
Sunday Night Schools	98
Suburban Ragged Schools	148
Treats to Ragged School Children, Christmas	35
Unexpected Fruit from Afar	213

Page

Poetry.

Beggar's Child, To a - - - 59
Be not Weary in Well-doing - - 78
Brush Away - - - - - 172
Christian Character, A Test of - 58
Cripples' Home, Pleas for the - 139
Houseless, The - - - - 17
Pleas for Help in Ragged Schools - 178
"Sow thy Seed" - - - - 138
Teachers' Gathering, The - - 94
Teach the Little Ragged Heathen - 17
Winter - - - - - - 17

Correspondence.

Canadian Emigrants - - - 235
Convalescent Homes - - - 199
Crossing-Sweepers - - - - 58
Government Grants - - - 76
Newspaper Boys - - - - 57
Winter Amusements - - - 219
Scholars' Prayer Meetings - - 174
Scholars' Prize Meeting - - - 78
Snow Sweepers, Ragged School 18, 38
Vagrancy - - - - - 77

Children's Gallery.

Death-bed Scenes - - - - 39
Little Mary and the Old Woman - 178
New York Ragged Boy thinking to be a Minister - - - - 176
Orphan, The - - - - - 177
Praying Jane - - - - 137
Strange Home without a Light, A - 159

Teachers' Column.

Delegates' Meeting — Week Night Schools - - - - - 132
Our Deceased Fellow-Labourers - 157

Page

Paid Teachers' Annual Meeting, The 91
———— Quarterly Meeting, The 212
Payne, Joseph, Esq., Lecture on Music - - - - - - 213

Meeting of Ragged School Institutions.

Anchor Street, Bethnal Green - 160
Bell Street, Lisson Grove - - 80
Bluegate Fields, Ratcliff - - 19
Brewer's Court, Great Wild Street - 19
Britannia Court, King's Cross- - 79
Brook Street, Euston Road - 20, 180
Brunswick Street, Euston Road - 120
Cottage Place, Waterloo Road - 140
Clarence Street, Rotherhithe - - 140
Dingle Lane, Poplar - - - 180
Dove Row, Hackney Road - - 60
Edmonton - - - - - 60
Elder Walk, Islington - - - 79
Field Lane, Holborn - - - 160
George Yard, Whitechapel - - 40
Griffin Street, Deptford - - - 80
Hope Street, Spitalfields - - 20
Ingram Place, Holloway - - 59
Kingsland - - - - - 20
Nelson Street, Camberwell - - 80
New Street, Dockhead - - - 79
North Place, Maida Hill - - 139
North Street, Bethnal Green - - 100
Old Kent Road - - - - 140
Peckham - - - - - 120
Plymouth - - - - - 180
Sandwich Street, St. Pancras - - 120
Shoe Lane, Holborn - - - 60
Simon's Buildings, Westminster - 139
Smith's Place - - - - 20
Union Mews - - - - - 79

THE

RAGGED SCHOOL UNION MAGAZINE.

Papers, Original and Selected.

THE NEW YEAR.

THE commencement of a new year is a landmark on the long level road of time. It is a break in on the ordinary course of things, a healthy reminder of the flight of human life, and the ever-diminishing space left for opportunity and effort. The mirth, laughter, and joyousness of Christmas are not associated with it; it is rather a season of solemnity and reflection; not that it is a dull gloomy time, but the highest happiness is incompatible with laughter; gaiety and hilarity are but its inferior developments. The purest earthly pleasures are tinged with a sweet and subduing melancholy; tears are often the most fitting expression of such joy. Men do not laugh as, standing on some eminence, on a soft autumnal evening, they behold the sun sinking amid a gorgeous pavilion of clouds flushed with his golden glory, while the whole western sky beams and burns with the crimson splendour of his reflected rays, or as they stand on the margin of the ocean when its mighty pulse is beating in tones of thunder, and its waves flash like the artillery of heaven as they swell their bosoms to the moon. They do not laugh when some divine chorus of Handel or of Mendelssohn is passing itself into the soul. In these and other circumstances of analagous character, the more pure and perfect the pleasures men enjoy, the more defined is the sensation of languishing melancholy that accompanies it—a melancholy and pensiveness so delicious that the soul is unwilling to lose them. From whatever cause may arise this shaded feeling, this emotion of joy ever trembling on the verge of tears, it unquestionably exists; nor is it perhaps too much to say that at such seasons, when emotion is thus softened into pensiveness, the soul is conscious that joy was originally destined to be its permanent experience, and would have been but for the loss of that purity which is the only basis of true happiness. Nor can any one stand on the brink of another year, whatever pleasure and prosperity he expects it to bring him, and endeavour but in vain to pierce its dim futurity, without being conscious of vague undefined sensations, which he can neither banish nor explain. The year is full of possibilities, both of good and evil. It may see him reduced to penury, or may pour out riches in abundance at his feet. It may find him in the enjoyment of domestic happiness, but may leave him with his home darkened and dreary; at its commencement he may be full of health and activity, light in his eye, strength in his sinews; at its close he may be pallid and weak, the tottering shadow of his former self, or that close may possibly never come at all to him. The reverse of this is also just as possible. The year may bestow on him happiness to which he has hitherto been a stranger—clouds which now hang over his head may disperse—the present dark horizon of his hopes and prospects may become clearer and brighter, but these, though natural, are visionary speculations, airy and fantastic dreams. He knows not, he cannot know, what revelations the year may bring him.

We wish therefore at the commencement of 1858, to remind our readers

Correspondence.

A GOOD DECISION AND WORTHY EXAMPLE.

To the Editor of the Ragged School Union Magazine.

SIR—I have read your correspondent "Q in the Corner's" letter with entire approval, especially Reasons 3 (ad fin.) 6 and 7, and (it will be a satisfaction to him to learn) have resolved in consequence to double my subscription (now one guinea) for the ensuing year, in hope that if others are led to do the same, Ragged Schools may go on and prosper, without needing to ask for Government aid—Faith, Hope, and Charity, their sole supporters.

I am, Sir, yours faithfully,

Nov. 5, 1857. ANDREW WOOD.

Notice of Meeting.

STRATFORD RAGGED SCHOOLS.

A VERY crowded and highly-influential meeting of the friends and supporters of these schools was held in the spacious hall of the Eastern Counties Mechanics' Institution, Stratford. The Right Hon. the Lord Mayor presided.

The galleries, as well as the body of the hall, were crowded. The Lady Mayoress occupied one of the reserved seats immediately in front of the platform. On one side of the hall were arranged nearly 200 children, whose neat and cleanly appearance afforded conclusive evidence of some of the benefits they had received in belonging to a Ragged School.

The Rev. J. C. Knowles read the fourth annual report of the schools, from which it appeared that the average attendance of children of both sexes was 175 in the day, and forty in the evening school. The numbers in the Sunday school amounted to seventy, many of whom attended divine service on Sundays, their conduct being on every occasion most exemplary. Many instances have occurred in which poor and destitute children have been placed in situations, where they have given entire satisfaction to their employers. The industrial element having become a very important feature in the benefits conferred by Ragged Schools, the Committee have been desirous of seeing it put in operation here. With this view they have determined to furnish a few of the best-conducted boys with brushes, blacking, &c., and have them placed near the railway station, and other frequented parts of the parish, after the plan of the 'Shoe Blacking Brigade' in the metropolis. In the girls' school the same principle has been diligently carried out under the teaching of the mistress. The children are employed making articles of clothing, which are afterwards sold to the parents at a very low price. The materials are provided out of money so received, added to a working fund furnished by the Ladies' Committee, by whom gifts of left-off clothing will be thankfully received, and when altered by the children will be distributed as rewards for good behaviour.

William Cotton, Esq., in proposing the first resolution, observed that it afforded him much pleasure to be enabled to take part in the evening's proceedings. Ragged Schools had been tried and found to realise the expectations of their promoters in providing religious and secular instruction for large masses of the poor and destitute portion of the population—a class for whom, till very recently, no such provision was made. It had been erroneously urged by some that the education of the masses would be found a dangerous experiment. To this opinion he demurred: the evil was to be feared in the non-education of the masses; and feeling deeply the importance of the great and permanent benefits that would accrue to the community from Ragged Schools and similar institutions, he felt it a duty incumbent on him to aid the furtherance of all those moral appliances that were calculated to elevate his fellow-creatures, and enable them to fulfil the great end and aim which an all-wise and overruling Providence intended. Religious and secular instruction would be found a preventive of vice and crime, and *since the establishment of Ragged Schools in this district the number of juvenile offenders had materially diminished.* From his experience as late Chairman of Quarter Sessions, and as a Magistrate for a large and populous suburban district, he knew that a very large amount of crime was traceable to the want of moral and religious instruction among the masses of our population. Children, when left uncared for, were daily and hourly being educated in vice and profligacy; and he often regretted in his magisterial capacity that he could not punish the parents who had neglected to care for their offspring.

Mr. W. Ferry furnished some interesting statistics as to the progress of Ragged Schools. He related several anecdotes of children educated by such means, giving instances of many who had obtained a position and were moving in the higher walks of life, affording satisfactory evidence of the benefits diffused through such institutions, and urged their claim on public support. He also stated that the remark made by the railway officials when application was made for the use of that beautiful room for that meeting, might be considered a high commendation to the Stratford Ragged School—viz., "That it was with great pleasure they granted the use of the room for such a purpose; for since the Stratford School had been in operation, they had ceased to be annoyed by petty thefts, which were of very frequent occurrence before; and not only the room, but lighting and attendance, even to the services of the Railway Board, should be furnished gratuitously, as an expression of their appreciation of such labours."

The meeting was also addressed by the Revs. J. Ram, W. Holloway, A. Brady, Esq., J. Wilkinson, Esq., and Joseph Payne, Esq.

LONDON: ROBERT KINGSTON BURT, PRINTER, HOLBORN HILL.

THE

RAGGED SCHOOL UNION MAGAZINE.

"The huge rough stones from out the mine,
Unsightly and unfair,
Have veins of purest marble hid
Beneath their roughness there.
Few rocks so bare but to their height
Some tiny moss-plant clings;
And round the crags most desolate
The sea-bird soars and sings.
Believe me, then, that rugged souls
Beneath their rudeness hide
Much that is soft and beautiful;
They've all their angel's side."

VOLUME X.

LONDON:
RAGGED SCHOOL UNION, 1, EXETER HALL;
PARTRIDGE & CO., 34, PATERNOSTER ROW.
JOHNSTONE, EDINBURGH; M'COMBE, GLASGOW; ROBERTSON, DUBLIN;
AND ALL BOOKSELLERS.

TO OUR READERS.

"TIME hath wings," is the trite aphorism brought home to us as our pen puts its finishing stroke to the December number, which completes the Tenth volume of the Ragged School Union Magazine.

Since the cause commenced which it is our happiness to promote, many efforts have been started, which have deservedly attracted considerable public attention, and absorbed much of the liberality of the public. It is, therefore, gratifying to be able to state, that in the midst of so many claims, and although the Ragged School movement has arrived to the middle of its "teens," yet its workers are labouring as with a first love, and with undiminished energy. Its supporters, too, are increasing in number as well as in the amount of their contributions. To the Press we are greatly indebted for their leading articles and lengthened reports of meetings, as well as for frequent notice of our magazine department. The following is a fair, but not purposely selected specimen, as it happened to be the first taken of many similar notices gathered from the provincial and metropolitan papers. It is from the *Leicester Advertiser*:—

"We gladly take this opportunity to recommend this Magazine to the perusal of all: to the philanthropist, on account of the cause it advocates, and to the reader, for mere amusement, or for the obtaining what is called a knowledge of the world; the information contained in its pages being unobtainable from other sources, and to be implicitly relied on for the truthfulness of its details. We can assure our readers that the out-of-the-way scenes depicted in its pages are unparalleled by those from any work of imagination. 'Truth is strange—stranger than fiction,' has become a trite saying; it receives ample illustration in the pages of the Ragged School Union Magazine."

In glancing over the progress made during the year now closing, we notice an increase of 9 Sunday schools, with 1,105 scholars; 7 day schools, with 848 scholars; and 9 week night schools, with 1,124 scholars; being an increase over the numbers of last year of 25 schools, and 3,077 scholars.

The increase in the other departments, such as Penny Banks, Mothers' Meetings, &c., is equally gratifying. There are now in full work 61 Penny Banks, with 7,934 juvenile depositors, and 7,528 adult depositors, mostly the parents of the scholars. The average of deposits made by the children amounted to a fraction more than a penny per week each; and that of the parents, to a fraction less than three halfpence per week each; and yet by the regularity of the payments and the largeness of the number of depositors, the united deposits for the year amounted to £4,519 4*s.* 1*d.* This, of course, was the full amount of the deposits; the repayments in some cases was almost equal to the deposits, so that the sum held by the banks was comparatively small. The Shoe-black system is extending through the provinces, and is being more generally adopted in the metropolis. The London boys belonging to only three of the Brigades earned last year, as much as £3,227. The Mothers' Meetings now number 53, with 1,244 mothers in average attendance.

In closing our volume for 1857, we referred to the assistance rendered to the Refuges by the Privy Council on Education. That assistance we said was great, and most acceptable to those Ragged School Institutions charging themselves with the entire support of their inmates, in addition to the cost of education, &c. But almost before the ink of that statement was dry, the Minute granting that aid was cancelled. Another Minute, it is true, was adopted, but the conditions it imposed were such as to compel some of the institutions to give up the preventive, and confine themselves wholly to the reformatory principle; and thus, instead of taking the Parliamentary aid through the Privy Council, take it from the Home Office. Others, who intend to abide by the preventive system, and decline to make their Refuge Schools juvenile prisons, must look to a discerning and benevolent public for increased support, or the consequence will be, that the most destitute of our boys and girls will be turned adrift ere long, to become again pests of society, and perhaps to turn the scale of prison statistics, which are now so happily in a diminishing condition. Help from Government is not wanted, is not asked, for educational expenses; for Ragged Schools are far more likely to effect their high mission without it than with it. The public have hitherto sustained our Ragged Schools, and we have faith in that public, and in God, that they will be so supported as long as they are needed. But for the Privy Council to withhold their help in support of the most destitute and homeless of our scholars is both unreasonable and impolitic.

December, 1858. THE EDITOR.

CONTENTS.

Papers, Original and Selected.	Page
Amusements, Winter, for Ragged Schools	181, 219
Angel Meadow, Manchester	156
Beggars, Professional	191
Blind Classes in Ragged Schools	94
Bibles, The Woman with	173
Christmas Treats to Ragged School Children	35
Delinquents? Whence come our Juvenile	193
Deputation to Earl Granville on Ragged Schools	41
Despair of None	37
Destitute Girls, Employment of	41
Emigration, Female	61
Entertainments, Ragged School	13
Former Scholars of Ragged Schools	75
Government Grants to RaggedSchools	44
Honesty the best Policy	14
Hurrah! Here's another Teacher	98
Liverpool Ragged School Union	74
London out of Town	141
Lord Mayors	225
Manchester Sunday Evening Ragged School Union	136
Manchester and its Reformatory Schools	101
Manchester, Angel Meadow	156
Miller Testimonial, The	85
Music	212
New Year, The	1
New York, Children's Aid Society, A Visit to	166
Night Refuge	26
Our Children's Gambols on the Green Sward	188
"Our Ragged School"	184
Our Suburban Ragged Schools	148
Pauper Education, Out-door	21
Payne, Joseph, Esq., on Music	212
Pescod, The late, and his Orphans	220
Petticoat Lane on Sunday	124
Philanthropy, My first Trial of	4
Poor, The Claims of the	206
"Poorer than Rats"	233
Ragged School Master, The Original	10
Ragged School Teachers, Convalescent Home for	199
Ragged Schools, A Clergyman's Testimony to the Importance of	164
——— Their Position and Scholars	161
——— Papers on the following—	
Bridgewater	65
Britannia Street, King's Cross	94
Chapel Place, Stratford	148
Grotto Passage, Marylebone	48
Hinde's Mews, Marylebone	128
Lamb and Flag Court, Clerkenwell	66
Nelson Street, Camberwell	184
New Nichol Street, Bethnal Green	8
Sermon Lane, Islington	87
Ragged, but not in Rags	7
Ragged School Union, The—	
Its Fourteenth Anniversary	106
The Proceedings of	109
Recreation and Pure Air	227
Reformatory Schools	201
———, Manchester and its	101
Sanitary Reform	221
Scholars' Prizes in 1858	169
Scholars' Prize Meeting	70
School Playground and Scholars' Workshop, The	81
Shadwell, A Night in	5, 31
Seed-time and Harvest	154
Shoe-black Fête, The London	170
Shoe-black Society for Birmingham	134
Shoe-black Societies, The London	54
Spiritual Life and Ragged Schools	121
Soirée, Lamb and Flag Ragged School	210
Sunday Night Schools	98
Suburban Ragged Schools	148
Treats to Ragged School Children, Christmas	35
Unexpected Fruit from Afar	213

Page

Poetry.

Beggar's Child, To a - - - 59
Be not Weary in Well-doing - - 78
Brush Away - - - - - 172
Christian Character, A Test of - 58
Cripples' Home, Pleas for the - 139
Houseless, The - - - - 17
Pleas for Help in Ragged Schools - 178
"Sow thy Seed" - - - - 138
Teachers' Gathering, The - - 94
Teach the Little Ragged Heathen - 17
Winter - - - - - - 17

Correspondence.

Canadian Emigrants - - - 235
Convalescent Homes - - - 199
Crossing-Sweepers - - - - 58
Government Grants - - - 76
Newspaper Boys - - - - 57
Winter Amusements - - - 219
Scholars' Prayer Meetings - - 174
Scholars' Prize Meeting - - - 78
Snow Sweepers, Ragged School 18, 38
Vagrancy - - - - - 77

Children's Gallery.

Death-bed Scenes - - - - 39
Little Mary and the Old Woman - 178
New York Ragged Boy thinking to be a Minister - - - - 176
Orphan, The - - - - - 177
Praying Jane - - - - 137
Strange Home without a Light, A - 159

Teachers' Column.

Delegates' Meeting — Week Night Schools - - - - - 132
Our Deceased Fellow-Labourers - 157
Paid Teachers' Annual Meeting, The 91
———— Quarterly Meeting, The 212
Payne, Joseph, Esq., Lecture on Music - - - - - 213

Meeting of Ragged School Institutions.

Anchor Street, Bethnal Green - 160
Bell Street, Lisson Grove - - 80
Bluegate Fields, Ratcliff - - 19
Brewer's Court, Great Wild Street - 19
Britannia Court, King's Cross - - 79
Brook Street, Euston Road - 20, 180
Brunswick Street, Euston Road - 120
Cottage Place, Waterloo Road - 140
Clarence Street, Rotherhithe - - 140
Dingle Lane, Poplar - - - 180
Dove Row, Hackney Road - - 60
Edmonton - - - - - 60
Elder Walk, Islington - - - 79
Field Lane, Holborn - - - 160
George Yard, Whitechapel - - 40
Griffin Street, Deptford - - - 80
Hope Street, Spitalfields - - 20
Ingram Place, Holloway - - 59
Kingsland - - - - - 20
Nelson Street, Camberwell - - 80
New Street, Dockhead - - - 79
North Place, Maida Hill - - 139
North Street, Bethnal Green - - 100
Old Kent Road - - - - 140
Peckham - - - - - 120
Plymouth - - - - - 180
Sandwich Street, St. Pancras - - 120
Shoe Lane, Holborn - - - 60
Simon's Buildings, Westminster - 139
Smith's Place - - - - 20
Union Mews - - - - - 79

THE

RAGGED SCHOOL UNION MAGAZINE.

Papers, Original and Selected.

THE NEW YEAR.

The commencement of a new year is a landmark on the long level road of time. It is a break in on the ordinary course of things, a healthy reminder of the flight of human life, and the ever-diminishing space left for opportunity and effort. The mirth, laughter, and joyousness of Christmas are not associated with it; it is rather a season of solemnity and reflection; not that it is a dull gloomy time, but the highest happiness is incompatible with laughter; gaiety and hilarity are but its inferior developments. The purest earthly pleasures are tinged with a sweet and subduing melancholy; tears are often the most fitting expression of such joy. Men do not laugh as, standing on some eminence, on a soft autumnal evening, they behold the sun sinking amid a gorgeous pavilion of clouds flushed with his golden glory, while the whole western sky beams and burns with the crimson splendour of his reflected rays, or as they stand on the margin of the ocean when its mighty pulse is beating in tones of thunder, and its waves flash like the artillery of heaven as they swell their bosoms to the moon. They do not laugh when some divine chorus of Handel or of Mendelssohn is passing itself into the soul. In these and other circumstances of analagous character, the more pure and perfect the pleasures men enjoy, the more defined is the sensation of languishing melancholy that accompanies it—a melancholy and pensiveness so delicious that the soul is unwilling to lose them. From whatever cause may arise this shaded feeling, this emotion of joy ever trembling on the verge of tears, it unquestionably exists; nor is it perhaps too much to say that at such seasons, when emotion is thus softened into pensiveness, the soul is conscious that joy was originally destined to be its permanent experience, and would have been but for the loss of that purity which is the only basis of true happiness. Nor can any one stand on the brink of another year, whatever pleasure and prosperity he expects it to bring him, and endeavour but in vain to pierce its dim futurity, without being conscious of vague undefined sensations, which he can neither banish nor explain. The year is full of possibilities, both of good and evil. It may see him reduced to penury, or may pour out riches in abundance at his feet. It may find him in the enjoyment of domestic happiness, but may leave him with his home darkened and dreary; at its commencement he may be full of health and activity, light in his eye, strength in his sinews; at its close he may be pallid and weak, the tottering shadow of his former self, or that close may possibly never come at all to him. The reverse of this is also just as possible. The year may bestow on him happiness to which he has hitherto been a stranger—clouds which now hang over his head may disperse—the present dark horizon of his hopes and prospects may become clearer and brighter, but these, though natural, are visionary speculations, airy and fantastic dreams. He knows not, he cannot know, what revelations the year may bring him.

We wish therefore at the commencement of 1858, to remind our readers

of the practical effect which the event ought to have on our specific work. It will be well for us to pause and consider at this particular juncture what progress the Ragged School movement has made during the past year, and what are its prospects for the coming one. A few words of reminder cannot be out of place, for the human mind is so constituted that its impulses and perceptions become deadened by continued familiarity with any given object. A joke cannot make us laugh twice, for our perception of the ludicrous in it has vanished; the most splendid strains of eloquence, if repeatedly read, cease to affect us with their grandeur, for our perception of the beautiful in them has become indistinct. And so familiarity with Ragged School efforts may operate unconsciously it may be, in a similar way; we may become so acquainted with their working, so accustomed to see them in full activity, so occupied with their practical details, that our energy may come to be the precision of a machine rather than the fervour produced by strong and deep convictions. In saying this no disrespect is intended; it is simply the enunciation of a principle with which all must be familiar in their experience, that it is possible for the mind to lose that vivid conception of the importance of an agency so essential to success, even while the body is busily occupied in prosecuting the very agency itself. We cannot take broad and narrow views at the same time. A minute inspection prevents a recognition of general effects. We may examine the evidence for or against certain propositions, decide the result, lay them on the shelf as done with, and for the future to be assumed as true, and yet notwithstanding the conclusions to which we have come, we shall need a continual recurrence, not to the *truth*, but to the *importance* of these first principles. Our intellects do not require convincing, for that has been done, but our hearts need a new impulse to replace that which has faded; our knowledge is sufficient, but our feelings are too dull, and hence the importance of repeated reminiscence, as a stimulant to renewed exertion.

Another year is now added to the existence of the Ragged School movement, and it can no longer be regarded as an experiment: it is a fixed, settled institution. It is not now one of those unformed projects, respecting which the public suspends its opinion till they have received the attestation of experience. If the charms of antiquity do not gather around it, it has at least relinquished all claim to novelty. To dilate now on its beneficial results, on the good it has effected, on the children it has saved, would be only to utter the most common-place truisms, so plain that people would be almost impatient of their expression. It has at all events now abundantly demonstrated, that the wild children of our streets are capable of education and improvement; that even when a desire for instruction does not exist, the appetite can to some extent be created; that no human beings can possibly sink so low in degradation, poverty, or sin, as to be beyond the reach of Christian principles and influences. *Nil desperandum* is the motto of the Ragged School teacher. You cannot place before him a boy or a girl respecting whom he can abandon hope. They may be selected from the very worst districts of London; their parents may have trained them to a life of crime, or they may have no parent at all; their associates may hitherto have been the very vilest and worst of characters; their moral condition may correspond to the putrid atmosphere by which they have been surrounded; they may have no distinct notions of the difference between right and wrong, good and evil, virtue and wickedness; yet in the face of the transformations that have been effected, it is impossible to declare that they

are beyond recovery. In every tattered child that enters our schools, to receive either secular or religious instruction—in every shoe-black or crossing-sweeper who goes forth with a clean bright face and a clear conscience to his daily toil—in every boy or girl who steps up to the platform in St. Martin's Hall to receive a prize as the reward of good conduct—in every emigrant to a distant shore, earning an honest living by the sweat of his brow—may be seen the practical good of Ragged Schools; and it must be remembered that in this their chief value lies. Tracts and pamphlets, meetings and reports, magazines and manifestoes, are either worthless or useful in proportion as they conduce to practical results. One solid fact is worth a hundred fine speeches, one single instance of a child rescued from ruin and induced to become honest and virtuous is worth a whole array of blue books and statistics. There is rather a tendency in this age to forget this. Men are fond of glitter and show and sparkle, of what dazzles the eye, fires the imagination, captivates the fancy. Sometimes indeed their admiration is bestowed upon tinsel, and they do not discover it till the bubble bursts before their eyes, and its bright colours fade and disappear. But then what signifies that? It looked like the real thing while it lasted, and away they bow in adoration before the altar of some other starred and spangled idol, whose attractions are equally delusive and meretricious. Quiet, unobtrusive working is despised; even benevolence is not satisfied to be lost in the crowd; it must press eagerly to the front rank, strive for place and precedence, wave its standard and shout its triumph, so as to fix public attention upon itself. It pants for human distinction, for the hosannahs of the multitude, for the laurel wreath; it would have its name embalmed in history and celebrated in song. This is unquestionably an unhealthy tendency. Many a village pastor and Sunday-School teacher, and tract distributor, whose names were never breathed beyond the precincts of their own little circle, have perhaps accomplished more real good than those whose beneficence is on a stupendous and colossal scale. Moral heroism and endurance are not to be estimated simply by the world's appreciation of them, and he who, with an earnest desire to benefit his fellow-creatures, yet shrinks from publicity, and desires not reward—will not even so much as let his "left hand know what the right hand doeth"—will not fail of an abundant recompense from Him who notices silent labour just as much as noisy effort.

It is matter for congratulation that the past year has not been one of retrogression and decline, but of exertion and successful exertion. Our schools and our funds have been prosperous, and the interest displayed by the public in our movement has not in the least diminished; if anything, its importance is more readily and widely recognised than ever. This is especially gratifying, because Ragged Schools have just reached that period of their existence when the first fervour of their origin has evaporated, and their first impetus is exhausted. All who were attracted simply by the novelty of the thing have long since deserted, and it has now to depend for support solely on its steady and true friends, on those who have such a deep consciousness of the value of the agency as a means of ameliorating the condition of the lower orders, and of dispersing, to some degree, the darkness which surrounds them, that they would be steadfast to the cause, not merely because it is popular, but in spite of opposition, misrepresentation, or failure. Those who enter the ranks of Ragged School teachers, or promoters of the cause in any way, must

do so *con amore*. We have no earthly rewards to offer, no honour and glory that are attainable as a result; the only recompense is the satisfaction of doing good.

While thus enabled to rejoice over the past, the future ought now to be our chief concern. The past, with all its opportunities of usefulness, whether neglected or improved, has departed. The facts have become history—as the tree has fallen, it must lie; all the occurrences will remain for ever unalterable. The future, however, still belongs to us, and therefore at the commencement of the year we wish to urge on our readers the necessity of increasing their efforts and redoubling their exertions. It must not be supposed because Ragged Schools are so popular, and because there are so many teachers actively engaged in the work, that all is being done that can be to meet the wants of our destitute children—that the labour is commensurate with the requirement, the supply with the demand. Work yet remains to be done which can furnish employment to all the warm hearts, wise heads, and busy hands that can be enlisted for its prosecution. There are still thousands of children who wander about idle and neglected, and never come within the sound of a teacher's voice. The destitute of our cities were neglected so long that the terrible aggregate accumulated to a fearful extent, and now we have not only to meet the demands of the present hour, but to wipe off the arrears which past negligence has occasioned. It must be recollected also that the friends of Ragged Schools do not aim at a low standard; they cannot be content with small things; they must not be satisfied with any ultimate result whatever except that of completely providing instruction for every child who is unable elsewhere to obtain it, and the final extinction of the ragged class is the object we wish to attain. This can only be reached by the exercise of patient, persevering effort on the part of Ragged School teachers; and even with all the instrumentality that can be brought to bear upon the population, the process will occupy considerable time. Yet it cannot for a single moment be doubted that this glorious result will be achieved if the friends of the cause are—as we know they will be—steadfast and faithful. Great genius, brilliant talents, splendid attainments, are not required for its accomplishment—only patient labour. Frequently great men have differed only from ordinary ones, not so much in power as in this more plebeian quality, patience; they selected their mission from conviction, pursued it with perseverance, and consequently their labours ended in success. A Newton, thinking his way by slow successive steps to the discovery of the law of gravitation—a Howard, devoting his whole life to prison reform—are illustrations of this principle. It is often as great a virtue to refrain from doing as to do; singleness of aim is one of the greatest helps to success. The man, not of many things but of one, filled and possessed by one idea, and resolutely determined to carry it out, is generally he who does most practical good. If we allow ourselves to be diverted from our specific work, and run, now here, now there, now to the right and now to the left, at the solicitation of anything that may temporarily attract us, the energy that would be useful, if bestowed on one thing, is frittered away and exhausted by being spread over a larger surface; but if we deliberately select a particular mission, and firmly resolve on its accomplishment, failure is impossible. In that case no difficulties will quench our ardour, no obstacles overcome our resolution. What to others might seem to be discouragement, sufficient to make us abandon the cause, would be to us only so many stimulants to

effort, so many incentives to exertion; neither frowns nor sneers nor ridicule would dishearten us, and we should be, because incapable of relinquishing our object, secure of its attainment.

The new year now lies before us—a blank volume to be filled up. With what characters will it be inscribed? The world will not stand still; the devotees of science, literature or art, will not rest on their oars. It will be another year of progress and perhaps of reform—a year of books and lectures, of secular instruction, of further scientific revelations, of active business, and of legislative improvements. What will it be in other respects? Reformers will agitate, politicians will disseminate their opinions, men of science their theories, polemics their doctrines, sceptics their infidelity. What will Ragged School teachers do? We trust and believe that they will pursue their self-denying and arduous task with a still nobler energy and still more of deep and holy consecration, and that eighteen hundred and fifty-eight will see a greater advancement in Ragged Schools than any previous year has done since their commencement. We must be pardoned for thus impressing upon them the necessity of increased diligence in their work, and of not allowing it to suffer by any relaxation of effort. Every man must be allowed his own enthusiasm, and this is ours.

A NIGHT IN SHADWELL; OR, EVENING AND MIDNIGHT SCENES IN THE EAST.

It has often been truly said, "One half the world knows not how the other half lives," and it may be added with much truth, "nor does it care." A morbid principle of selfishness seems so to have pervaded the human family, that man can look upon his fellow-man without feeling that he is of the same flesh and blood, and of the same origin and destiny. It is only in proportion as Christian principles are disseminated amongst men, that man is induced to regard his fellow-man as a brother, however exalted or sunken he may be in the scale of society. The common ties of brotherhood, or equality of station, are in thousands of instances dissolved and lost in the comminglings of class; or in other words, characters, as "birds of a feather, flock together." Hence to a great extent the divisions and subdivisions of the human family, each characterised by their pursuits, principles, habits, or condition, until, like the endless variety of the Arab tribes, each know little of the other, and are only understood amongst themselves. These remarks will apply to the present condition of the mighty metropolis of England; for within its boundaries, taking a radius of eight or ten miles from the notable cathedral of St. Paul's, are to be met with colonies of human beings as various in caste as the Hottentot or Hindoo.

It is, however, to those living in the eastern district this paper more especially alludes, and those who are to be seen merging from their pent-up and ill-ventilated dwellings in the shades of evening, when the usual activity and bustle of the neighbouring docks have ceased. The ordinary toils of the day are over—the clicking of the crank wheel of the ponderous crane, as the costly merchandise is raised and stowed away for export or for home use, is no longer heard—the call of the gangsman, as the labourers ply their magic strength to move the stately vessels from dock to dock, has ceased—the packer's hammer is once more laid aside for the day, and lights only are visible from the sundry cabin windows—the better-salaried officials have taken their departure to their comfortable suburban homes, and business is suspended until the return of day—and the evening is now to be spent by those that remain in the locality. Happy indeed would it be for them, as a mass, were they to spend their evenings around the domestic hearth, or at some place of instruction and useful amusement. We murmur not at relaxation. We remember too well the common-sense fable of Æsop repecting the bow, and the needs-be there is occasionally to unstring it, that it may retain

its strength, and be the better fitted for use when required. We hold that to the labourer, recreation and rest are essential to his bodily health and contribute to the vigour of trade. But alas! alas! the people of this locality, misguided by a vitiated taste for amusement and pleasure, seek recreation in the poisoned atmosphere of intemperance, blasphemy, and lasciviousness. We write from actual observation, and a personal inspection of the haunts they frequent. We refer specially to the long spacious rooms fitted up at considerable cost behind certain public-houses. The gatherings begin about eight o'clock, and by nine or half-past, the rooms are pretty full. Here may be seen persons of all ages, and of both sexes, seated on benches and well supplied with liquor, listening to the recital of some tale of debauch, or to the singing of some obscene song, acted or sung by low professionals on a stage erected at the end of the room. Females of known bad character and disgusting attire, frequent these places in great numbers, and challenge to the dance when musicians relieve the performances. The publican delegates the control of the room to a person he hires for that purpose, and his word is law. We found two of these on the evening of our visit, dressed up in a *fac simile* style of Punch, with false nose and chin, hump on the back, and padded chest, strutting up and down with cane in hand, and giving their orders to the songsters and actors, and occasionally shouting at the top of their voice, "*Order, gentlemen, order!*" or leading off the chorus at the end of each stanza.

We were treated very respectfully by the officials, who, with one exception only, allowed us to pass in and out, and make our observations without paying the usual entrance fee; but we had reason to believe that ere we entered signals were given or messages conveyed by which the performance was modified. But, notwithstanding, looking at the thing under its most favourable aspect, we were horrified at the demoralising tendencies of such gatherings, to say nothing of the wasteful expenditure of hard-earned money,

The degrading, demoralising, and ruinous effects of these nightly scenes of debauchery, may be seen by a visit to the homes of some of these poor deluded ones, if homes they may be called. There will be found the following day these poor wretched women in a state of semi-nudity, clustering around their comfortless grates, with hair dishevelled, face bruised by blows and bloated with gin, not a chair safe to sit upon, and only a few rags in the corner, an apology for a bed. Here and there some of their men companions, who live they dare not tell how, half-drunk like themselves, and in a state unfit for description. And among these abodes of wretchedness are poor children, who, unless some hand be stretched out to afford the help they need, must of necessity sink down into the vortex of ruin into which their unhappy parents have sunken.

Turning aside from these scenes of dissipation and distress, we paid a visit to the Sailors' Institute, in Mercer's Street, Shadwell. It is a splendid building, and cost several thousands of pounds, and was designed to act its part as an antidote to these evils. It contains a fine Lecture Hall, used for Temperance Meetings and for Worship on the Lord's Day—a spacious reading-room and library, with the newspapers and useful periodicals of the day, and it is open day and evening *free*—a coffee-room with good accommodation—and class-rooms above, where sailors may be instructed and improved in navigation, and this also free of charge. But it has no attraction for the class we had been looking at. The Institution is, notwithstanding, doing a laudable and useful work, but it is amongst a higher class.

We next visited the Sailors' Home, Wellclose Square, which is fitted up in shipboard fashion, and to each man lodging there a little cabin is afforded. This doubtless is a great boon to many sailors, and especially those who are desirous of being preserved during their temporary stay on the shores of Britain from the demoralising and ruinous snares, so numerous in this locality, and into which many a foolish unsuspecting victim falls. But it is as a drop in the ocean, or a grain of salt to a corruptible and corrupting mass.

(To be continued.)

RAGGED, BUT NOT IN RAGS.

Left-off Clothing Wanted.

RAGGED Schools are schools for the ragged, but not to keep them in rags. The principle upon which these much-needed institutions are conducted, is to throw wide an open door for the neglected, uncared-for class of children of the poor, whose begrimed skin, uncombed hair, often shoeless feet and tattered garments, render them ineligible for admission into a higher class of schools. The dirtier the skin, and the more tattered the clothing, the more complete the qualifications entitling these little urchins to a place within the Ragged School. But he is not received there with a view to perpetuate his pitiable plight, but to alter it, and with as much speed as possible. The lavatory or bath are put in immediate requisition, and by a plentiful application of soap and water the coating of filth that overlays his skin is removed. His rags are deservedly committed to the flames, and out of some store kindly furnished by the handiworks of a Dorcas Society, or the clearings of left-off wardrobes kindly sent by the benevolent owners, is procured more decent articles of covering. It may not be an accurate fit, yet the aspect of the child is changed, and so much so that were he to present himself at the door of another Ragged School for admission, his qualification as a ragged boy might be questioned; or were a visitor to enter the school in which such a change had been wrought and being ignorant of the fact, he would be ready to conclude that other than ragged children were admitted there. Their poverty is, however, not removed, and they still have to struggle with many woes; but a higher tone of feeling is engendered, and a laudable ambition created. Many instances in illustration of this might be given, but one will suffice:—A short time since we were visiting the Hoxton Ragged School, and such was the cleanly and tidy appearance of the children generally, that although well versed in these matters, we were inclined to question whether they were really the class of children for whom Ragged Schools were intended. We mentioned to the superintendent our doubts, and he promptly replied, "Ah! you don't know the poverty of the children who are here, but I will soon show you a specimen or two." He at once called a little boy out from his class, who was attired in a clean, tidy pinafore. "This," said he, "was made by the Dorcas Society," and unbuttoning the pinafore, put his fingers down the bosom of the child, who blushed and seemed ashamed at the discovery his teacher had made, and that his poverty was exposed to us; for it turned out he had no shirt on, and the clothes the ample pinafore covered were in tatters. The countenance of the poor boy, however, soon brightened up, on being told by his superintendent, if he would call on the same lady who gave him the pinafore, she would give him a shirt.

Much more might be done towards helping those who are desirous of being raised from their state of wretchedness and degradation, were a more liberal supply of clothing placed at the disposal of the teachers of Ragged Schools. Constant applications are being made at the office of the Ragged School Union for clothing by teachers of the various local schools, stating that many of their children are kept from attending school through want of proper covering, or from want of shoes. We feel confident this want needs only to be made known, and many will be found willing to minister to these necessitous ones out of their own more liberal store. The inclement season is now setting in, and those kind friends who have provided for the mental and spiritual wants of the destitute poor will not suffer their bodies to remain unclothed and uncared for. An urgent appeal is, therefore, made for left-off clothing suited to the season—flannels, &c.—and may we not hope when friends of Ragged Schools look upon their own well-clad children, securely braving the winter's cold, they will be moved to pity, and to help those whose thin and tattered garments expose their shivering limbs to every blast.

THE NEW NICHOL-STREET RAGGED SCHOOLS, SPITALFIELDS.

Treasurer.—THOMAS CHALLIS, Esq.

Hon. Secretary.—Mr. J. H. LLOYD, 14, St. Paul's Villas, Canonbury.

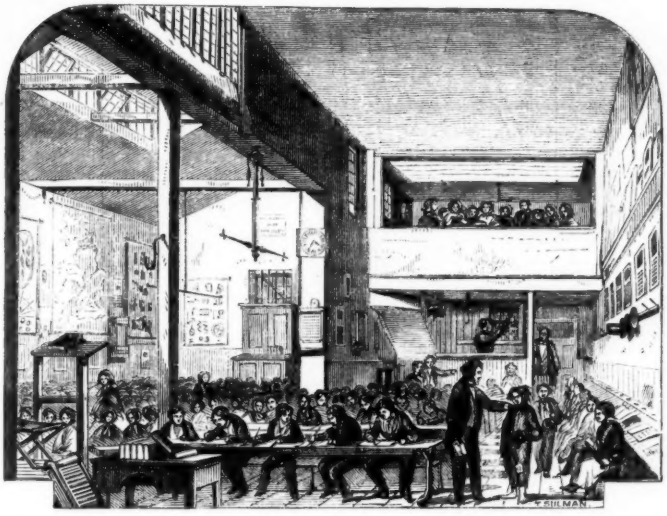
IN the year 1836, long to be remembered as a time of direful distress amongst the Spitalfields weavers, a committee of gentlemen connected with the silk trade organised a system of relief through a plan of house-to-house visitation. The delegate appointed for the spot where the schools now stand, found such degradation, wretchedness, and ignorance, that he expressed his doubts "if a Christian had ever been through the street before!" A few friends were interested, and some eight or ten small schools were opened in suitable spots, within a circle of a mile. One of these schools was in "New Nichol-street," where a small room was engaged for a Sunday school; out of which eventually a day school sprang, the expenses of which were borne by a City Missionary and a poor cobbler; the daughter of the missionary giving her almost gratuitous services as a teacher. Here she laboured until she died, a "martyr" to her work. At her death, no one being found willing, or indeed able, to give their gratuitous services, a committee was formed of a few friends interested in the work, and another teacher engaged. Some time after this, a gentleman visiting the schools, observing the number of children refused for want of space, and the miserable state of the building, offered £100 towards an enlargement. From that time (1854), the progress of the school has been marvellous. Our space will not allow us to detail the steps of its development; but "the little one, begun in so humble a manner, in fear and trembling, has literally become a thousand." Its operations now comprise—

Sunday Morning School,	attendance 240	Two Weekly Services for Adults,	att. 100
Sunday Afternoon School,	„ 510	An Infant Nursery,	„ 40
Sunday Evening School,	„ 240	A Penny Bank,	
Day School for Juveniles,	„ 150	A Clothing Club,	
Day School for Infants,	„ 120	A Maternity Society,	
Evening Schools,	„ 200	A Tract Society,	
Three Sabbath Services for Adults,	200	A Library,	

And other organisations, formed by the City Missionary and teachers, on the

valuable principle of combination for mutual aid. No less than upwards of one thousand different children and three hundred adults attend the various schools and services weekly; and it is calculated that some 8,000 souls have been more or less under its influence since its establishment, the constant shifting of the residents of the neighbourhood accounting for the vast number.

The school premises, originally one room, now includes sixteen! and still the cry is for more space, children being constantly refused for the want of it. As will be seen by the subjoined view of a part of the interior (its structure not allowing more to be shown), the best has been done under existing circumstances, but its numerous divisions sadly impair its efficiency. This view shows the

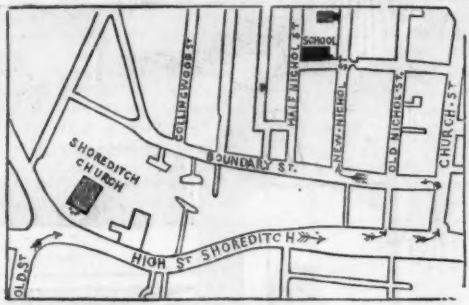


principal room, the right-hand portion of it being two weavers' houses, *of two rooms each*, knocked into one, and the left a yard built over to join them (there being still ten other rooms in the occupation of the school). The wall of the above room is cracking, exhibiting dangerous symptoms; so that it becomes the duty of the committee to seek more commodious premises. It has, in its twenty-one years' existence—what we would fain see every school do before attempting to enlarge its premises—developed itself so thoroughly as to fill every nook and corner to overflowing; then, and not till then, do we say, Enlarge, and that very cautiously. In this case, mere enlargement will not do, as there is already the whole of three houses and parts of two others occupied, so that its working, because of its numerous subdivisions, becomes cumbersome, expensive, and less efficient than if conducted under one roof. Under these circumstances, we do not disagree with the committee in their desire to build premises large enough to concentrate their effort. Our advice to them is, Remember you are building a "Ragged" School, and not a show building. We are pleased to add, that arrangements have just been completed by which a freehold site has been secured, and, as soon as the needful funds are raised, a suitable but unadorned building will be erected.

One of the most pleasing features of these schools is, that they are supported by friends residing at Islington (nearly three miles distant) not only pecuniarily, but in a great measure supplied with teachers. It seems to us an exemplifi-

cation of a truly missionary spirit for *such* an effort in *such* a neighbourhood to be carried on by friends residing at *such* a distance; but here we believe the secret of their success lies,—from the amount of self-denial and physical exertion necessary, it has only enlisted those who have been *willing and able* to work heartily, and thus that which may have been deemed a drawback proves in reality its tower of strength.

As the schools are difficult, from the intricacy of the neighbourhood, to find, we subjoin a small plan, and will only suggest a visit should be paid to this very excellent and truly missionary effort. The superintendents of each department would give our friends a most cordial reception.



THE ORIGINAL RAGGED SCHOOL-MASTER.

(*From The Leisure Hour.*)

THE modern movement, which has for its object the reclamation of outcast children by the institution of Ragged Schools, and which in London and elsewhere has been productive of extraordinary benefits, is usually supposed to be a peculiarly English enterprise, and the first of the kind that was ever undertaken or attempted. We believe that, as far as the British islands are concerned, the movement was primarily commenced in Scotland; and the Scotch have hitherto rather prided themselves on being foremost in the work. They have, no doubt, good reason to congratulate themselves on what they have accomplished, as also to take credit for the force and influence of their example in stimulating other benevolent adventurers to labour in the same direction. The movement, too, with them was probably spontaneous; nothing of the sort, on a large scale, having apparently been heard of in the kingdom prior to the origination of the northern institutions. It is, nevertheless, a fact—though only recently disclosed to us—that Ragged Schools, in all material respects similar to ours in England and Scotland, were organised in Germany nearly forty years ago. This we learn from the "Life of Frederick Perthes," which has lately been translated into English, and which presents us with a picture of German life, and of the domestic relations and activity of an eminently worthy man, such as is rarely to be met with. Among the numerous subjects of interest, of a private or social nature, which are brought into notice and consideration in the volumes, we find an account of the institution of the first Ragged School and of its founder—which, in all its substantial particulars, is here presented to the reader.

It appears that shortly after the close of the last great European wars, a vast number of orphaned and neglected children were to be seen in various parts of Germany, in a state of abject destitution. In the vicinity of the battle-fields of Jena, Lutzen, and Leipsic, there were to be found a multitude of boys, partly belonging to the district, partly brought from all parts of Germany, by the armies that had fought there. They had run, in a manner, wild, and were rapidly becoming a pest and an abomination to

the neighbourhood. What was to be done with them nobody seemed to know; and, what was more unpromising, nobody seemed to care. It might strike sundry well-to-do and comfortably established people, whose orchards and hen-roosts lay open to depredation, that it would be an immense benefit if they would take themselves away; or if the police of the adjacent towns could be commissioned to deport them somewhere, that would be a satisfactory arrangement. But there seemed no chance of getting rid of them, except by the ordinary course of drafting them off separately or in small numbers to prison, as they might qualify themselves for such an establishment by special acts of crime or outrage; and this, notwithstanding the promptness of their tendencies to lapse into criminal excesses, seemed only a slow process. There they were, and there they seemed likely to remain as a permanent incumbrance. Their miserable condition, however, at length attracted the attention of one man, who conceived himself to have a call to endeavour to reclaim them. John Falk, the good Samaritan in question, thought he could see a way by which they might be made serviceable members of society; and so, selecting some of the most destitute to begin with, he set himself to the somewhat unpromising-looking task of making honest men of them.

Falk was not a man of any great intellectual ability; he had simply a large heart—a disinterested, warm, and unselfish disposition; and in the sole power of this he commenced his undertaking. He was a native of West Prussia, but since the year 1796 had resided in Weimar, where he had on various occasions sought to win literary distinction as a lyric poet and a satirist, with very small success. Indeed he had gained the unwelcome reputation of being a sort of "small-beer genius," and was frequently pointed to as a type of the national literature in its poorest and most futile manifestations. Not the less, however, was he a well-meaning man; and if, as an author, he had mistaken his vocation, he now unquestionably found it in the unostentatious sphere of benevolent action on which he was the first to enter. His own frankness of disposition gave him faith in his enterprise; and, having once begun his work, he was daunted by no obstacles. In the course of a short time he filled his house with 300 children, devoting all his time and all his substance to the training and instructing of them. His aim was to give them a homely education and an honest trade, by which they might afterwards earn a living.

To provide for such a number as he took under his protection, large funds of course were necessary; and so, when he had spent his own means, he began to solicit aid from others. He had no scruple about begging for such an object, and hence, in season and out of season, he was always canvassing for subscriptions. He gathered money from all quarters—not always without difficulty; for many people did not think his undertaking so pressing or important as he was in the habit of representing it. Indeed, it seemed incredible to many that such a man should have any genuine vocation for such an enterprise. As, notwithstanding all the benevolent man's care and labour, many of his *protégés* turned out ill, some concluded that none of them were reformed; and others pretended that the outlay of zeal, effort, and money, was in ridiculous contrast with the paucity of results. A friend once wrote to Perthes: "Falk is so impressible and fanciful, that the dreadful destitution of the youths and their subsequent improvement may very well both be creatures of his imagination. Then he is importunate in seeking subscriptions, and aid of every kind: he is, in fact, a bore. He has a few enthusiastic followers; but, in general, he is not liked here; people avoid him, and laugh at him behind his back."

So, we see, poor Falk met with no very great encouragement; he had the usual greeting which is extended to most large-hearted benefactors at the beginning of their enterprises. One can readily conceive that to many persons he would seem something of a bore. Few people like to be always pestered by applications for subscriptions, however well they may think of the object to which they are applied. Falk, poor fellow, could not understand this. Having given himself, mind and body and substance, to the work of saving poor abandoned outcasts, who would otherwise have had no helper, he could not comprehend how any one could be lukewarm or indifferent in such a cause, or how they could conscientiously withhold their money when it was so much needed. How deeply the importance of his work was impressed upon his own mind may be seen from the following passage from a letter which he wrote to Perthes in 1821.

"Amid the children I find consolation and support, when I am tempted to despair; for this is indeed an evil time: insurrection lurks behind the constitutions, and Sand's dagger lies concealed behind the Gospel of St. John. Men pass like wind-bags: they eat and drink, work and sleep, as if there were no such thing as an immortal soul; they

do not, indeed, in so many words deny God, but their whole life is practical atheism; nor will matters be mended so long as men regard preaching and the hearing of sermons as a [sufficient] Christian act, whereas Christian action is itself the true sermon. The death upon the cross is the sermon of sermons, and the pattern for all others: acted sermons, not sermons preached merely, are the want of our age. God has deigned to make me his instrument; truly in the fire of affliction he has moulded me, in the valley of tears prepared me. I have put my hand to the work in reliance on the mighty God; and you also, my dear friend, has God chosen to be a powerful coadjutor. Work along with me, then, while it is day, that what has been begun in God's honour may be joyfully finished in his name. The idea which has possessed me, will spread throughout Germany and all Christian Europe; already, indeed, it has risen up in might, and, with hands and feet, may be seen walking and working at Dorpat and in Paris alike; already the doors of the children's prisons are being thrown open both in Germany and France. . . . . ." On another occasion, he says, "Could you see us, you would rejoice and bless God. The children of robbers and murderers sing psalms and pray; boys are making locks out of the insulting iron which was destined for their hands and feet, and are building houses, which they formerly delighted to break open. Yes, it is indeed true, that where chains and stocks, the lash and the prison, were powerless, *Love* comes off victorious."

The house in which Falk resided with his 300 children was not his own property, and in the year 1821 the proprietor sold it, thus necessitating the removal of the establishment. As "no one is willing to receive us," says Falk, "we propose to build;" and he goes on to say that it will be "with the hands of our own children, too, so that every tile in the roof, every nail in the walls, every lock on the doors, every chair and every table in the rooms, shall be a witness to their industry." A plot of land having been purchased, the building operations were soon commenced, and were actually carried on and finished in the manner Falk describes.

In the spring of 1822, Perthes paid a visit to his friend in Weimar, and thus reports the proceedings in a letter to a friend:—"About fifty journeymen and apprentices, all of them former inmates of the Ragged Hospital, were working at the new building as masons and carpenters: they were served by boys still in the institution; horrid, cannibal-like faces had they all, with the wolf of the desert unmistakably imprinted on their foreheads. In the expression of many, however, there were traces of a new life; and Falk says it is a real pleasure to see how the claws and the shaggy tufts gradually fall off. Falk's own room is a perfect gem, with this intention, perhaps, that the children may recognise in him their true father; but it seemed to me that he had also an eye here to the gratification of his own fancy. Altogether Falk appears to me an exceedingly remarkable man: his command of happy and striking images in conversation is wonderful; the rapidity of his fancy hurries along first himself and then his hearers, so that fact and fancy dance at once through the minds of both. He is at the same time shrewd, yea, cunning, and knows right well what keynote to strike, according to persons and circumstances. I am, however, quite convinced of his thorough earnestness, now that I have seen him and the institution; and it is not his fault if he be not a poet into the bargain. He himself, and still more his undertaking, deserve our support; many have much good to say of him, and even his bitterest enemies know no ill."

Perthes was of opinion that Falk's success, humanly speaking, in impressing the hearts of his children, and in winning supporters to his cause, arose from his being entirely occupied with *one idea:* and this perhaps is the characteristic of all similar reformers. The idea, whatever it is, takes possession of them, and transforms them into instruments for effecting its realisation. Hence they often appear crotchety and eccentric persons, and are apt to be laughed at as too determined riders of a hobby. But they are for this very reason the men best adapted for originating and carrying out untried and difficult undertakings. Having perfect faith in their idea, they are appalled by no obstruction, overpowered by no failures, shrink before no ridicule; and thus through steadfastness and sheer persistency they generally accomplish the ends they have had in view. If many-sidedness be the sign of a perfect culture in a man, one-sidedness may yet be said to be the thing required where the object to be attained is one demanding unusual energy and untiring devotion.

A similar work to Falk's was about the same time undertaken at Berlin, by Baron Kottwitz, in whom the same singleness of mental aspect is apparent. Perthes, in his correspondence, mentions also this excellent man's labours, and seems to have re-

peatedly visited his institution. In 1825, he says: "I have known Baron Kottwitz for five-and-twenty years. For a long time I considered the dulness of his eye, and the gentleness of his whole nature, as signs of feebleness; and consequently, though respecting his piety, I was little attracted to him, for I have never been a friend to pale, sharp-featured ascetics. In Kottwitz, however, I have been mistaken. To know him, one must see him in the midst of those wretched creatures whom he has gathered about him."

After spending considerable time in making observations, among the mountains of Silesia and elsewhere, on the miseries of the poor, and sacrificing a large portion of his property in efforts for their alleviation, Kottwitz settled in Berlin, finding there a population most of all, as he thought, requiring his assistance. It was a population of the most abandoned characters, brought together by the establishment of factories, at the instance of Frederick the Great, and which had accumulated in point of numbers to about 20,000 persons. "All this misery," says Perthes,—"profligate women, stunted children, disbanded soldiers of the old Prussian type, famished factory work-people who lived on brandy—the baron collected in an ancient royal edifice, ceded to him for the purpose: twenty long years he spent in the midst of this wretched and disgusting filth. He forced no one to come, or to work, or to receive Christian consolation or instruction; but to all he offered, with mild earnestness and love, the comfort and aid of a knowledge of the Saviour, and an opportunity of work. That the offer was not made in vain I could myself see from the confidence and freedom with which these poor wretches, cast off by all the world besides, approached him. His object is, so soon as they get accustomed to regular work, to distribute them among the small towns in the neighbourhood where hands are scarce. Then, at his request, the magistrate assigns to them a cottage and a patch of potato-land at a small rent, and the Berlin manufacturers send them work to be done at home. He says that a considerable number of men who have passed through his hands, are now leading a moral life, and enjoying that health which is insured by cleanliness, fresh air, and easily accessible field-work; he thinks, too, that the mass of the debased population in Berlin has been diminished, though no doubt this is chiefly owing to the clearance which time makes in such a population, and to the gradual extinction of the military rabble."

Neither of these experiments appears to have been known in England at the time when Ragged Schools were first established in our large towns; so that, as regards the movement here, there was no copying of these continental institutions—the origination of Ragged Schools, both in England and in Germany, being practically an original undertaking, suggested by the necessities of the population for whose benefit they are designed. Nevertheless, as, in point of time, the enterprises of Falk and Kottwitz were antecedent to ours, it is proper to allow them to have the honour which is due to their priority; and we presume that the brief account which we have here given of them will be found interesting to our readers.

RAGGED SCHOOL ENTERTAINMENTS.

It is with much pleasure that we call the attention of teachers of Ragged Schools to an evening's entertainment given by Mr. W. H. Miller, the esteemed Superintendent of the Lambeth Ragged Schools, on November the 27th, and repeated on December the 16th. On the former occasion the teachers and superintendents of sixteen schools in and near Lambeth only were invited, that their opinions might be obtained of the usefulness and value of such entertainments. That gathering, although very numerous, was somewhat of a private character, and therefore no charge was made for admission, nor collection made. On the second occasion it partook of a more public character. The Earl of Shaftesbury presided. The Countess of Shaftesbury and family were present, and the large room was densely crowded by Ragged School friends. The charge for tickets of admission was one shilling, and the whole of the proceeds was devoted in aid of the Lambeth Ragged Schools. But how shall we describe the inimitable entertainment which the indefatigable Mr. Miller had provided? In him centred the orator, the poet, the artist, the musician, the actor, and the mimic, in each of which he excelled to a remarkable degree. He prefaced the whole by an ex-

cellent address, in which he explained his motives, and urged the necessity for systematising popular amusements, so as to make them auxiliary to moral and religious instruction.

Mr. Miller imagined his audience to consist of girls and boys, that he might in the most graphic and simple way show what might be done in the way of blending entertainment and instruction with moral and religious feeling for Ragged School children. The whole of the diagrams were drawn and painted by Mr. Miller, whenever he could spare an hour from business, or by curtailing his rest by early rising. The whole series reflected great credit to his artistic skill. The subject illustrated was,

HONESTY IS THE BEST POLICY,

and the hero of the tales was "John Reynolds." After the death of his father, "John" leaves his home, which had been stripped by the broker for rent, and was glad to earn a few pence by selling fly papers, and might have been heard in the streets crying "Catch 'em alive O!" Mr. Miller was here dressed in the costume of a destitute country lad, in smock-frock, with a fly paper round his hat and a bundle in his hand. John gets from one of his customers, a Ragged School teacher, an invitation to the Sunday night school, from which he is recommended in course of time to the Shoe-Black Society. And now, with box and brushes, with yellow jacket and badge complete, did Mr. Miller appear before his audience. The practical honesty of John while a shoe-black leads him to obtain the good opinion of one of his customers, who turned out to be a captain of a merchant-vessel. Arrangements are soon made, and John becomes a British sailor. He adheres to his principle of honesty is the best policy, under great temptation and trials while at St. Petersburgh; and after a series of adventures, he returns home with money sufficient to take his mother out of the workhouse, and refurnish and repair his late father's cottage. On leaving his *un*furnished home, he tramped to the seaport, and slept in barns by the roadside; but, on his return, he found the railroad had been completed from the port, and passed near his village. By it he returned, and when midway on his journey the train came to a dead stand. Here the scene represented the outside of a railway carriage, out of the window of which came the heads of the various occupants, who, one after the other, had something to say about the stoppage on the road. One poor old creature, with head in handkerchief, suffered much from cold, and could not speak for sneezing. Then followed an old widow lady, who seemed terrified at her position. Then came a commercial traveller, who, with great pomposity, threatened all the officials with a letter to the "Times," and something like a demand for compensation for loss of time. A polite Frenchman next appeared, to inquire why "de train did not move." Afterwards a hungry countryman, with bread and cheese in hand, recommended giving up the railroad, and going back to stage-coaches, and said, "Horses go better than the steam-engines." Lastly, "John," in sailor style, appears to give directions to hoist anchor and let her go, at which moment the whistle is heard, and away goes the train. It is scarcely needful to add, that the whole of these characters were assumed by Mr. Miller, who was so completely metamorphosed by the different costumes, tones of speaking, &c., as to lead many of the company to think it was impossible for it to be the same person. The whole was enlivened by a set of eight bells, and the singing of several school melodies by the teachers of the school. Mr. Miller occupied two hours in the entertainment, but the time sped so rapidly as to appear less than half that time. We cannot speak too highly of the masterly manner in which the various points of character were brought out, and the lessons of honesty, kindness to animals, love of parents, obedience and respect to superiors, and the fear and love of God, pressed home upon the heart and conscience.

We are happy to add, that Mr. Miller has kindly consented to give a lecture to Ragged School teachers on entertainments to children, and will illustrate it by his diagrams, costumes, &c., &c.

DEPUTATION TO EARL GRANVILLE ON RAGGED SCHOOLS.

On Friday, December 4th, 1857, a deputation waited on Earl Granville, the Lord President of the Committee of Council on Education, to present the

Memorial on behalf of Ragged Schools of Great Britain, a copy of which we gave in our last volume, page 191.

This memorial was numerously signed by friends of Ragged Schools in several large towns, such as Liverpool, York, Hull, Bristol, and Cardiff. On examining this list of names of places and persons, it was found that London, with its Ragged School Union and 350 associated schools, containing 20,000 scholars, taught by 2,400 voluntary teachers, aided by 350 paid masters and mistresses, was nowhere to be found in it. This could not be the result of ignorance, for the memorial had been under the consideration of the committee of the Ragged School Union, and was made known to the teachers and friends of the London Schools by inserting it in our number for October last; besides which, efforts had been made by the promoters of the memorial to obtain the co-operation of some of the principal London Schools, and failed. The Earl of Shaftesbury had been invited to head the deputation, but respectfully declined. All this surely must be indicative of a want of faith in our London workers in the assumed advantages to be derived by Ragged Schools from Government aid.

Our country friends will in all probability succeed in obtaining the aid they seek, and for a time indulge their fancies of liberty of local action, but they will find that Government aid and Government dictation are chained. The links in that chain may be few or many, just according to circumstances. At first this dictation may not be irksome, it may be easily borne—in fact, it may by those whose faith in centralisation and red tape is strong, be even invited; but when, in consequence of such aid having been received, the friends of voluntary education withdraw and leave the schools increasingly dependent upon Government, then they will find the links of that chain are few, but very heavy. The controlling power may, in addition, be wielded by a Puseyite or Neological Government, and pressure so brought to bear as materially to alter the character of our schools, and wholly destroy their missionary influence. It is probable the schools, as institutions for secular instruction and industrial training, may greatly improve under Government *régime*, and that improvement may be so evident as to render these schools eligible to be incorporated with the usual National or British Schools, the distinction existing in name only; and that being distasteful, would soon become obsolete, and then Ragged Schools would be a theme only for the historian. And if with the schools the whole class for which they were established were raised in proportion, and thus the absorption of the one was a fair criterion of the no-longer-existence of the other, then none more than ourselves would rejoice that our mission was realised, our work was complete, and therefore our services were no longer required.

Experience, however, forbids our credence in such flitting phantasms. The schools may be raised, but the class will unfortunately remain. It was so in the schools opened, more than half a century since, by Joseph Lancaster, whose sympathies for the neglected and the destitute were strong, and whose schools, formerly called "Lancasterian Schools," but now "British Schools," were crowded by the shoeless, ragged, dirty little urchins from poverty-stricken neighbourhoods and disreputable localities. But in course of time, by Government aid, &c., those schools were raised from their original level, and now, having left behind, or rather below, the original class, admit only the sons and daughters of the more respectable portion of the working people. We state this not as a complaint, for we believe British Schools to be of national importance, but as an illustration that the school may be raised at the expense of its ought-to-be scholars. That the class which attended "Lancasterian Schools" remained in frightful proportions after "British Schools" practically closed their doors to them, was too apparent to require further proof than has been furnished in the thirteen published yearly reports of the Ragged School Union, and the nine volumes of this periodical now completed. Fourteen years

since a new order of schools was established for the express purposes of benefiting the same neglected and destitute classes; and to prevent the new schools rising above their level and keeping them down to their own legitimate work, were designated *Ragged* Schools. It must be borne in mind that while these are essentially educational institutions, their great object is the dissemination of the blessed gospel of Jesus Christ. This heaven-born object has been attained in many instances, and we are jealous that so good a scheme should in no way be checked or tampered in its God-like work. We confess our fears become excited when we see our friends taking a step in a doubtful direction, and that our fears are not groundless, can be proved; but, apart from Government dictation, our friends should know that the Government aid, whatever it may be, will not be so much clear gain in favour of Ragged Schools, as the following extract from a letter, just received from a friend in the West of England, whose subscriptio to the Ragged School Union for last year alone was upwards of £30 will show. That benevolent friend and well-wisher says, "I trust that there is no truth in the threat of placing your Ragged Schools under Government supervision. I am convinced that were this course adopted, many subscribers, like myself, would entirely withhold their support, and endeavour to assist schools in their own locality, free from the paralysing influence of Government interference. Trusting you may never consent to be fettered, I remain," &c. It is hoped that the question, in all its bearings, will be duly considered by each school before it consents to be thus "fettered" in matters of *education and religion*. Government, if it wishes, can render Ragged Schools most effective assistance by granting aid—

1. Towards the care and maintenance of the destitute or abandoned classes of children in Ragged School Refuges.
2. Towards the expenses incurred in the industrial training of all the children forming the industrial classes in Ragged Schools.
3. Towards the expenses incurred in providing outfits, and forwarding the children to whatever part of the British islands or colonies to which it may be desirable to send them.

Aid is already very liberally offered towards the first of these three objects by the Minutes of June 2nd, 1856, and if to that, further aid were given for the other two, it would be all that any one ought to ask from the public revenue.

The deputation was headed by Sir John Pakington, Bart., M.P. Several members of Parliament were present, and a few gentlemen connected with country schools. We think it right to state that though the Right Hon. the Earl of Shaftesbury was present, with the Secretaries of the Ragged School Union, yet it was for the simple purpose of proving the existence of a large class of children hitherto ignored by the Government, and who, by their circumstances, were precluded from attending National Schools, and yet were not properly criminal nor abandoned children, and for whom Ragged Schools were established.

The Right Hon. W. Cowper, M.P., was present with Lord Granville at the meeting. In reply to the deputation, the Lord President said the subject was under the consideration of the Privy Council on Education, with a view to giving assistance to Ragged Schools, without infringing the principles on which it is necessary to administer the parliamentary grant for public education.

No industrial school can prosper unless placed under the management of persons of firm, immovable principles, whose hearts are full of love to the souls as well as to the persons of the pupils, and whose great desire is to bring them to the knowledge of the only Saviour, while they neglect no other needful care and instruction. One great subject to be ever kept in view is to make the school, as it were, a "happy home" to the children.

The Childrens' Gallery.

WINTER.

WINTER, thou art very cold,
Cutting are thy breezes;
Snow-drift on snow-drift rolled;
All the water freezes.

Pity, O my child, the poor,
Scarce a stick to warm them;
Winds come whistling through the door,
Skies, the clouds deform them.

Oh, how many poor there are!
How they shake and shiver!
Like the image of a star,
On the wavy river.

Yes, my heart shall pity you,
Who have sorrow daily;
For I may be wretched too,
Though I sing so gaily.

TEACH THE "LITTLE RAGGED HEATHEN."

COME! there are LITTLE ones watching and waiting,
Looking for help from such Christians as you,
Willing to learn, but untaught and neglected,
They need to be told what 'tis right to pursue.
No parent or friend to lead on and direct them,
To save from wrong-doing, and error, and sin,
Remember, they're waiting for *you* to assist them,
And will you not strive their affections to win?

Come! there are RAGGED ones waiting admittance,
Seeking the school-house and thronging the door,
Look at the *mind* in their shrewd, earnest faces;
Do not despise them because they are poor;
The powers they possess are all wrongly directed—
Too often led onward from folly to crime;
Would you save them from sorrow, and ruin, and sadness?
Haste to the rescue then, while there is time.

Come! there are HEATHEN ones needing instruction,
Right in our midst, in the scope of our work,
Knowing no more of a precious Redeemer
Than the cruel Hindoo, or the bigoted Turk.
Will you not aid in the work of salvation?
Tell of His love who has wept over you?
Go! in the strength of a righteous devotion,
God will your strength and your courage renew.

ALL are immortal ones, ready to perish,
Hastening along to eternity's shore,
Where the voice of entreaty no longer can reach them,
And kind admonitions be tendered no more.
Then hasten to speak of the love of the Saviour,
The joy of His favour, the light of His word;
Delay not—time presses—with each fleeting moment
Opportunities lessen for serving your Lord.

* * *

Kingsland, December 3, 1857.

THE HOUSELESS.

AROUND the fire, one wintry night,
The farmer's rosy children sat;
The faggot lent its blazing light,
And jokes went round and harmless chat.

When, hark! a gentle knock they hear
Low tapping at the bolted door,
And thus, to gain their willing ear,
A feeble voice was heard implore:

"Cold blows the blast across the moor,
The sleet drives hissing in the wind;
Yon toilsome mountain lies before,
A dreary treeless waste behind.

"My eyes are weak and dim with age,
No road, no path can I descry;
And these poor rays ill stand the rage
Of such a keen inclement sky.

"So faint I am, these tottering feet
No more my palsied frame can bear;
My freezing heart forgets to beat,
And drifting snow my tomb prepare.

"Open your hospitable door,
And shield me from the biting blast;
Cold, cold it blows across the moor,
The weary moor that I have pass'd."

With hasty steps the farmer ran,
And close beside the fire place
The poor half-frozen beggar man,
With shaking limbs and pale blue face.

The little children flocking came,
And chafed his frozen hands in theirs,
And busily the good old dame
A comfortable mess prepares.

Their kindness cheered his drooping soul,
And slowly down his wrinkled cheek
The big round tear was seen to roll,
And told the thanks he could not speak.

The children then began to sigh,
And all their merry chat was o'er
And yet they felt, they knew not why,
More glad than they had been before.

Correspondence.

RAGGED SCHOOL SNOW-SWEEPERS.

MR. EDITOR,—It is not needful to glance at the thermometer to learn that the time is fast approaching when, instead of drizzling rain, we may expect snow, and when we workers in the modern Babel will find that the pure snow has been almost instantly transformed into impassable smoke-hued slush. Yet, unwelcome as are the visits of Mr. Jack Frost, he never arrives with his chilly baggage without bringing his attendant blessings; for never does library-chair feel so cosy, and never does sea-coal beam more benignantly than when the curtains are drawn on a sharp winter's evening. It is true, that the biting east wind makes the ragged ones feel even more ragged, and the homeless more friendless; yet, an old proverb—not yet worn out, for is it not true?—declares that "it is an ill wind that blows nobody any good." This I would interpret to imply that our elder scholars need not cease to seek for daily bread, even though the sun *has* ceased to shine! For, winter or summer, whenever did the "try-school" fail in obtaining work?

An Act of Parliament directs that the snow shall be swept from the foot-ways before Bow bells chime the hour of eight. Like many other laws, however, some people seem to suppose that it was merely made to fill a vacant column in the statute-book, and so disregard it. Yet in the more respectable, especially in the trading districts, few disobey the direction; and hence pathways and roofs innumerable swarm with busy workers at early dawn, and the footways are cleared before the idler has been aroused from his "first sleep." Ofttimes, early on a frosty morning, is the lazy servant awakened from a dream of wealth, romantically obtained, whilst she mutters "I wish I were a lady, and wouldn't I lie a-bed"—by a stentorian cry, followed by the sharp rap, which says as plainly "Sweep your door, ma'am?" Many a shilling is thus dug out of the snow by the wild tribes of London, who perchance would otherwise be lounging in their dingy alleys in attitudes more easy than graceful.

Now, why should not some of our elder boys avail themselves of this special demand for labour, and that at a period when it is difficult to obtain any kind of employment? Nay, as snow—whether on roof or footpath—must be swept away before the hour of their regular calling—why should not some of our third class shoe-blacks be thus employed? This would be most serviceable in those surburban districts where boot-polishing is scarcely sufficient to support the brigade. It is for this reason that the Notting-Hill and Brixton Societies have already united crossing-sweeping with shoe-blacking—the former, indeed, being found to be the most profitable branch of labour. Now snow-sweeping would be a still better mode of employment, for the only begging would be for leave to work.

Would it not then be possible for some of our larger Ragged Schools to purchase a few spades and brooms, and to *lend* them to deserving lads out of work. In addition to sweeping the footways, the stronger lads would doubtless obtain the more profitable employment of removing the snow from leaky roofs. Last year some boys,

connected with a Ragged School, worked as snow-sweepers on their own account, each of whom earned one shilling before breakfast—and, what was still better, the appetite and earned the *right* to eat their breakfast. We may be sure that their moral character was thereby improved; for the first penny earned by honest industry practically teaches a lesson of independence which will never be forgotten. As he is the truest friend of the destitute who teaches them how to help themselves, so the best lesson they can learn is, that self-help is the only sure road to temporal success.

But to conclude this brief sermon on Solomon's text, "he is not afraid of snow," seeing that it is the poor, but industrious, lads' harvest-time, with a practical question—will any Ragged School try the experiment suggested during the winter of 1858?

I am, &c.

A. B. C.

Notices of Meetings.

BLUEGATE FIELDS, SHADWELL.

A PUBLIC meeting, in behalf of this newly-formed school, was held at the Sailors' Institute, Mercer's Street. The Lecture Hall was crowded to excess. The Earl of Shaftesbury took the chair, and the spacious platform was filled with many neighbouring ministers and gentlemen.

The Report stated that the school originated by the Secretary and Agent of the Ragged School Union having visited the neighbourhood, and conferred with several ministers of different denominations in the locality, and informed them that they had had the promise of the sum of £100 by a friend, per Lord Shaftesbury, for the purpose of starting a Ragged School in one of the worst localities in London, and considering Bluegate Fields answered that description, they were anxious that such an institution should be opened there. After considerable difficulty to obtain premises, the present house was taken, which became vacant in consequence of a murderous affray having taken place in it between two Chinamen two or three days previously. The house, consisting of two rooms, was cleaned, enlarged, and strengthened, and opened Sunday evening, August 16th, on which occasion there was an immense crowd of boys and girls, who literally besieged the door to gain admittance; the rooms were filled, and the doors closed, excluding some 70 or 80. This state of things being repeated on several Sabbath evenings, the Committee resolved on a further enlargement by building over the back yard, and even now the space is too small by one-half. On a Sabbath evening there are from 70 to 80 boys on the ground-floor, and not fewer than 60 girls in the upper room, which is but 10 feet square. A Week Night School has been established, and held four nights a week: for girls, from half-past five to seven, and boys, from half-past seven to nine. Both schools have been well attended, and by the very class for whom they have been instituted. A Penny Bank has been established; and an Industrial Class for girls held on Wednesday afternoons, which promises to be very useful. The Committee feel that the success of the enterprise is such as to encourage them to go forward, and to extend their operations by taking the next house and throwing the two into one.

The funds placed at their disposal will soon be exhausted, and it will be needful to appeal, specially to the friends of the neighbouring congregations, for the support needful to carry on the work in this much needed locality.

The meeting was addressed by Revs. W. McCall, J. Bowry, Field, Wilson, Gribble; A. Anderson, Esq., J. Payne, Esq., and Mr. J. G. Gent from the Ragged School Union.

BREWER'S COURT RAGGED SCHOOL.

ON Monday evening, November 9th, a meeting was held on the occasion of the opening of the new premises which have been erected on the same spot on which this Ragged School has been conducted for ten years past. The Rev. John Cumming, D.D., presided on the occasion. The new school-room was crowded on the occasion.

The chairman said, they were indebted to an eminent architect, Mr. Donaldson, for his gratuitous services, and also to Mr. Hayward, the builder, who had charged a sum which scarcely went further than to cover the cost of labour and materials. They were indebted to the ladies, by whose exertions nearly £600 had been raised. In these schools, all denominations were found to co-operate, and aid by their "countenance." The Chairman spoke of what he considered to be one of the most useful subsidiary agencies connected with Ragged Schools—viz., the Mother's Meeting. One lady contributed £30 per year towards its expenses. The poor women met and were provided with a tea, and employed in sewing and knitting. The same lady regularly met them, and took great pleasure in teaching them how to make good soup at a cheap rate—how to make tea at the smallest possible cost—how to darn and mend—and how to make the best use of their little incomes, so as to make their homes as happy and as comfortable as possible with them. This he, Dr. Cumming, considered a step towards removing the evil of intemperance; for he was of opinion that men did not frequent the public houses so much for the love of gin as because there were to be found a bright and burning fire, and a clean-sanded floor.

The treasurer, Mr. Brocker, stated that the amount contributed to the building fund was £587 12s. 9d. The amount raised by the bazaars, held at Hanover Square Rooms and at Tonbridge Wells, was £1,149 4s. 1d., of which £944 2s. 7d. has been expended. The extras would require £100, and in that case there would be a balance of £105 1s. 6d., which the Committee had resolved to invest for carrying on the Schools. With respect to the general fund, £31 had been contributed, and £91 expended, which left a balance of £10 due to the Treasurer. There is a Dispensary connected with these Schools, and which is supported by a

distinct fund, and there is now a debt which has been accumulating two years of £50 7s. 5d.

The meeting was addressed by the Rev. Messrs. Garratt, Macbeth, Bouthorn, J. H. Fordham, Esq., and Mr. J. E. Hytche.

SMITH'S PLACE, COMMERCIAL ROAD.

THE first annual meeting of this small but growing effort was held on Wednesday evening, November 18th, in the School Room of Commercial Road Chapel. A numerous company of friends of all denominations took tea together previous to the meeting in the same room, which was tastefully decorated with flowers and mottos suitable to the occasion. The Rev. John Kennedy, of Stepney Meeting, presided, and the meeting was addressed by the Revs. W. Tyler, J. Thomas, Dr. Talbot, Mr. W. Ferry, and several other gentlemen.

The report, which was read by the Secretary, stated that the room in which the school was established twelve months since was now too small to accommodate the children who flocked to it, and many were refused admission for want of room. The attendance at the Sunday School averaged seventy, and those with ten teachers had to meet in a room measuring about 14 feet by 11. Besides the Sunday School, Week-night Schools for girls and boys were held, and the attendance averaged from 20 to 30; also a service for the adult poor every Sabbath morning and evening, and on Wednesday evening, the attendance being about 30. The Committee had commenced this effort, resolving not to contract any debt. They had raised during the year £16 10s. 7d., and expended £16 2s. 11½d., which left a balance in favour of 7s. 7½d. They now appealed to the friends present to come forward and assist by contributions and individual help, so that they might be enabled to enlarge the present premises, and extend their sphere of usefulness. A cheque from one friend towards the object of £5 was announced at the conclusion of the reading of the treasurer's statement.

BROOK STREET RAGGED SCHOOL AND REFUGE.

THE Thirteenth annual meeting of this institution was held on Thursday evening, November 19th, 1857, at the School-room of Park Chapel. The Earl of Shaftesbury in the chair.

The Report stated that the Institution consisted of three departments:—The Sabbath School, the Day School, and the Industrial Reformatory School. The Sabbath School was commenced in 1843; and upwards of 3,000 children have participated in the benefits of the instruction imparted. Four cases of happy deaths had recently occurred, and which proved the labours were not vain. The Day School was established in 1844, and 1,300 children have passed through it. The Industrial School was established in 1848, and from then to the present time, as many as 300 destitute boys had found by it employment and a home; 13 of that number have been provided with situations and given satisfaction; 6 have entered the army; 5 emigrated to Canada. 13 boys are now in the Refuge. The amount earned by these boys in eight years is £1,557.

The treasurer's account showed a debt of £120 due to him, and which tended to limit the operations considerably.

The meeting was addressed by W. Wilkinson, Esq., J. H. Williams, Esq., Mr. W. Ferry, and J. Payne, Esq.

KINGSLAND RAGGED SCHOOLS.

THE Ninth Annual Meeting of this school was held at Kingsland Congregational Church, on December 4th. A. S. Ayrton, Esq., M.P., presided.

The report stated that the attendance was about the same as the two preceding years, but considerable progress had been made, and great success had attended the schools. An Industrial Class had been established, in which the girls were taught to cut out and make garments; also a Mothers' Meeting, which had been well attended and resulted in much good. A Dorcas Society, formed by the ladies, had also been very useful. Many of the boys, who, when first admitted, were "roughs," had become sober, steady, lads and several of them were now well placed: and a goodly number of girls who had passed through the school, were creditably filling good situations as servants.

The meeting was addressed by the Rev. Mr. Wilson, of Aberdeen, and several neighbouring ministers and friends.

HOPE STREET, SPITALFIELDS.

THE annual meeting of this school was held in the school room, which was tastefully decorated with flowers, and mottos curiously devised. The chair was occupied by the Rector, the Rev. J. Pattison, and notwithstanding the dense fog that prevailed, the meeting was well attended.

The report stated that the Sunday School is still open three times on the Sabbath, but latterly a service has been held on Sabbath mornings, which has relieved the teachers considerably. Morning attendance is 65; afternoon 130; and evening 140; and many more could be admitted were there teachers to instruct them. The Day Infant School is very satisfactory, and the Week Night School is in a very prosperous condition. The Girls' Sewing Class, conducted every Tuesday evening, is also found to be very useful.

The receipts for the year were £75 14s. 7d. including £26 16s. from the Ragged School Union; and the expenses £98 2s. 1d., leaving a balance of £12 7s. 6d. due to the Treasurer.

The meeting was addressed by T. F. Buxton, Esq., Mr. W. Ferry, Rev. J. Coulbourn, and Rev. W. Tyler.

Papers, Original and Selected.

"OUT-DOOR PAUPER EDUCATION."

THERE is a concentrated vigour in London life seldom to be found elsewhere, and though it may sometimes be approached to, it is not equalled, by any of the large provincial towns. Everything is here done in a hurry; everywhere sharpness, bustle, activity, prevail. Pedestrians walk faster, business is transacted more expeditiously, than at any other place; nothing is allowed to stand still for a moment, the maximum amount of work has to be compressed into the minimum amount of time, and the eager strivings of strenuous competition force men to put forth all their energies to avoid being left behind. The express train and the electric telegraph are but symbols of the rapidity of life in this huge metropolis; no time is left for thought, it is all required for action; a desire for calm reflection is thrust rudely aside by the necessity for prompt determination, and it is useless to oppose this eager rush onwards. Whoever does so is sure to be crushed. This tendency towards rapidity influences not only the ordinary every-day life of Londoners, but extends to their moral and religious feelings, and to their benevolent activities. As a general rule, they perceive more instantaneously, feel more acutely, and give more liberally than the inhabitants of the country. The green and shady lanes, the slow, silent vegetation, the still air and calm quiet of country life naturally produce in those who live amongst such scenes a contentedness of mind with things as they are, and a dislike for being hurried in anything they have to do; but in the furious and unceasing whirl of city life, men's faculties are sharpened and brightened to the intensest pitch, every nerve and sinew has to be stretched to its utmost power of endurance. Whether this is a healthy state of things may be matter of opinion, but none can doubt that it is fact. We have lately met with such a striking illustration of the greater liberality in benevolent matters which exists in London compared to what prevails in the country, that we think it desirable to draw the attention of our readers to it.

An Act of Parliament passed in the reign of her present Majesty (18 & 19 Vic.) to provide for the education of children receiving out-door relief from the various parishes of England, delegates the following powers to the Board of Guardians of a parish:—

1. It enables them to grant relief to aid any poor person lawfully relieved out of the workhouse to provide education for any or all of their children between the ages of four and sixteen, in any school approved of by the guardians, and subject to such conditions as they may think proper to impose.
2. The costs of this education are, by the provisions of the enactment, to come out of the parish funds, and are to be included by the guardians in the same account against each separate person as the other relief afforded them.
3. If a child has been deserted by its parents, or is an orphan, the guardians can, from the same funds, vote such sum for his education as they may judge necessary.
4. If the parents of a child whose education has thus been provided for out of the public purse should afterwards, through improved circumstances, be able to pay, the amount spent can be recovered from them as a debt, just in the same way as money expended for granting them material relief.

These powers are, of course, amply sufficient to warrant the guardians of

the poor in putting them in full and free operation. Nothing further indeed could be desired, and the Act is certainly one of the most straightforward pieces of legislation we ever remember to have seen. The preamble declares "that it is expedient that means should be taken to provide education for the children of poor persons who are relieved out of the workhouse," and then, without any circumlocution or evasion, it proceeds to enact the necessary provisions. The Legislature having thus granted these powers, the Poor Law Board sent a letter to the various guardians of the poor throughout the country, calling their attention to the Act, explaining ts various clauses, recommending its immediate adoption, and indicating he manner in which it could be most satisfactorily worked, the restrictions it would be necessary to observe, and the abuses it would be desirable to avoid. The Poor Law Board discharged this duty in the most praiseworthy way and in the most unmistakable language. The guardians were informed "that they were not *bound* to grant the relief at all or to grant it to any pauper or class of paupers, but looking to the language of the recital it is clear that the Legislature contemplated that the guardians would *avail themselves to some considerable extent* of the power conferred upon them by the Act. The Board trust, therefore, that the guardians will endeavour to give *full effect to the spirit of the enactment, and not suffer it to be neglected.*" They were also recommended "to make known as *generally as possible their willingness to aid those who are in receipt of relief in obtaining education for their children.*" Nothing could possibly be plainer than this, and no arrangement could be made more satisfactory. A serious defect is observed in our social system: numbers of children are found to be growing up in the completest ignorance, for the simple reason that their parents, however willing, are unable to provide them with the ordinary necessaries of life, and therefore the more costly article of education has to be dispensed with. In this country, at least, with all our superfluous wealth, the poor cannot be allowed to lie down in the streets and die from sheer starvation; and, therefore, in their extremity their fellow-parishioners step in by their appointed deputies, the guardians, and afford them relief, upon the understanding that if they are ever in a position to reimburse the public purse, they must do it; if not, the relief is a gift. After considerable experience it is found, however, to be a short-sighted policy to relieve the parents, and yet make no provision whatever for their equally destitute children, who are growing up only to follow in their steps, and who, unless something is done for them, will probably have ultimately to depend on the parish for support. In addition to this political reason, the dictates of natural benevolence suggest that children whose parents cannot afford to educate them at all have some claim on their countrymen to whom Providence has been more bountiful. The only remaining question is the *modus operandi*, and at this juncture Parliament interferes, and grants certain powers for the express purpose of educating pauper children. The Poor Law Board then takes the matter in hand, communicates with every board of guardians throughout the country, furnishes them with all the details of the scheme, and forcibly urges on them its adoption. It might be supposed, under these circumstances, that the guardians, if they were in reality what they are in name, would eagerly embrace the opportunity thus afforded them of bestowing education upon that class of children which most urgently needs it; but unfortunately those who innocently entertained such a supposition must be entirely ignorant of the materials of which such guardians are

composed. There need, however, be no speculation on the point, for a "return of the number of children who are now provided with education by aid afforded by the guardians of unions to their parents, and of the number of children who have been relieved out of the workhouse, having been deserted, or who, being orphans, have relief granted for the purpose of education, together with the cost of relief so given in each union," was printed last year by order of the House of Commons. This return now lies before us, and the information it gives is of a very painful description, as illustrating the remissness the guardians have exhibited in performing a duty quite as important as that of administering relief for the sustenance of the body. It appears that the entire amount expended in education from the passing of the Act to May, 1857, a period of rather more than twelve months, throughout the whole of England and Wales, was only £1,828, and the total number of children receiving, or having received instruction, was about 6,500. In the schools of London alone there are nearly four times the number of children under instruction than are sent to schools by the guardians in all the fifty-two counties of England and Wales. This total is very unevenly divided; for in the two populous counties of York and Lancaster alone there are more than 3,600 children being educated, and this leaves only 2,900 to be distributed over the remaining fifty, very little more than a tenth of the number in the Ragged Schools of the metropolis. In four English counties, Dorset, Monmouth, Northampton, Oxford, and three Welsh ones, Anglesey, Cardigan, and Glamorgan, there is not a *single child* to whose education the guardians have contributed. Derby, Leicester, Southampton, all with large and increasing populations, have spent respectively £1 3*s.* 9*d.*, £2 7*s.*, and 16*s.* on education, while Gloucester has the credit of being the most parsimonious county in England, having invested 5*s.* 8*d.*; it has even been exceeded by the more public-spirited Rutland—not one-eighth of its size—which has laid out 7*s.* 6*d.*

It is needless to multiply instances, as the foregoing signal specimens of public spirit are quite enough to establish the fact that the guardians of the poor throughout the whole country—with one or two honourable exceptions—have been sadly remiss in their duty, and instead of carrying out the recommendation of the Poor Law Board, to give "full effect to the spirit of the enactment," "not to suffer it to be neglected," and to "make known as generally as possible their willingness to aid in obtaining education for children," they have doled out with a most niggardly hand the smallest and most insignificant contributions they could possibly give. It is much to be regretted that they have no higher sense of the value of education, and that they should thus endeavour to restrict it within the smallest possible limits. The office of a guardian of the poor is certainly often a thankless and not very agreeable one; for ratepayers are frequently disposed to insist on too rigid an economy, and to extend their warmest sympathies to him whose chief anxiety is to keep down expense. This is all very proper up to a certain extent, and as a check to a lavish, unnecessary expenditure, but beyond that point it becomes an evil which ought to be resisted. The truest economy is not always that which grudges every penny it expends, and looks with reluctant gaze on every pound it is compelled to part with, but rather that which takes a broad, liberal view of the whole case, and which does not mind spending a large sum now in order that it may anticipate a continuous outlay hereafter. This would pre-eminently be so with education. It is obvious, that if, as pauper children grow up whose parents

are forced from necessity, if not from choice, to leave them in ignorance, the various parishes to which the children belong step in and supply the place of the parent, give the child an education suitable to its position, comprising history, geography, reading, writing, arithmetic, and the elements of all the sciences, it will at the end of the course be turned out upon the world with a far more favourable prospect for its future than another child with a similar origin who has had no education and has rusted in mental inactivity. In addition to the actual knowledge the first one would acquire, the mental culture bestowed upon it would make it quicker, sharper, brighter, more capable, better able to make its way in the world than the second, who would be much more likely to take final refuge in the parish for support. The question is not one simply of present, but also of future, expense, and it is surely reasonable to expect that an educated child would be less likely to become chargeable to the parish than an ignorant one; and, therefore, putting aside all other considerations, taking the lowest view of the case, the best economy in the end is to prevent the children growing up in that sheer stolid ignorance which is thoroughly inimical to all prosperity and advancement. We are by no means contending for a superior education, but only for an ordinary instruction suitable to their sphere, which, without creating tastes that would render them miserable because they could not be gratified, would elevate them beyond the level they at present occupy, and render them more fitted to fight the battle of their life. Notwithstanding the great reluctance of ratepayers to anything like heavy expenditure in behalf of the poor, yet it cannot for a moment be doubted, that if the guardians were to take their stand upon the merits of the case, and resolutely vote a sufficiency of money to educate as many of the pauper children as they possibly could afford, if their resources would not allow them to include the entire number, the ratepayers would, when a proper explanation was given, be quite satisfied with the proceedings, for even ratepayers will listen to reason, and are not afraid of expense where it can be justified. No possible fault can be found with the system of parochial education for pauper children, for a more efficient one could scarcely be devised. The guardians pay the money, not to the parent but to the school, so that it cannot be spent in any other way; and they are at liberty to inspect the school register, to see that the child attends regularly and receives the benefit of the outlay. Every source of deception is thus carefully guarded against, and it seems hardly possible for abuses to creep in. And surely if any children really need the interference of charity on their behalf, the children of paupers do. They are so low, not in character perhaps, but certainly in circumstances, that they cannot sink lower; their case is so hopeless, that it cannot wear a darker hue. Nor ought they to be left to burden private benevolence, which is besieged on all sides by clamorous appeals to alleviate almost every imaginable suffering of humanity. This is peculiarly a case where the State may take the children under its protection, and train them up to become useful and honest members of society.

We fear, however, that the fault lies chiefly with the guardians, who as yet do not appear to be alive to the necessity of this education. They can understand relieving the poor by dispensations of bread or coal, for a positive appreciable effect is produced by starvation; and it would be an awkward thing for them if a man were allowed to die from sheer hunger at the door of their workhouse. But mental emptiness or moral perversion utter no such tangible appeal, and there is no one to take them to task for

allowing children to remain in that ignorance which many deem to be a natural concomitant of their position. While therefore the law remains as it is, permitting the guardians to use their discretion in granting money for purposes of education, the only remedy at hand is the power of enlightened public opinion. If the evidence afforded them by their official experience, the powers bestowed on them by Parliament, and the recommendations of the Poor Law Board, all fail in stimulating them to the efficient discharge of their duties; if they still continue too blind, too careless, or too much in awe of their constituents the ratepayers, pressure from without must be resorted to. But there seems no reason why the law should remain as it is. If the sluggishness or indifference of the guardians hinders them from putting into practical effect the intentions of the Legislature, why allow the option of acceptance or rejection to remain in their hands? It would be very easy, and much more effectual, to make it an imperative and binding duty, which they *must* perform, to see that the child or children of every out-door pauper is educated. Compulsion is always to be avoided whenever it is practicable, but when other methods have been unsuccessful, compulsion is better than complete failure in our object; and, with certain provisions and restrictions, the interference of the guardians with the education of the children might be prevented from becoming annoying or offensive to the parents. It should not be made a condition of relief, but be rather a natural consequence of it; for it is no use wrangling and stipulating about education to a starving man. While he feels the pinchings of hunger he will be insensible to all the fine speeches in the world about the pleasures of knowledge; the advantages of education, however eloquently expatiated upon, won't appear half so alluring as a solid crust of bread. His wants must be first relieved, the performance of that preliminary operation is essential. Then nothing can be more natural than to say to him, "Now, look at that child of yours, you see it's growing up in a very neglected state; when it comes to be a man it won't be any better off than you; we see you can't afford to educate it, so we'll just send it to school. If ever you can pay us back the cost you shall; if not, you shall have it for nothing." A proposal like this would generally find a ready response, for even paupers are by no means insensible to the benefits their children would enjoy from being in possession of a little knowledge. At all events the excuse of expense cannot for a single moment be admitted. A rudimentary education costs very little, and it is an investment which will ultimately repay itself. Parishes frequently erect workhouses of such stately dimensions that the in-door paupers are almost housed with royal magnificence, and a stranger would be apt to think himself in the vicinity of a nobleman's mansion. The board of guardians frequently sit in a splendid board-room, and the chairman occupies the most inviting of stuffed chairs. Now, if there were a little less ostentation some of the money now spent in mere display might accomplish a great deal more good, and the paupers themselves be all the better for it. Under the present system, you spend, say a hundred pounds, on the poor, and it costs you nearly another hundred to *spend* the first. A less expensive method of distribution would leave more to be distributed, and we could well dispense with workhouses which are an ornament to the town, and content ourselves with less pretentious structures, if the money which would otherwise be bestowed on them is spent in a more judicious and satisfactory way; and it will be impossible to find a better employment for it than the education of the children of out-door paupers.

A FEMALE NIGHT REFUGE.

STRANGE nooks and crannies there are in this metropolis of ours. Here the antiquarian, the artist, the student of architecture, and the philanthropist, each finds congenial occupation and objects intensely interesting. But while the three first deal with the æsthetic and the material, the last is engaged in the nobler search after the practical and the spiritual.

Confining ourselves to the work of Ragged Schools and their legitimate offspring, Mothers' Meetings, Penny Banks, Industrial Classes, Refuges and Reformatories, it would require weeks, yea, months, to visit and thoroughly to examine these as they are to be found in London alone. We believe that one lady friend did devote part of each working day for a whole month to Ragged Schools alone, making the best of her mornings and evenings for her scrutiny. What impressions, vivid, concentrated, painful, pleasing, would thus be made! What glimpses, suggestive and stimulating, would thus be obtained into the moral and physical condition of the "very poor!" Sure we are that on such a visitor's heart the long catalogue of mingled want and sin, as well, thank God, as of hope and gladness, would be graven as with iron pen, and as in the rock, for ever. Few there are that have turned to engage in this wide-spread investigation, specially among the friends of Ragged Schools, very many of whom are not only givers to the general cause, but are labourers in home fields of their own. And of those *not* helping us practically—who either pat us on the shoulder and sentimentally and patronisingly say, "Well done!" or, like Sir Peter Laurie, "don't believe a word of it," as to the good we say *has* been done—how can we expect that they will work out for themselves the proposition that "seeing is *believing*"? Still there are *a few* that have *leisure* as well as *will*; and while we urge such to come and see, beginning with the Ragged School or Refuge nearest to their abodes, we wish in the present paper to lay before them *one* Refuge, *novel* in its character, *recent* in its origin, and *rich* in its first fruits, which we regard as specially worthy of a personal visit and investigation.

On a dark, damp night in January we wended our way from the neighbourhood of Gray's Inn Lane to Hatton Yard, which, as the name indicates, is not far from, and is in fact in the rear to the north of, Hatton Garden, once the semi-rural residence of bishops, and of lords and ladies of high degree. A gas lamp and a gin palace nearly opposite, blazing with light on the descent of Saffron Hill, were the waymarks for our sought-for terminus. Turning to the right, our eye looked down a long, straggling, paved, and crooked lane, with stables, stores, workshops, and dwellings such as you see occupied by stablemen and their families in the mews of London. A lamp here and there lit up the gloom profound; and led on past the object of our search by the "Don't know, sir," of some boys, we saw an apparently interminable lane before us, and still no token of a Refuge. Through the chinks of a double-folding doorway we peeped, and found stonecutters at work. We stopped to inquire for the "Female Night Refuge." "Sir, you have passed it. It is on your left hand, near the gateway." So turning back and looking up we saw light through a large window in the gable of a kind of old stable, and soon found ourselves at the door. Ere we could lift the latch one poor woman did so, and began to climb the ladder-like staircase, whose base left just enough space for the door to open, while another passed out. "Is this the Refuge?" "Yes, sir." "Is the matron here?" "You will find her upstairs." And so we climbed the stairs, and through following the woman who preceded us, we found ourselves in the "Female Night Refuge." First let us look around and above at the place itself. It is a long apartment, unceiled, with lofty, raftered roof, clean and white, with one or two ventilating windows inserted. At its northern end is the large window through which we saw the light while in the yard, and now we observe that under it is a washhand-stand, with a series of basins, and with a constant supply of water. *Cleanliness*, then, is one of the rules here. That is good. And that door to the left opens to the humble apartments of the matron, Mrs. Bullcraig, one of the "widows indeed,"

who, not long before her coming here to do a good work, for which grace and natural good sense and kindliness have qualified her, was left desolate with four fatherless ones. Wonderful—is it not?—what God does *for* widows, ay, and *by* them! We could, we think, write a *book* on that as our theme, and this from the varied observations of twenty years. The matrons of most of our benevolent institutions are Christian widows, and here is one of them standing before us, desirous of giving us all the information in her power.

But now let us turn round and look along the length and breadth of this apartment. It is capacious. There is a gaslight pendant from the roof, and there, in the centre is a stove—genial, warm, and glowing. Along the floor on either side are a series of fifty separate berths for sleeping. Many of the beds, dry and comfortable, are already laid down for use, for the last of the intended occupants is now gathered in, and the hour for their retirement is approaching. *But who are these occupants?* We saw them all at a glance the moment we entered the room, but we have purposely reserved a notice of them and of our interview with them until the reader should have a fair idea of their "Refuge."

In the long narrow spaces on each side of the central stove, seated on forms, we have twenty-one females before us. The number here to-night is smaller than on many occasions. Ere now thirty-six at least have found a shelter here. The aspect of all is more or less touching, if not painful. Their ages vary from fifty and upwards down to the young girl of seventeen. One child is here, very intelligent, the daughter of a widowed mother, who is the first of whom we make inquiries. There are unmistakable decency and propriety in this woman's speech and bearing. Both she and her child are clean in their persons, and she is not one of the loud-tongued complainers who make the most and the worst of their sorrows.

We draw a chair and address some kindly words to the group, telling them that our object is their real good, and asking them to answer any questions which may be put to them.

A summary of results to these inquiries may be given as follows: Of the twenty-one present, thirteen had been servants, and these, with one exception, had not been trained to any trade or business. Generally, however, they could use the needle. Of the three nights each week, when they are required to attend at Field Lane School, two were devoted to sewing, either mending their own clothes or working for the children of the Ragged School. Reading was provided for those of them who could not sew, and Friday evenings were devoted to the study of the Scriptures in Bible Classes. With regard to the workers, each received a ticket. Two tickets were given each night, and twenty-four tickets entitled the holder to an apron. Other garments, besides cast-off shoes, are also given. The eligibility to admission to the Night Refuge depends on attendance at the school. Thus a test is applied, to which the worthless will seldom or never submit, and thus, too, spiritual truth is brought to bear on the minds and hearts of all. In addition to the instruction given at the school, the matron night and morning reads the Scriptures and engages in prayer with the inmates.

Of the thirteen whom we have mentioned as having been servants, some were out of place, while others had partial work during the week, but it was uncertain and at the best inadequate to sustain them. And so to eke out their little pittance, and to escape from that heavy payment of lodging-money which would ruin them and which is one great means of crushing to the earth the London poor, they come here to the sheltering Refuge for weeks, and in some few cases for months together, till permanent situations are obtained and their circumstances are otherwise improved.

Of the remainder who had not been servants, one had been a bookfolder (pale, sickly, and in the decline of life); two—of whom the meek-eyed woman formerly mentioned in connection with the little girl—were mantle-makers; one had been a sack-maker, but had no work for the last three months; one had been a milliner; three, "needlewomen;" another, who had been taught dressmaking, had gone into service and left in ill health; while of two others, elderly persons, one

are forced from necessity, if not from choice, to leave them in ignorance, the various parishes to which the children belong step in and supply the place of the parent, give the child an education suitable to its position, comprising history, geography, reading, writing, arithmetic, and the elements of all the sciences, it will at the end of the course be turned out upon the world with a far more favourable prospect for its future than another child with a similar origin who has had no education and has rusted in mental inactivity. In addition to the actual knowledge the first one would acquire, the mental culture bestowed upon it would make it quicker, sharper, brighter, more capable, better able to make its way in the world than the second, who would be much more likely to take final refuge in the parish for support. The question is not one simply of present, but also of future, expense, and it is surely reasonable to expect that an educated child would be less likely to become chargeable to the parish than an ignorant one; and, therefore, putting aside all other considerations, taking the lowest view of the case, the best economy in the end is to prevent the children growing up in that sheer stolid ignorance which is thoroughly inimical to all prosperity and advancement. We are by no means contending for a superior education, but only for an ordinary instruction suitable to their sphere, which, without creating tastes that would render them miserable because they could not be gratified, would elevate them beyond the level they at present occupy, and render them more fitted to fight the battle of their life. Notwithstanding the great reluctance of ratepayers to anything like heavy expenditure in behalf of the poor, yet it cannot for a moment be doubted, that if the guardians were to take their stand upon the merits of the case, and resolutely vote a sufficiency of money to educate as many of the pauper children as they possibly could afford, if their resources would not allow them to include the entire number, the ratepayers would, when a proper explanation was given, be quite satisfied with the proceedings, for even ratepayers will listen to reason, and are not afraid of expense where it can be justified. No possible fault can be found with the system of parochial education for pauper children, for a more efficient one could scarcely be devised. The guardians pay the money, not to the parent but to the school, so that it cannot be spent in any other way; and they are at liberty to inspect the school register, to see that the child attends regularly and receives the benefit of the outlay. Every source of deception is thus carefully guarded against, and it seems hardly possible for abuses to creep in. And surely if any children really need the interference of charity on their behalf, the children of paupers do. They are so low, not in character perhaps, but certainly in circumstances, that they cannot sink lower; their case is so hopeless, that it cannot wear a darker hue. Nor ought they to be left to burden private benevolence, which is besieged on all sides by clamorous appeals to alleviate almost every imaginable suffering of humanity. This is peculiarly a case where the State may take the children under its protection, and train them up to become useful and honest members of society.

We fear, however, that the fault lies chiefly with the guardians, who as yet do not appear to be alive to the necessity of this education. They can understand relieving the poor by dispensations of bread or coal, for a positive appreciable effect is produced by starvation; and it would be an awkward thing for them if a man were allowed to die from sheer hunger at the door of their workhouse. But mental emptiness or moral perversion utter no such tangible appeal, and there is no one to take them to task for

allowing children to remain in that ignorance which many deem to be a natural concomitant of their position. While therefore the law remains as it is, permitting the guardians to use their discretion in granting money for purposes of education, the only remedy at hand is the power of enlightened public opinion. If the evidence afforded them by their official experience, the powers bestowed on them by Parliament, and the recommendations of the Poor Law Board, all fail in stimulating them to the efficient discharge of their duties; if they still continue too blind, too careless, or too much in awe of their constituents the ratepayers, pressure from without must be resorted to. But there seems no reason why the law should remain as it is. If the sluggishness or indifference of the guardians hinders them from putting into practical effect the intentions of the Legislature, why allow the option of acceptance or rejection to remain in their hands? It would be very easy, and much more effectual, to make it an imperative and binding duty, which they *must* perform, to see that the child or children of every out-door pauper is educated. Compulsion is always to be avoided whenever it is practicable, but when other methods have been unsuccessful, compulsion is better than complete failure in our object; and, with certain provisions and restrictions, the interference of the guardians with the education of the children might be prevented from becoming annoying or offensive to the parents. It should not be made a condition of relief, but be rather a natural consequence of it; for it is no use wrangling and stipulating about education to a starving man. While he feels the pinchings of hunger he will be insensible to all the fine speeches in the world about the pleasures of knowledge; the advantages of education, however eloquently expatiated upon, won't appear half so alluring as a solid crust of bread. His wants must be first relieved, the performance of that preliminary operation is essential. Then nothing can be more natural than to say to him, "Now, look at that child of yours, you see it's growing up in a very neglected state; when it comes to be a man it won't be any better off than you; we see you can't afford to educate it, so we'll just send it to school. If ever you can pay us back the cost you shall; if not, you shall have it for nothing." A proposal like this would generally find a ready response, for even paupers are by no means insensible to the benefits their children would enjoy from being in possession of a little knowledge. At all events the excuse of expense cannot for a single moment be admitted. A rudimentary education costs very little, and it is an investment which will ultimately repay itself. Parishes frequently erect workhouses of such stately dimensions that the in-door paupers are almost housed with royal magnificence, and a stranger would be apt to think himself in the vicinity of a nobleman's mansion. The board of guardians frequently sit in a splendid board-room, and the chairman occupies the most inviting of stuffed chairs. Now, if there were a little less ostentation some of the money now spent in mere display might accomplish a great deal more good, and the paupers themselves be all the better for it. Under the present system, you spend, say a hundred pounds, on the poor, and it costs you nearly another hundred to *spend* the first. A less expensive method of distribution would leave more to be distributed, and we could well dispense with workhouses which are an ornament to the town, and content ourselves with less pretentious structures, if the money which would otherwise be bestowed on them is spent in a more judicious and satisfactory way; and it will be impossible to find a better employment for it than the education of the children of out-door paupers.

A FEMALE NIGHT REFUGE.

STRANGE nooks and crannies there are in this metropolis of ours. Here the antiquarian, the artist, the student of architecture, and the philanthropist, each finds congenial occupation and objects intensely interesting. But while the three first deal with the æsthetic and the material, the last is engaged in the nobler search after the practical and the spiritual.

Confining ourselves to the work of Ragged Schools and their legitimate offspring, Mothers' Meetings, Penny Banks, Industrial Classes, Refuges and Reformatories, it would require weeks, yea, months, to visit and thoroughly to examine these as they are to be found in London alone. We believe that one lady friend did devote part of each working day for a whole month to Ragged Schools alone, making the best of her mornings and evenings for her scrutiny. What impressions, vivid, concentrated, painful, pleasing, would thus be made! What glimpses, suggestive and stimulating, would thus be obtained into the moral and physical condition of the "very poor!" Sure we are that on such a visitor's heart the long catalogue of mingled want and sin, as well, thank God, as of hope and gladness, would be graven as with iron pen, and as in the rock, for ever. Few there are that have turned to engage in this wide-spread investigation, specially among the friends of Ragged Schools, very many of whom are not only givers to the general cause, but are labourers in home fields of their own. And of those *not* helping us practically—who either pat us on the shoulder and sentimentally and patronisingly say, "Well done!" or, like Sir Peter Laurie, "don't believe a word of it," as to the good we say *has* been done—how can we expect that they will work out for themselves the proposition that "seeing is *believing*"? Still there are *a few* that have *leisure* as well as *will*; and while we urge such to come and see, beginning with the Ragged School or Refuge nearest to their abodes, we wish in the present paper to lay before them *one* Refuge, *novel* in its character, *recent* in its origin, and *rich* in its first fruits, which we regard as specially worthy of a personal visit and investigation.

On a dark, damp night in January we wended our way from the neighbourhood of Gray's Inn Lane to Hatton Yard, which, as the name indicates, is not far from, and is in fact in the rear to the north of, Hatton Garden, once the semi-rural residence of bishops, and of lords and ladies of high degree. A gas lamp and a gin palace nearly opposite, blazing with light on the descent of Saffron Hill, were the waymarks for our sought-for terminus. Turning to the right, our eye looked down a long, straggling, paved, and crooked lane, with stables, stores, workshops, and dwellings such as you see occupied by stablemen and their families in the mews of London. A lamp here and there lit up the gloom profound; and led on past the object of our search by the "Don't know, sir," of some boys, we saw an apparently interminable lane before us, and still no token of a Refuge. Through the chinks of a double-folding doorway we peeped, and found stonecutters at work. We stopped to inquire for the "Female Night Refuge." "Sir, you have passed it. It is on your left hand, near the gateway." So turning back and looking up we saw light through a large window in the gable of a kind of old stable, and soon found ourselves at the door. Ere we could lift the latch one poor woman did so, and began to climb the ladder-like staircase, whose base left just enough space for the door to open, while another passed out. "Is this the Refuge?" "Yes, sir." "Is the matron here?" "You will find her upstairs." And so we climbed the stairs, and through following the woman who preceded us, we found ourselves in the "Female Night Refuge." First let us look around and above at the place itself. It is a long apartment, unceiled, with lofty, raftered roof, clean and white, with one or two ventilating windows inserted. At its northern end is the large window through which we saw the light while in the yard, and now we observe that under it is a washhand-stand, with a series of basins, and with a constant supply of water. *Cleanliness*, then, is one of the rules here. That is good. And that door to the left opens to the humble apartments of the matron, Mrs. Bullcraig, one of the "widows indeed,"

who, not long before her coming here to do a good work, for which grace and natural good sense and kindliness have qualified her, was left desolate with four fatherless ones. Wonderful—is it not?—what God does *for* widows, ay, and *by* them! We could, we think, write a *book* on that as our theme, and this from the varied observations of twenty years. The matrons of most of our benevolent institutions are Christian widows, and here is one of them standing before us, desirous of giving us all the information in her power.

But now let us turn round and look along the length and breadth of this apartment. It is capacious. There is a gaslight pendant from the roof, and there, in the centre is a stove—genial, warm, and glowing. Along the floor on either side are a series of fifty separate berths for sleeping. Many of the beds, dry and comfortable, are already laid down for use, for the last of the intended occupants is now gathered in, and the hour for their retirement is approaching. *But who are these occupants?* We saw them all at a glance the moment we entered the room, but we have purposely reserved a notice of them and of our interview with them until the reader should have a fair idea of their "Refuge."

In the long narrow spaces on each side of the central stove, seated on forms, we have twenty-one females before us. The number here to-night is smaller than on many occasions. Ere now thirty-six at least have found a shelter here. The aspect of all is more or less touching, if not painful. Their ages vary from fifty and upwards down to the young girl of seventeen. One child is here, very intelligent, the daughter of a widowed mother, who is the first of whom we make inquiries. There are unmistakable decency and propriety in this woman's speech and bearing. Both she and her child are clean in their persons, and she is not one of the loud-tongued complainers who make the most and the worst of their sorrows.

We draw a chair and address some kindly words to the group, telling them that our object is their real good, and asking them to answer any questions which may be put to them.

A summary of results to these inquiries may be given as follows: Of the twenty-one present, thirteen had been servants, and these, with one exception, had not been trained to any trade or business. Generally, however, they could use the needle. Of the three nights each week, when they are required to attend at Field Lane School, two were devoted to sewing, either mending their own clothes or working for the children of the Ragged School. Reading was provided for those of them who could not sew, and Friday evenings were devoted to the study of the Scriptures in Bible Classes. With regard to the workers, each received a ticket. Two tickets were given each night, and twenty-four tickets entitled the holder to an apron. Other garments, besides cast-off shoes, are also given. The eligibility to admission to the Night Refuge depends on attendance at the school. Thus a test is applied, to which the worthless will seldom or never submit, and thus, too, spiritual truth is brought to bear on the minds and hearts of all. In addition to the instruction given at the school, the matron night and morning reads the Scriptures and engages in prayer with the inmates.

Of the thirteen whom we have mentioned as having been servants, some were out of place, while others had partial work during the week, but it was uncertain and at the best inadequate to sustain them. And so to eke out their little pittance, and to escape from that heavy payment of lodging-money which would ruin them and which is one great means of crushing to the earth the London poor, they come here to the sheltering Refuge for weeks, and in some few cases for months together, till permanent situations are obtained and their circumstances are otherwise improved.

Of the remainder who had not been servants, one had been a bookfolder (pale, sickly, and in the decline of life); two—of whom the meek-eyed woman formerly mentioned in connection with the little girl—were mantle-makers; one had been a sack-maker, but had no work for the last three months; one had been a milliner; three, "needlewomen;" another, who had been taught dressmaking, had gone into service and left in ill health; while of two others, elderly persons, one

obtained occasional washing and charing, and another added to her employments the nursing of the sick when she could obtain it.

As already indicated, the times of occupancy and use of the Night Refuge varied. One told us she had come in on the 3rd of November, another would be "a month there next Sunday," while one had been almost three months there. Two had come from penitentiaries, one from Pentonville, and the other from the Magdalene. The former had been once in service. One, who called herself a sack-maker, though young, had a bloated and depraved aspect, which seemed to tell a sad story of virtue wrecked and innocence gone. Yet is not her presence here, far from the trodden pathways of the vile, a hopeful symptom? May she not be striving to break away from the toils? God help her in the struggle! One girl who sat up out from the rest, shyly, if not proudly, and who was reading when we went in, had been in a situation for nine months, and was here receiving temporary shelter with the early prospect of a better situation than before. All the inmates we found could read except *one*. This proves, we think, that it is *not* the lowest class who seek refuge here, and it not feebly indicates the value of the Institution as a preservation from total degradation and ruin.

As to place of birth the great majority were English, and mostly all were natives of London. Of three others, one was from Scotland, another was from Calcutta, the child of an Indian mother, her father being a native of Montrose; she was thirty-seven years of age, and had been seven years in London. A third, a young girl, was a native of Ireland.

With regard to the conduct of the inmates we received a good report. The requirements of the printed rules, forbidding quarreling, swearing, and smoking, are generally strictly observed. A quiet order reigns in this place. Christian gentleness and firmness combined can work wonders anywhere.

Of *specific results* we are able to furnish two valuable proofs. The first is an authentic and accurate "selection of cases during the past year," of which the following are samples:—

Selection of cases during the past year.

E. J. An orphan, aged 16. Had been in service eighteen months. Mistress left London, by which she lost her situation. Slept in cheap lodgings while her money held out. Went into the workhouse; was induced by another girl to tear up her clothes, for which she had fourteen days' imprisonment. She has been, through the Refuge, admitted into King Edward Street Refuge, where she is doing exceedingly well.

E. G. Came to the Refuge in a deplorable state, without character, almost without clothes. The matron induced a lady to try her as general servant, and she has since conducted herself entirely to her mistress's satisfaction.

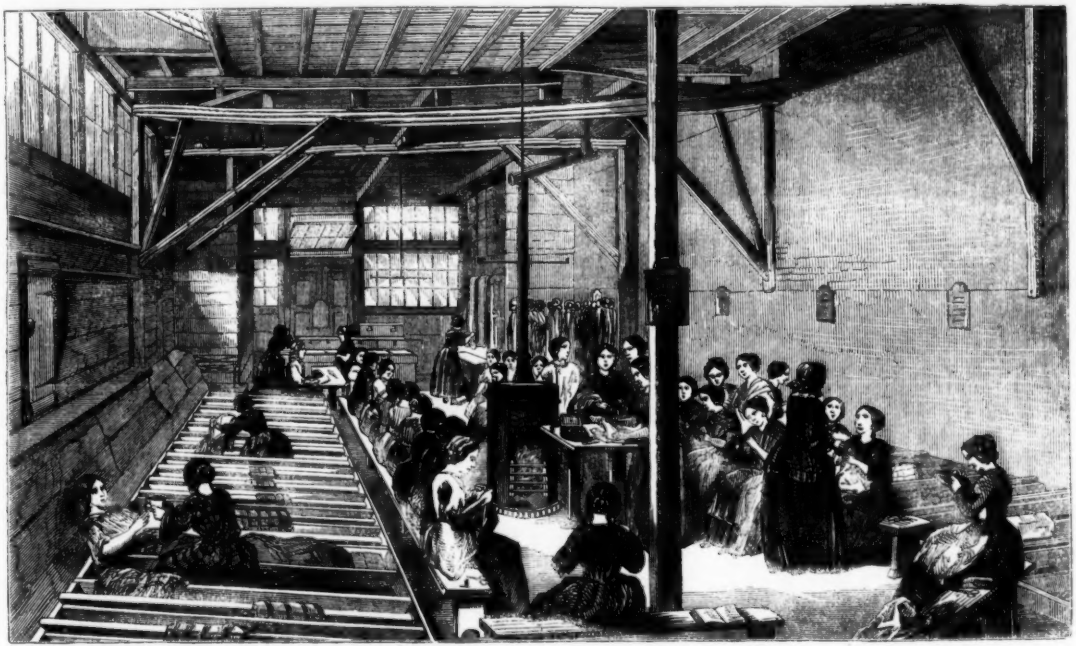
R. N. A widow; industrious and respectable, but unable to get employment. Had one child. She was got into a Refuge, and a situation was then easily procured for the mother. She, being suitably clothed, entered it, and is giving the highest satisfaction.

A. R. Servant of all work. Character had been so bad there seemed no hope left. However, after a little while, she evinced such real penitence that the matron got her a situation, where, for six months, she has been conducting herself well, and beyond this, has manifested such conduct as to raise the hope of her being a Christian girl.

B. S. Aged 12. Daughter of an abandoned actress. Slept a few nights here, but ran away, fearing she might be placed in a permanent Refuge. When she was caught again she was willing to be sent anywhere rather than home, her mother treated her so brutally. By the munificence of the Earl of Shaftesbury she was sent to the St. John's Servants' School, where she is happy and good.

E. A. Aged 20. Left her friends in the country in a fit of temper; was absent three years. On her mother being written to, she came up immediately for her to go back home, which she did; again and again expressing her gratitude for what had been done for her missing child.

J. H. Was in a situation as servant of all work. Had a holiday, and stayed out beyond her time, a young man having enticed her away from her place. For some



Night Refuge for Homeless Young Females, Field Lane Ragged School.—Accommodating Fifty Inmates.

time she lived in great misery. Application was made by the matron for her character from her mistress, and being supplied with clothes, a situation was obtained, where she is doing well.

M. S. Aged 18. An Oxford girl. Induced by another servant to go to the fair. Got into bad company; out all night, and afraid to return to her place. Tramped to London. Were directed to this Refuge, where they were taken in and their cases investigated. The incumbent of the parish was written to, which showed that their statement was true. M. S. was got into a comfortable situation, and is doing well; and F. R. was got into a Refuge. Save for this institution, in all probability these poor girls would have been ruined.

A. W. An orphan. Never remembers having a home; entirely destitute, dirty, and wretched. Remained some time in the Refuge to get a character; from whence, under its recommendation, she obtained one, got a situation, was well clad, and promises to do well.

A. N. In service. Went to an Irish christening, had too much to drink, and was at once dismissed. By little and little she pledged a good stock of clothes to pay for her lodging. A situation was obtained for her, and the magistrate allowed 15*s.* from the poor-box to redeem her clothes.

To these we might add a case—stated to us by the matron—of a young woman who had been employed by a large house in making fine linen breasts for shirts; she had lost this employment, and taking in common work she was not able to pay her lodgings out of her miserable earnings, except by semi-starvation. In her extremity she came to the Refuge; inquiry was made at her former place of employment, and her statement was found strictly correct. The gratifying result is, that her former employment has been restored to her, and she is living in comfort and respectability.

The second documentary proof of the value of the Female Night Refuge presents a general summary of a most telling character. Let it be remembered that the Institution is little more than ten months old at this moment, and that the report extends over the first nine months of its history.

WHAT HAS BEEN DONE FOR THEM?

418 have been admitted.

37 have been placed in service.
35 have been supplied with clothing.
2 have been restored to their friends.
31 have been placed in institutions.
12 have been placed in hospitals.
150 have got employment, some of whom have availed themselves of the Refuge, and others still do so, till they can earn sufficient money to pay for lodgings.
145 after stopping different periods, have left of their own accord.
6 have been dismissed for not complying with the rules.

418 Total. *March 1st to December 31st*, 1857.

It will be now evident to every reader that the plan and design of this Female Refuge are as unique as they are admirable. It is quite distinct from the Field Lane Boys' and Men's Refuge, which has been in operation for nearly seven years, at an expense of £300 per annum, and where the results, social, moral, and spiritual, have been of the most gratifying character. The idea of a Female Refuge was suggested by an examination, at the religious services held in Field Lane School, in November, 1856, of the circumstances which had led to the destitution in which fifty-two females present were found to be plunged.

A communication of these and kindred facts was made to Lord Shaftesbury, who at once urged the establishment of a Night Refuge for Homeless Females, distinct from but near to the school, and placed the munificent sum of £150 at the disposal of the Committee. To afford then nightly shelter to those who, from illness, want of situations or employment, or other sufficient reasons, have become homeless and destitute; to assist the inmates in procuring employment; to

supply needed clothing; to seek to restore the fallen, and send back to friends those who have rashly left their homes; to keep a servants' register; to endeavour to send out to the colonies, through the Government Commissioners, suitable emigrants; to place the nightly inmates under the care of a warm-hearted motherly friend; to devote three evenings at least in the week to reading, writing, and sewing; to make attendance at the Bible Schools on Sunday evening, and on the Lord's-day morning, afternoon, and evening, the medium of obtaining a ticket for the Refuge; to keep communications, through the matron, with those persons who obtain situations through the Refuge, with the view of encouraging perseverance in well-doing;—such are the avowed objects of the committee in establishing this Institution. Of *success* obtained in all these ways, through the divine blessing, ample proof, as we have seen already, exists, and is daily accumulating. But the necessity of its continuance remains. Provision must be made, not for shelter only, but for a little food for each inmate, and also for the necessary expenses of rent, lighting, and repairs. Should any of our readers feel inclined to give special aid to this good effort, their contributions will be thankfully acknowledged if sent either to Mr. Tawell, 44, Hatton Garden, or Mr. Joseph G. Gent, Exeter Hall.

In commending the Refuge for Homeless Females, the only one in the metropolis, and probably in the United Kingdom, to the prayerful and generous support of our readers, we discharge a most pleasing duty. We shall always cherish an interest in this house of mercy, a visit to which, about eight o'clock p.m., we strongly recommend. It seems to us to be the crown and completion of that vigorous development of means which has marked the history of Field Lane Ragged School. It can count up its spiritual triumphs over the most hardened; it can tell of flourishing emigrants and colonists once in its ranks; it can conduct to the grave of one or other who fell fighting in this very battle-field. It can point to those hollow earth-holes whence a Shaftesbury drew out his first candidate for the Ragged School; and for continuance in toil for such as they, that dying son appealed so tenderly and irresistibly to a noble father stooping over him, when, flinging his arms around that father's neck, he cried with his last breath, "O papa, do not forget the little boys under the arches!"

A NIGHT IN SHADWELL; OR, EVENING AND MIDNIGHT SCENES IN THE EAST.

(Continued from page 6.)

Being weary with our evening's peregrinations, we retired to the house of a Christian friend and fellow-labourer in the Ragged School cause, where we rested and refreshed ourselves. Had we consulted our own individual comfort, we should have repaired with as much speed as possible to our own much-loved homes, and reposed our already tired limbs in our own comfortable domiciles. But some of the party present spoke of there being vast numbers of vagrants in that locality—persons who were in the habit of sleeping out of doors, in carts, dust bins, old worn-out boilers, empty tubs, building ground, out-houses, and under railway arches. He spoke from a personal knowledge of the fact, and related the following touching incidents which he himself had witnessed:—

He stated that a few nights previously, he left his home at twelve o'clock, and proceeded direct to St. George's Street, better known by the name of Ratcliffe Highway. There in a doorway he found a young man asleep. He was a man of colour, and about twenty-six years of age. Being aroused from his slumbers, the poor fellow stated in reply to questions put, that he was a native of North America, a seaman by profession; he had come over in the vessel named the *Macedonia*; he had been paid off, but he had foolishly spent all his money, and being penniless, and unable to get another ship, had taken to begging. He further stated that he had had but a very small quantity of food the previous

day, but he did not so much mind that as having no shelter nor place in which to lie down. A trifle was given him, to enable him to procure a lodging for the night. He received it very gratefully and soon made his way to a coffee-house close by, which is open all night.

"Near the principal entrance of the London Docks (continued our friend), at about half-past one o'clock, I searched amongst some brick rubbish, which is generally deposited there, some sixty feet from the road. I climbed over the fence, and by the aid of a policeman's lamp discovered three human heads, just above the débris. The heads only were visible, they having for warmth sake literally buried their bodies, covering themselves over with old cast-away mats, and heaped the rubbish upon them. The rain was then coming down fast. I found them to be three boys. One was but fourteen years of age, named J. F.; he was without father or mother, and got his living, such as it was, by hanging about Billingsgate or Leadenhall Markets, and carrying parcels or goods. On market days he might earn enough to pay for food and lodging, but on other days he never got enough to do both, so he slept where he could. He declared he had only earned twopence halfpenny the day before, with which he had bought two penny loaves, which, with a drink of water, was his food for that day."

The second was thirteen years of age, named J. K. He, too, was without father or mother. He lived by picking up rags and bones in the street. He had picked up five farthings' worth the day before. He had not a friend in the world.

The third was about twenty years of age. He had been parentless some time. He was a native of St. George's. He had no regular means of getting a living. He stated he had been to the workhouse, but they would not take him in.

Our friend gave to each a trifle to get breakfast with in the morning, and they, having thanked him for his kindness, burrowed down again into the earth rubbish, to slumber away the remaining hours of darkness.

"From thence I proceeded to the opposite side of the road, when something black on the pavement was observable. It turned out to be a sailor, who, there was reason to suppose, had on the previous evening discharged the contents of his pockets; and not having reserved sufficient ballast to reach a more comfortable port, had hove-to there for the night. On being spoken to, he thanked me for my kind intentions towards him, but observed he was no stranger to a wet jacket, and lay down again quite reconciled to his lot."

In some of the courts and alleys near the docks, by Shadwell Church, our friend stated he found several men fast asleep. They were mostly in a drunken state, and had either fallen or laid themselves down to sleep. They were in such a stupid state that it was useless to attempt to obtain any information of them respecting their circumstances. But in Albert Street, in which there is a large sugar baker's, a poor boy was found occupying a small space of earth from which the pebble stones or pavement of the road-way had been removed, and he was lying close to the wall. He was with difficulty awoke, and showed no little alarm, as he rubbed his eyes, thinking he was about to be taken to the station house. After a little, however, his sad story was elicited. He never knew his mother. His father was a barge builder, but was drowned. He had no friends. He had slept in that hole ten nights. Being asked why he had chosen that spot, he replied, "Because the wall was warm, and he was sheltered from the rain by a projection above." The wall of which he spoke was not only warm but exceedingly hot, the boiler being close to the other side. A half of a half-quartern loaf was given to him, with a little cheese, for which he seemed very thankful.

Our indefatigable friend went on to tell us that on another occasion he was accompanied by the superintendent of a neighbouring Ragged School, and, notwithstanding the stir his former visits had made, the police being a little more strict with the vagrants, and thereby causing them to seek places of rest farther afield, still, what they met with was sufficient to move any human heart to sympathy. Being provided with means of defence, should such be needed, and a bull's-eye lantern, they started at half-past twelve. In Albert Street, by

the sugar baker's, they found the same youth before referred to. He had taken off his coat and turned it inside out, and laid the lappets over his face for protection. Here he was slumbering as soundly as if in a bed. They invited him to attend the school recently opened in Bluegate Fields the following evening, with a view to becoming better acquainted with him, and if possible to find him employment and a lodging, in which they hoped to succeed.

In Dock Street they found three other boys in the same spot as already described; but they had greatly improved upon the plan adopted by the former three. They had raked some shavings together and made a much more comfortable bed than their predecessors. One of them, a lad sixteen years old, was in a sad, emaciated state, evidently very ill. He had no father, and no mother. He was utterly destitute. The second declared his father had turned him out of doors, and told him to get his living, and he dare not go home, for if he did his father would beat him. The third, a lad about eighteen years old, professed to get his living the best way he could. He was parentless, had a brother a seaman, but unemployed. He stated he had slept in this way three months.

In a secluded spot, near Wellclose Square, the sound of some persons snoring was distinctly heard, and a careful search made, when to their utter astonishment, three men were found sleeping in a large dust-bin, and two others in an outhouse close by. One was a sailor. He had left his home in Dublin of his own accord, having taken a liking to the sea. He had been discharged from the ship in which he had come over, had been out of employment ever since, and was in an extreme state of destitution. Another, age twenty, stated he had not a friend in the world. He was a native of Plymouth. He had no settled occupation, but lived in the best way he could. The third was a seaman, twenty-seven years of age, had been ill of fever, and had been on board the *Dreadnought* hospital ship nine months, from which he had been discharged penniless. He was very deaf, and for that reason had little hope of being employed as seaman again. The fourth, a lad nearly twenty years old, had lost both parents. He had slept in that place nearly three months. He lived by begging.

In a court in St. George's, two young men were sleeping in a door-way, one a native of Liverpool, and of respectable parents. He had recently come over from Jersey in a small schooner, and when paid off received thirty shillings, but had soon spent that sum, and had not been able to get another ship. The companion was a very interesting young Frenchman, who either could not, or would not, speak English. Assistance was given them, and away they went to procure a lodging for the remainder of the night. It was now about half-past two o'clock in the morning, and their attention was next arrested by a little boy only seven years old. He held in his hand lucifer matches, and most piteously entreated them to purchase some. When asked the reason why he was out so late, he said he dare not go to his home until he had made up fourpence, for if he did his father would beat him, and he should be turned out again. He had taken twopence, so the difference was made up, and away he ran to his wretched home, thanking his benefactors with an indescribable expression of joy.

Having listened with deep interest to these tales of human suffering and woe, and being practical men ourselves, we volunteered to join the two friends in another tour on these errands of mercy. The bull's-eye lantern was quickly trimmed, and having wrapped ourselves in warm over-covering, we started at about one o'clock. The ground was exceedingly damp, and a heavy dew was falling. Our guides took us to the spot in which they had witnessed the forementioned incidents. As we passed to and fro we conversed with several police constables on duty, who stated that it was a very common practice of the vagrants in that quarter to secrete themselves in every possible hiding-place to sleep for the night, and some of them pointed out to us other places to which this class resorted. They, however, stated that latterly they had lost many of their "customers," and could not tell why, unless it were the recent visits of our friends. We presently came to an open space of ground, fenced in for building,

near the railway, The lantern was turned on, but nothing apparently could be seen. Our guide, however, spied a spread of shavings at the extremity, close by a high wall; we climbed the fence, and raked the heap with our walking sticks, and up rose a poor man past the meridian of life, who was lying beneath, embedded in excavated earth. Never shall we forget the vacant stare of stupor with which he gazed on his unexpected disturbers. We endeavoured to get him into conversation, but a heavy asthmatic cough prevented him answering only in short words and sentences. The poor fellow showed signs of alarm until a sixpence was put into his hand, and he was told to seek a lodging. He started then to his feet, and was out of sight in a twinkling, on his way to a more comfortable place of repose. We revisited the spot an hour afterwards, but he had not returned. We went to the noted dust-bin and out-house, but both were forsaken on that occasion, for the police had routed them. In a street near, on the broad pavement, we found two men lying close to the warm wall of a spacious sugar baker's. We aroused them, and ascertained that they belonged to shipping in the docks; they had stayed out too late, and having foolishly spent their money in intemperance and dissipation, were awaiting the morning to return. A trifle was given them to get a lodging, but they preferred saving that to get a breakfast, and resumed their stony couch for the rest of the night.

As we passed along we were struck with the very quiet state of those streets in which we had visited the long rooms in the evening. The public houses, in which had been such vast scenes of intemperance and dissipation, were as dark and quiet as ordinary private dwellings. This state of things our guides informed us was something unusual, and they anticipated that our evenings' visits had put both publicans and the police on the alert, and made them extra particular. We notwithstanding witnessed a few pugilistic affrays between women of low abandoned character in the neighbourhood of Wellclose Square, and could but admire the courage and cool discretion of the police, who, at such fearful odds in numbers, interfered and controlled these reckless desperadoes. But there was one existing evil we could not fail to notice, and that was the coffee houses open all night long, professedly for the accommodation of travellers. We contented ourselves with peeping in under the curtains of the windows and listening at the doors, for we felt we dare not venture in. Here we saw young females, with their dissipated male companions, stretched on the benches, some evidently half stupified with liquor, and asleep, whilst others were revelling in obscene conversation. Some were screaming for more gin, and in tones that indicated they had had too much already; and notwithstanding the public houses were to all appearance closed, that commodity could be easily procured.

Having finished our tour of observation in this fruitful garden of vice, we returned to the house of our friend, and talked over the sad scenes of human depravity, misery, and woe, we had witnessed. We were moved to pity and sympathy for these unhappy sons and daughters of Adam. We felt we could weep, and better than ever understood the pathetic language of the Psalmist, where he says, "Rivers of waters run down mine eyes, because they keep not thy law." We thought of those nineteen homeless and friendless poor, whom we had seen sleeping exposed to the ills of the midnight air, of whom thirteen were boys between the tender ages of twelve and twenty years. We felt deep sympathy for the eleven out of the thirteen who in all probability had once known the bliss of a mother's fondness and care, as well as the security of a father's protection, and in company with both had enjoyed the luxury of a home, but now are reduced to a sad state of destitution. In all probability some of them commenced their voyage of life on the smooth waters of plenty, and for a time the gentle breezes of prosperity wafted them pleasantly along; but suddenly the sunny sky became overcast by the clouds of bereavement, and darker still by consequent ills. The tempest of adversity prevailed and overwhelmed them, and they were driven on the destructive rocks of temptation and crime, by which their present ruin has been effected. These few we regarded as fair samples of many others, did we know where to find them. The question arose, what can

be done for them? To hunt them up ourselves and afford them temporary relief, or to guide the police to their haunts, would tend more to drive them elsewhere and perpetuate their misery than to do them any good. All, however, were agreed that a Night Refuge for boys of this class would best meet the exigencies of the case. Opportunity would be thus afforded to become acquainted with them, and inquire into their circumstances, connections, and habits. And if an additional Shoe-black Brigade could be established in connection with it, to operate in and around the docks, employment might be provided for those industriously inclined. This suggestion was warmly entertained, and it is hoped will be carried into effect, so that many boys of the local Ragged Schools may be profitably employed. The party, consisting of a Ragged School superintendent and secretary, and two gentlemen from the Ragged School Union, then separated, each returning to his own home full of plans and purposes to extend Ragged School and Refuge operations in this locality, so that by their counteracting and preventive influences these strongholds of Satan may be overthrown, and many a wandering prodigal restored.

CHRISTMAS TREATS TO RAGGED SCHOOL CHILDREN.

Christmas treats in connection with our London Ragged Schools, have now become household words. A Ragged School and no Christmas treat is now a peculiar exception to the general rule. Notices of these gala festivals, with kind and pressing invitations for the Ragged School Union officials to be present on these occasions, have been daily delivered by the busy postman, during the past two or three weeks; but as they possessed not the powers of ubiquity, and having duties heavier than usual at that season of the year, they have been under the necessity of replying in the negative to nearly all. The few we have mingled with afforded us great pleasure. Ample indeed were the provisions of beef and plum-puddings of good quality, and also tea-cake, and bread and butter in great abundance. These in all cases were provided by the teachers and friends, by special contributions, and formed, as a matter of course, the grand centre of attraction to the infant and juvenile guests, who, excepting on such occasions, seldom know what it is to partake to the full of such substantial fare. It indeed makes one happy to witness the pleasure these festivals afford the young folk when good conduct and regular attendance at school had entitled them to an invitation. Their happy faces bespeak an ecstasy of delight. Their togery, got up specially for the occasion, and at some trouble, expense, and self-denial on the part of the parents, prove their cordiality with the fête. The rooms are tastefully decorated with holly, festoons, garlands and flags, bearing very appropriate mottos with texts of Scripture; and visitors not a few, who join in the mirth of the occasion. It is understood by all present to be the Ragged School Children's own gala day. They are the invited and welcomed guests, and their kind benefactors willingly become their servants and waiters. Many a gentleman and lady, a nobleman, and even a lord mayor, have we seen presiding at the head of well-spread tables, and with dexterous skill carving for the impatient and uproarious juveniles. An occasional outburst of "Oh! oh! oh!" followed by a deafening cheer as the beef and puddings are borne above their heads to the carvers, who are making ready for their work; and as the supplies are handed round amidst a din it is next to impossible to quell, may be here and there heard, "Oh, thank you, teacher." "Oh! is not this nice?" "That's the stuff I likes." "Piece more, teacher." "Oh! I can't eat any more." "Please, teacher, may I take a piece home for baby brother?" And so it goes on till the meal is finished. Grace is sung before and after, but though the children are accustomed to sing it daily in the school-room, seldom, if ever, are they heard to sing it so lustily.

But, as we gazed upon these gatherings, varying from 200 to 400, we notwithstanding had some misgiving as to the wisdom of these treats as a rule. We were inclined to think objections might be taken to them on certain grounds, and it might be possible for them to result in greater evil than good. They are very expensive, and the food being of a quality the children were not used to, and given in a quantity vastly disproportioned to the every-day meals of which they partake, there is a danger of making them ill. Another objection might be taken from the fact that the parents of most of the children are too much given to occasional extravagance in eating and drinking, and these feasts may have a tendency to give a bias to the children in that direction. We felt, too, the holding these treats at stated periods had a tendency to attract children from one school to another, and secure their attendance for only a short period at each. Parents would look forward to them as a matter of right, and a compensation for the favour conferred on the teachers of the school by the attendance of the scholars. The giving such treats on Christmas day we thought to be a great mistake; for if there be any one day in the year in which these poor children get good food, and a sufficiency of it, it is most certainly on that day.

The eating and drinking, however, we rejoice to say was only one feature of these treats, though doubtless most attractive to the scholars. The friends seem generally to have kept in mind the example of their Lord and Master, who taught as well as fed the multitudes he collected together. Entertainments by amusing and instructive addresses, in which the well-known and greatly esteemed ragged scholars' friend, Joseph Payne, Esq., took a prominent part, followed their feastings. Also lectures suited to children, illustrated by dissolving views and well executed diagrams, were delivered by gentlemen peculiarly adapted to interest the young, and doubtless the lessons inculcated will long live in the recollections of those present, and may have an influence for good on their future lives. Nor is the enjoyment confined to the scholars. The teachers and friends realise great pleasure in making these little ones happy.

The present Lord Mayor of London publicly asserted that he never felt happier in his life at any festival than the occasion of his rendering personal assistance, by contributing towards the treat given to George Yard School, and filling with his own hands the empty platters of the ragged children assembled. And we feel that when his lordship made that statement, he expressed also the experience of some hundreds of our Ragged School friends.

The following school treats have come more especially under our immediate notice:—

Lamb and Flag Court, Clerkenwell.—On Wednesday, Jan. 6th, 375 scholars were regaled with a substantial dinner of roast beef and plum pudding. After dinner addresses were delivered by Joseph Payne, Esq., and Rev. R. Maguire, which were so full of point and humour, that the children must of necessity long remember them. Each child was next presented with a penny by Miss Bodkin, a lady who takes a deep interest in the school and the Ragged School cause in general. The teachers remained, and having dined and taken tea together, according to their usual custom, spent the remainder of the time in conference, songs of praise, and prayer. On the Tuesday evening following, a tea was given to the week-night scholars; after which Mr. Baron, in his usual able and instructive manner, entertained them for two hours with his illustrated panorama of India. And on Monday evening, the 18th, the parents of the children were invited to tea, and an illustrated lecture by the same gentleman.

Stratford.—On January 7th about 200 children belonging to this school were treated to a tea and a plentiful supply of cake. Short but instructive addresses were delivered to the children by Rev. J. Knowles, Mr. W. Ferry, and Rev. W. Holloway; and the children were also entertained by dissolving views, exhibited by Mr. Lawrence, a very able lecturer.

Ropemakers' Fields, Limehouse.—On the 29th December last about 126 of the children of this school were regaled with Christmas cheer. They were addressed by the rector, the Rev. E. R. Jones, and entertained by dissolving views, which were explained by J. S. Cumming, Esq.

Union Mews, Wells Street, Oxford Street.—On New Year's Day 120 scholars, with about 18 parents, were invited to dine. The fare provided was roast beef and plum pudding. After dinner short and spirited addresses were delivered by Rev. Mr. Godson and several of the teachers; and several hymns and sacred pieces were sung by the children. It was acknowledged by all present to have been a very happy evening.

Treats similar to the forementioned have been held in most of our London Ragged Schools and Refuges, such as Field Lane; Ward's Place and Sermon Lane, Islington; Wilkes Street, Hope Street; Anchor Street, Spitalfields; George Yard, Osborn Place, Colchester Street, and Buck's Row, Whitechapel; Bluegate Fields, Shadwell, and St. Giles's.

These festivities have not been confined to the London Ragged Schools; our friends in the provinces have been doing the same things. At Dover Female Ragged School, on January 16th, the scholars were entertained with a substantial tea, after which the evening was spent in the delivery of suitable addresses, with intervening vocal harmony, and thus pleasure and profit were combined.

DESPAIR OF NONE.

About six years ago, notice was given of the opening of an evening Ragged School in one of the very poorest districts of London. There had been for some time a Ragged School in the day for the poor children, and this was a night school for older persons.

A poor lad, about seventeen, went to the door, and had a wish to enter; but he could not get courage. His dirt and rags, I dare say, kept him back, and then he scarce knew what it all meant; and he had heard so much said against parsons, that he did not much like the thought of going too near them. And there he stood for some time, till a poor costermonger came up for the purpose of going to the school, and the poor lad was encouraged by him to sneak in also. He did not know what to make of it; and, as he said afterwards, he was resolved not to "bend himself." The fact was, his family were in all respects the lowest of the low. They never entered a place of worship, and the father read nothing but the lowest infidel newspapers, in which they constantly heard the ministers of religion spoken of as high, and proud, and selfish, and severe, and the worst enemies of the people. They were in the greatest poverty, depending on the very uncertain employment of preparing the wires for ladies' silk bonnets. There were several children, and all were often nearly starving. Well, the poor lad was at once struck with the kindness of the clergyman and others there. He could not understand it, and it made an impression. Still he was resolved not "to bend." "I see they are all very kind, and there is nothing to pay, and all seems very different from what I ever thought of; but still (said the lad to himself) there is something or other which I don't understand, and I won't bend." However, he went forward, and was never wanting in the school; and his progress began to surprise them all. Then he got to church on Sundays, and by degrees was never absent there, or at the week-day lectures. He soon got into decimals and fractions. Before a year had passed, he was found at work with Latin, translating "Arnold's Exercises." There was a growing seriousness and interest in religion, which led to the greatest hope; and in little more than a year, he offered himself as a Sunday school teacher. He was told what an important thing it was, and that any inconsistency of conduct would do much harm, and he had a week given him to pray and think over it. He then went to his pastor, and said he had duly pondered the matter, and had given himself up to Christ; and leaning only upon him, he hoped he should be kept in the right way; and he became one of the most useful teachers in the school. Soon after he was confirmed, and became a regular communicant. He was seen to have such superior abilities, and had made such progress both in learning and piety, that at the end of two years he was sent to the Metropolitan Training School, at Highbury. After he had been there some time, the Bishop of Sydney, being about to go to Australia, wanted two schoolmasters to take with him. He went to this training school for the purpose, and our poor lad was at once named as the very best for his purpose.

Accordingly he got ready to sail, and when on board was appointed school-master to the emigrants on board, with a free passage and £10. He kept a regular journal, from which he sent his minister regular extracts. Soon after he got to Sydney, he had a school given him with £120 a-year salary; and in a very short time he sent £5 home to his poor parents, and a present to his minister for his schools, with a request that he would see after his poor brothers. One little fellow soon after died, but not before he had been brought to know himself as a sinner, and Christ as his Saviour. And may we not hope that the pious son's prayers in a far-distant land will be heard for all the family?

Oh! what a change does grace produce! And who can read this account and not see that there is a reality in religion, let infidels and scoffers say what they please? It was kindness that wrought upon this poor lad. He had never been used to it; and he had always heard the servants of Christ spoken of just the reverse of what he found them.

It is love that must gain over poor sinners. The love which Jesus showed when on earth, and by which he conquered poor sinners' hearts, must be carried forward and exercised by his servants in a poor, needy, miserable world. And then we need despair of none.

Correspondence.

SNOW SWEEPING.

To the Editor of the Ragged School Union Magazine.

I WAS glad to see in your last number a letter headed "Ragged School Snow Sweepers," as drawing attention to one of the objects for which the "Metropolitan Ragged School Pathwarders Associates" (a name which most unjustly cost us a thwack from our friend *Punch*) was expressly formed.

The movement originated in November last with the Clare Market School, and on the 7th December, the scheme having been one month in operation, the average of four boys employed, the results were considered so satisfactory (the Society's profit being upwards of 11s.) that we were induced to venture on a larger scale, and for that purpose we solicited the co-operation of other Ragged Schools, and adopted the more pretentious title of "Metropolitan Ragged School Pathwarders."

In the hope of a favourable response to our appeal, we went on increasing the number of boys, and on Monday last had no less than nine at work. It then became apparent that, without some "system" could be introduced, the thing must fall to the ground. Staff or regular supervision we had none. The boys started from my chambers, and brought their money there at night, and the mere casual visiting and attending to the wants of so many was a task to which (some of the stations were at the West-end) the private and amateur superintendence of Mr. Palmer, our master, and myself, was inadequate.

Having received no answer to our first appeal, we had no resource but to suspend work, and make a second. We now therefore remain in abeyance until we see whether the other schools are willing to second our efforts and endow with a local habitation and efficient supervision a brigade of Ragged Scholars, one of whose duties would be to perform the work mentioned by your correspondent.

Those who are aware of the large sums annually disbursed by the public to crossing-sweepers and to the boys who clear away the snow (which must be taken away before the crossing-sweepers' daily duty begins), can have no doubt that such a brigade would be nearly, if not quite, self-supporting. Of the advantages to the boys and to the public from the introduction of discipline among the class on which it is proposed to operate, it is, after the results of the Shoe-black Society, needless to say anything.

I remain, Sir, yours obediently,

J. CORYTON.

89, *Chancery Lane*, 11*th January*, 1858.

The Children's Gallery.

DEATH-BED SCENES.

To walk in an orchard beneath the rays of an autumnal sun and gaze upon the clusters of goodly fruit hanging on the trees is, at all times, exceedingly pleasant. But if among them is to be found one or more that we ourselves have planted, grafted, and nurtured, and which is bearing fruit, the pleasure is greatly increased. And so it is with the friends and teachers of Ragged Schools, who, having laboured to cultivate the minds and hearts of the rough youths committed to their care, to plant or establish them in Bible principles, and lead them to the foot of the cross, are permitted to see that, by God's blessing resting on their efforts, good fruit is yielded, to their happiness and to God's glory. It is exceedingly gratifying as we walk in and about the vineyard of Ragged School work to gaze upon fruits, as exhibited in the improved physical, mental, and moral condition of the scholars; as seen in the busy hive of industry, instead of being idle pests to society, and a prey to the police; or as found growing up to maturity, and taking their places as followers of Christ in the Christian Church. But now and then a walk is needed to be taken to the bedside of the sick and dying, where fruit is ripening for glory, and about to be plucked by the gracious hand of Him who doeth all things well.

A most interesting and encouraging case of this description has recently occurred at one of our Refuges, viz., Bridge House, Wandsworth. It is that of a youth fifteen years of age. He was but ten years old when admitted in November, 1852. His parents, who were Romanists, lived in a court, near Soho Square. His mother died when he was but eight years old; and his father, who was a sad drunkard, died in the workhouse eighteen months afterwards, leaving this lad, with three elder brothers (one of whom had been convicted of petty thefts five times, and sent to prison as many,) destitute and friendless. Had not the timely aid of this Refuge been afforded this poor boy, a career of crime was evidently before him. The testimony of the master is, that while in the Institution, he was a good boy, and showed himself grateful for the kindness bestowed on him. He was very fond of gardening, and was taught shoemaking, in which he excelled, being very industrious. He was one of those boys present at work, shoemaking, when Prince Albert paid his visit to the Industrial Exhibition, held at Willis's Rooms, in June, 1856, and was the lad to whom the prince condescended to speak on that memorable occasion. In the early part of 1856, he fell ill of consumption, and though he became gradually weaker, yet he fancied he should get better. He was removed to Hastings by the kindness of the patroness and chief supporter of the Institution, but no improvement took place. He devoted himself to reading the Scriptures and good books, and his care of books was more than ordinary; for he covered neatly nearly all he read, and placed book-marks where anything specially interested him. He attended public worship very regularly, and in his letters, which were two or three times a week, to his beloved master, he never failed to mention the text. He returned in November, and continued to get weaker. He was also glad to be spoken to about his soul and eternity. At length he stated he enjoyed peace of mind, being able to rely entirely on Jesus Christ as his Saviour. The visits of the City Missionary and other Christian friends were very grateful to him. To all inquiries as to his health, he would reply, "*I am better;*" and when asked whether he felt assured were he to die he should go to heaven, he answered, firmly, "*Yes.* I am a great sinner, but Jesus died for sinners."

On the evening before he died, a neighbouring minister visited him, and repeated to him a favourite hymn, viz.; "*I sing of the realms of the blest,*" &c.; and many times after he had left, he repeated the two last lines, "*But what must it be to be there?*" The matron, finding him sitting up later than usual, wished him to retire to rest, but he replied, "No, I am waiting for master to come and pray with me." The master being engaged, the matron tried to persuade him to retire to rest, but he begged permission to sit up till his master could come. Presently the master entered the room, and the lad greeted him with a smile never to be forgotten, and rose to kneel by his bedside. Prayer having been offered, they bade each other good night, but the separation was only for a little. Death was evidently near, and the master was summoned once more to the bedside

of his dear boy. He was evidently sinking. The master asked, "Johnny, do you know me?" "Oh yes, sir." "Are you happy?" "Yes;" and in a few minutes his happy spirit sped its flight, we doubt not, to the realms of bliss, concerning which he had so often sung, "*But what must it be to be there?*"

His remains were deposited in the neighbouring churchyard, and at the funeral were followed by all the inmates, and many of the inhabitants of Wandsworth.

To the foregoing we might add the case of another lad, who was a scholar in Brook Street Ragged School and an inmate of the industrial department. This poor boy was afflicted from his infancy, and was always very weakly. He had the advantage of a good mother, though very poor, and he was taught early to read, and was always very fond of reading. He attended the Day School, and was subsequently admitted into the Refuge. He was at length quite laid aside, and without hope of recovery. In this affliction the good he had received in his school became apparent. His mother visited him. He told her he felt he could not live long. On being asked whether he felt prepared to die, and give his account to God, he replied, "Oh yes. I have now a long time felt I should not live long, and have prayed to God to forgive me my sins, for the sake of Christ who died for me." On a subsequent occasion, he told his mother he felt very happy, for though he had often wished to live, that he might work for her when she was old, as she had done for him whilst he was young, yet he was reconciled to that which God had ordered. He had prayed to God to take care of his poor mother. On another occasion he spoke of the many comforts and privileges he enjoyed, and the pleasure he enjoyed from reading the Scriptures. "Ah!" he observed, "that is a beautiful book; I wonder I ever spent my time in reading other books; but now the Bible and the book '*Come to Jesus*' are the only books I read." Several of the teachers and friends of the school having visited him, he remarked, "Who would have thought I had so many kind friends!" Being told they were anxious to know whether he had a good ground of hope, he replied, "I know I have been as wicked as other boys in the sight of God, but I have prayed to him, and I know he has forgiven me, and I am confident he will receive me into heaven when I die." At length his end drew near. He was aware he was dying, but said he had no fear, the Bible was true, and on that he relied, pointing to passages that gave him special comfort, and which were turned down. He continued in this happy state of mind until June 24th, the day of his death.

These are but specimens of many kindly and precious vintage gatherings in the Ragged School cause; and whilst they should call forth in our hearts gratitude to God, who is graciously pleased to bless such humble instrumentalities, should tend to greatly encourage all who are engaged in similar labours to continue in their well-doing, for in due season they shall reap, if they faint not.

Notice of Meeting.

GEORGE YARD, WHITECHAPEL.

A SPECIAL public meeting was held on the 13th January, that being the evening of the day on which the treat had been given to the children of this school. It was held in the plain but spacious school-room, which was filled on the occasion. The Lord Mayor of London presided. His lordship, in opening the proceedings of the evening, spoke of the importance of Ragged School operations as a great and well-adapted means to arrest the progress of misery and crime, and largely on the principle of prevention, which is better than cure. He felt great pleasure in taking a part in the festive enjoyments of that day in that school-room; in fact, he never felt happier in his life than when he gazed upon the happy faces of the children,—the scholars of the school—as they partook of the good old Christmas cheer, so bountifully provided for them by their kind teachers.

The Secretary stated, that this school was established in 1854. The building in which the school had been held and in which they were now assembled had previously been a distillery and pawnbroker's warehouse. It had been the means of gathering many of the outcast children of that locality, who were steeped in poverty, in a great measure by the successful operation of its former occupants. In this building are carried on Day Schools, which are attended by 250 children; Sabbath Schools, which are as well attended; a Ragged Church, at which many of the very poor attend; a Temperance Society, which has been the means of doing a vast amount of good; and a very well-conducted Mothers' Class. The receipts of the year, including the annual grant of £25, and a special grant of £30 from the Ragged School Union, had amounted to £129, and the expenditure had been £120. There was, however, a debt due to the Treasurer of £28, but the Committee had reason to hope that would soon be paid off.

The meeting was also addressed by the Rev. E. Courtney, Mr. J. G. Gent, Joseph Payne, Esq., Mr. W. Ferry, Rev. Dennison Cuffe, and the Rev. H. Allen.

Papers, Original and Selected.

EMPLOYMENT OF DESTITUTE GIRLS IN KITCHENS FOR THE SUPPLY OF FOOD FOR THE POOR.

IMPROVIDENCE is the great bane of the working classes. They live "from hand to mouth," have no desire to save, and do not possess the all-important art of making a little go a long way. In the agricultural districts, a labourer with average wages, cannot afford meat for his family, except on special occasions, not so much on account of the impossibility of his resources to supply it, but because he and his wife are ignorant how to expend them to the greatest advantage. Amongst the manufacturing populations whose income is larger, the effects of this ignorance are still more apparent. Every penny of their wages is spent to support their families, who, by judicious economy, might be kept equally well with considerably less expense. Large sums are spent on dress, and girls may frequently be seen apparelled in most elegant and costly attire. Not a single thought is ever bestowed upon saving their earnings, and the consequence is, the operatives know no medium between comparative luxury and actual starvation. A diminution in the price or a reduction of the hours of labour, affects them seriously, while a total stoppage of the mills reduces them instantly to abject poverty. For the week's food they depend on the week's wages; they never save even when they might, and therefore, a stoppage of supplies is invariably attended with the most disastrous results. At present, mill-owners and employers need be under no apprehensions respecting the result of any strike that may take place, for a very little time will invariably suffice to starve the workpeople into submission. In another sense than the one intended when the words were originally uttered, they "take no thought for the morrow," but spend all they can, often extravagantly. When, therefore, they rely on the chapter of accidents for their sustenance, if any disturbing force break in on the ordinary course of things—a broken limb, or failing health, or a fall in prices, or a dullness in trade—their calculations are entirely upset, and they have no refuge but the workhouse. It is of the utmost importance in the case of the poor with limited incomes, that they should lay out their money to the best advantage, and that they should save all they can spare of their earnings.

A clergyman in the country, at Sandbach in Cheshire, has been making an experiment which has proved so thoroughly successful that it is worthy of notice, his object being to teach girls the culinary art in such a way that when they grow up they may be able to obtain for their households the maximum amount of comfort at the minimum amount of cost. His mode of operation, recently explained in a letter to *The Times*, is this—He applied the sacramental alms to the support of a kitchen for ministering to the wants of the sick, and the cooks were girls taken from the National School, and of course placed under proper supervision. He considered that, by this plan, two present results would be secured in addition to the training the girls received, which would prove invaluable in their future life—viz., the wants of the sick in the parish would be more effectually relieved, and the contributions of the benevolent would effect more good

by that method than by any other. During the year ending 31st December, 1857, the amount received from collections, subscriptions, and donations was £77 12s. 6d. This amount provided during the year,

852	Dinners	of roast mutton;
307	„	of mutton chops;
339	„	of hashed mutton;
327	„	of boiled mutton;
183	„	of cold mutton;
78	„	of roast beef;
5	„	of Swiss patties;
13	„	of fish and rabbit;

making a total of 2,104 meat dinners during the year, with the addition of pudding 176 times. 102 quarts of gruel were also made, and a Christmas dinner of roast beef, plum pudding, potatoes, and ale was given to 26 aged persons. All this was done at a cost of about £61; for out of the £77 subscribed, £6 3s. 3d. went to pay a debt due to the treasurer on a former year's account, and £10 8s. 10d. remained in hand on the 31st December. To the statement of account, the promoters append the following remarks:—"The outlay compared with its result will be found very small, as by proportioning the amount of relief day by day to the particular requirements of the applicants, in a population of 4,000, the sick have been supplied with food carefully adapted to their suffering state, of the very best kind, without regard to their particular creed or place of worship. The relief has invariably been received with thankfulness and fully appreciated. One particular result has come out well worthy of note. While a return to a generous diet after sickness in the case of those who have been habituated to it naturally renews the strength, with the poor, unaccustomed to animal food, the improvement is so marked as to be almost life from the dead. The children in the school engaged in supplying the food with increased facility, evidently take greater interest in their employment, as well as are made more sensible of the privilege of ministering to the wants of their suffering fellow-creatures. . . . It is a matter of thankfulness, though not of surprise, that a system so simple and easy of operation should have excited an amount of inquiry, personal and by letter, to an extent which leads to a well-grounded hope, that in a few years, a kitchen will form a necessary part of the National School of every large parish throughout the kingdom, a result no less beneficial to the sick poor than to the children themselves, thus early initiated in industrial employment well suited to their condition in after life."

Our object in alluding to this plan thus inaugurated in a country village, is that its simplicity, utility, and the success by which it has so far been attended, recommend it for universal adoption. We cannot but regard it, supposing it should become general, as one of the best methods of removing that improvidence, so detrimental to the lower classes, which has been already referred to. For such improvidence does not arise so much from carelessness or indifference as from ignorance. They are poor because they do not know how to save; they are wasteful, not from intention, but because they know no better. This, of course, is not so much the fault of the labourers in the agricultural or the operatives in the manufacturing districts, as of their wives, whose province it is to manage the household affairs. Every one knows the difference between a good and a bad housewife; how provisions in the hands of one will go very much further than in the hands

of the other; how the same amount of butter, flour, sugar, or any other eatable will be made to perform marvels under the control of the first, while they will fail even to realise the expectations of the second. It is an axiom with domestic oracles that new bread disappears with greater rapidity than stale, and numerous secrets of the like kind are handed down from generation to generation by the careful and frugal of the land. So that cookery turns out, after all, to be one of the fine arts; a craft which requires labour and patience, and into which only the willing disciple can be initiated. What cabalistic performances are connected with the production of roast beef, or what profound mysteries must be solved before a batter-pudding can be brought to the required consistency, we profess not to say; but it is certain that considerable experience is necessary for the attainment of anything like perfection in culinary matters, and that this experience is required by none so urgently as by the children of the poor. Herein, then, lies one of the chief advantages of this kitchen, that the girls who attend are instructed in cookery, and are thus qualified for becoming useful servants, and in time careful and thrifty wives. How fast they improve may be inferred from the fact, that the services of an assistant in the kitchen at Sandbach to teach the girls have now been dispensed with, and they are able to manage on their own account. There seems, therefore, a reasonable probability that if such a project were generally adopted, the wives of the poor would, in consequence of such early training, become much more provident in their habits than now they are, and much discomfort and misery thereby prevented.

No scruples need be entertained about expending the sacramental alms in such a way, although we can imagine that the recipients of the bounty are in some cases dissatisfied with it, and would prefer to receive their relief in actual cash. Yet there can be no doubt that the committee who have the superintendence and general management of one of these kitchens know far better what is suitable for the sick of a parish, and what will be most likely to promote their recovery, than the invalids or their relatives; and it is unquestionably their duty to see that the sums given by the benevolent for the relief of the poor should be so laid out as to secure for those who participate in it the largest possible amount of good. Judging from the results which Mr. Armistead, the original promoter of the scheme, has laid before the public, there cannot be a better application of the funds than the one he recommends. It is, therefore, to be wished that every clergyman throughout the country would incorporate a kitchen with the National School; and while he would thus avail himself of an inviting means of usefulness, he would find the inhabitants very grateful for the benefit conferred on them.

A question, however, which might be fairly asked, is—Would this system, ushered into existence in a quiet little village in Cheshire, bear transplanting to London? Is it adapted to the peculiar exigencies of a town life? Is it capable of administration under circumstances so different and so peculiar? Of course, the system would here require some modification, and possibly some changes; but if these were made, we believe it would answer remarkably well. At all events, it would prevent imposition, and that would not be the least of its virtues. In no other town in the world is benevolence so chilled in its ardour, or restricted in its operations, through fear of imposition, as in London. So numerous have been the deceptions resorted to, and they have displayed such extreme ingenuity, that it is very difficult for any one to know where they may safely give. The bestowment of money has long

since been abandoned by the experienced in almsgiving, for that is simply a direct frustration of their purpose. There is a moral certainty that the money will never be expended in any useful way, but will most probably be spent in the theatre or public-house. To remedy this evil, the plan has been very largely resorted to of giving by tickets; that is, furnishing the poor with tickets, which, on presentation at a particular coal merchant's, would entitle them to a certain amount of coals, or at a baker's to a certain quantity of bread; but these precautions have proved to be insufficient, for instances have come to our knowledge where these tickets for bread and coals have been sold to publicans for beer or gin. Of course, this could not be done without complicity and connivance on the part of the publican, but unfortunately there always will be persons of so low a grade as to feel no shame in such dishonourable traffic. The establishment of these kitchens would effectually prevent deception, for if you bestow relief in the shape of food it can't be pawned or sold; it can only be either eaten or thrown away, and amongst the needy class there would be no fear of the latter. In London there is not so much need for such kitchens to be in connection with a National School; they might be attached with greater advantage to a Ragged School or Refuge. We entertain no doubt that funds for the purpose would be easily obtainable, and, as has been shown by Mr. Armistead, large resources are not required. Believing that they would be productive of great good in various ways, we should be glad to see some established in different districts as an experiment.

GOVERNMENT GRANTS TO RAGGED SCHOOLS.

An article appeared in our January number, calling the attention of our readers to a deputation, headed by Sir John Pakington, who waited upon Earl Granville to present a memorial in behalf of Ragged Schools in Great Britain, a copy of which was given in this periodical for October last. The Lord President of the Council on Education said to that deputation, that he had no sympathy with those who ignored the existence of the class for the education of which Ragged Schools had been established; he considered Ragged Schools had done good service to the poor, and were deserving of help from the Parliamentary grant; the only question was, how to render that help so as to accord with the principles upon which that grant is administered. This was said by Earl Granville on December 4th, and on the last day of that month the scheme for helping Ragged Schools, and preserving the principle, was discovered, and sufficiently defined to be reduced to a written, if not to a printed form. Whatever else Ragged School friends may have occasion to find fault with, they have no cause to complain of delay. The scheme, good or bad, is agreed upon, and it remains to be found whether it will help Ragged Schools to work out the results for which they were established, or act as a skid to check their onward progress, and bring them finally to a stand by destroying their missionary character. It is probable this scheme may be as short-lived as those preceding it, and therefore as incapable of harm as good.

The first paragraph of the scheme of June 2nd, 1856, annihilates all previous plans, by whatever name known at the council-office, for the benefit of Ragged or Reformatory Schools, and singular enough the same paragraph ends with a condition which the authors of the memorial say effectually excludes the managers of Ragged Schools from the possibility of conscientiously claiming the grant, and so rendering the whole a negative. Such was the language of the promoters of the memorial, but it was not the experience of the friends conducting Ragged School Refuges in and near London. That minute

caused the Committees of these institutions to enlarge their operations, and to render them increasingly efficient, having the impression that the help promised June 2, 1856, would be permanent. That help was most acceptable because it was given to the object most needing it, namely, to the refuge department, where the poor, neglected, destitute, and, in the word of the minute, "abandoned" child was not only instructed but trained to industry, clothed, lodged, fed, and finally disposed of by being placed in a situation to earn its own livelihood, either in the mother-country or in one of its thriving colonies. The Committee of these institutions, effecting such results, will now find that the mischievous interference of a few country friends has had the effect of causing the Committee of Council on Education most unwisely to cancel the minute of June 2, 1856, and to decree its expiring on the 31st March, 1859. It is some consolation, however, to find that that help is not to be withdrawn without notice. Our friends have twelve months to consider what will be needful to be done under the altered circumstances.

The minute just issued, bearing date of December 31st, 1857, a copy of which we append, holds out the offer of help to Ragged School Refuges of

Half the rent;
One-third the cost of tools and materials for labour;
And a capitation grant of 5*s.* per year for each inmate.

There are, as will be seen, a few other items, but the above are the principal points of much value. This is the substitution, and the change involves the loss to the Refuge Schools of a moiety of the teachers' salaries and a capitation grant of £2 10*s.* per year towards the support of each poor, destitute, and abandoned inmate: and while such is the loss to the Refuge Schools, it will be seen that the gain to the Ragged School will be very trifling, certainly not worth acceptance, knowing that with it must come the trammels and dictation of government officials, whose motives and wishes may be good, but whose influence is withering. If, however, Ragged Schools desire this aid they must become qualified—

1. By being certified institutions;
2. By employing certified teachers only;
3. By being industrial as well as scholastic.

These appear to be the essentials, and without them no school will be considered eligible for the assistance.

We ask not for government aid in support of our educational efforts, and fully believe it would not help our cause if granted unasked; but we do think the Committee of Council extremely inconsistent in voting immense sums from the public purse for a superior education for children of the well-to-do tradesman, who is well able to pay such costs, and who sufficiently loves his offspring and appreciates education as to obtain it for them at any price; while that Committee is thus liberal to that comparatively rich class, they bind themselves by rule not to render any help from Parliamentary grants, to teach the poor destitute child the elements of reading, writing, and arithmetic, whose parents either cannot pay, or do not sufficiently value their children's education to part with a penny to secure it. It is for the benefit of such poor neglected creatures Ragged Schools have been established, and those who conduct them are as desirous to blend industrial training with secular instruction, wherever practicable, as the Committee of Council on Education can be. But it is not always practicable, and in many cases not even needful. When the statistics of the London Ragged Schools were completed last spring, it was proved that there were 103 Day Schools with nearly 14,000 scholars in attendance, and 121 Night Schools with an attendance of more than 7,500 scholars. As a rule the scholars of the evening do not attend the Day Schools, but are engaged in some way or other during the day to obtain a living, as shoe-blacks, crossing-sweepers, casual porters, costermongers, &c., &c. The secular education and moral training of these is sadly deficient, many not knowing the letters of the alphabet; others that are capable to read easy words, have no power to write, cipher, &c.; it is therefore clear that the two hours to be

devoted of an evening for their improvement should be of a mental and moral character rather than industrial. Again, in the Day Schools a large majority of the 14,000 scholars are infants under seven years of age; these therefore should be taught how to *play* rather than how to work; and of the remainder the largest portion are girls, all of whom are taught needle-work, and are employed in mending or making garments; but this is so common in all schools for girls as not to be considered sufficient to designate the school industrial. Of the remaining number a large proportion is practised in some kind of industry, mostly as tailors, shoemakers, paper-bag making, printing, &c. It will thus be seen that but a small fraction of the London Ragged Schools are eligible to receive government aid, although the Lord President is of opinion that they deserve it because of the good services they have rendered to the destitute poor. Of the small number of schools that are eligible, we believe the number will be rendered still smaller from the conviction of their managers, that aid from such a source would only fetter them, and by receiving it would cause them to lose other interest of much greater value.

There are some very wholesome conditions laid down in the scheme which give us peculiar pleasure. The first is, that the school shall be kept to the class by the retention of its designation, Ragged, or its equivalent; and, second, that the schools shall not exclude the most needy by charging a school fee; and, lastly, that the right class only shall be admitted to such a school. For the information of our friends we give the Minute of December 31, 1857, *in extenso*:—

CERTIFIED INDUSTRIAL AND RAGGED SCHOOLS.

At the Council Chamber, Whitehall, the 31st day of December, 1857, by the Right Honourable the Lords of the Committee of the Privy Council on Education.

Their Lordships having had under consideration the Acts of Parliament relative to Reformatory Schools, viz.:—17 & 18 Vic. c. 86, 18 & 19 Vic. c. 87, 19 & 20 Vic. c. 109, 20 & 21 Vic. c. 55; also the Acts relative to Industrial Schools, viz..—17 & 18 Vic. c. 74 (Scotland), 20 & 21 Vic. c. 48 (England and Wales).

Resolved,—

1. To cancel the Minute dated 2nd June, 1856, except so far as that schools already receiving aid under it might continue to do so on the same conditions until 31st March, 1859, but no longer.

2. That after 31st March, 1859, no Reformatory School certified under the Act 17 & 18 Vic. c. 86, should receive grants (except as provided in the 9th section below) from the Parliamentary fund administered by the Committee of Council on Education, but that Industrial Schools certified under the Acts 20 & 21 Vic. c. 48, or 17 & 18 Vic. c. 74, and Ragged Schools, might be aided on the conditions set forth in the rest of this present Minute.

3. That their Lordships are prepared to consider applications for certifying Industrial Schools pursuant to the Industrial Schools Act, 1857.

4. That the promoters of Ragged Schools, in applying for aid under this Minute, must state in detail:—

(*a*) Within what local limits they expect to gather scholars.

(*b*) What Day Schools of the ordinary kind are maintained, or are about to be maintained, by charitable subscriptions for the education of children of the labouring and other poorer classes within the same limits. The name and address of a correspondent must be given for each school.

(*c*) Why the school now proposed to the Committee of Council should be a Ragged School rather than one of the ordinary kind, and why it will not be likely to injure any of the Day Schools just named.

A map marked so as to illustrate the answers to these inquiries should be transmitted, if possible.

5. That Ragged Schools must fulfil the following conditions:—

(*a*) The title of Ragged School, or some other equivalent name of distinction, must be retained.

(*b*) Both scholastic and industrial instruction must be given.

(*c*) No fees must be received from any child attending the school or any of the classes.

(*d*) Accurate accounts must be kept of all receipts and expenditure; and if the managers attempt other objects besides the daily instruction of children, the expenditure upon such other objects, and upon the instruction, must be separately stated.

(*e*) The managers must certify and the inspector must report that adequate means are taken to confine the children attending the school to that class which cannot be associated with the children of respectable labouring men; that reading, writing, and arithmetic (as far as the first four rules, simple and compound,) are well taught in the school; and that its discipline and moral influence are such as are calculated to benefit the special class of scholars.

6. Certified Industrial and Ragged Schools may receive grants equal per annum to—

(*a*) one-half of the rent of the premises in which industrial instruction is carried on;

(*b*) one-third of the cost of tools and of raw material for labour;

(*c*) five shillings per annum per industrial scholar according to the average number under industrial instruction throughout the year preceding the date of inspection;

(*d*) the ordinary rate for the purchase of books, maps, and apparatus:

(*e*) the ordinary rate in augmentation of any certificated teacher's salary;

(*f*) Teachers in workhouse schools, who are rated in the first division of competency, and who, during the last three preceding years, shall have served continuously in such schools with rating not below competency, may take rank without further examination in Ragged or in certified Industrial Schools as certified teachers, and may in those schools, but in none other, receive such augmentation as their salaries justify, on the usual conditions, up to £20.

(*g*) The teachers who are at this date employed in Ragged or Industrial Schools, may obtain the like privilege by passing an examination equal to the rating of competency in workhouse schools, provided that the inspector has reported favourably of their schools during each of three consecutive years.

7. That in schools certified under the Acts 20 & 21 Vic. c. 48, and 17 & 18 Vic. c. 74, there might be granted, in addition to the foregoing forms of aid—

(*a*) The sum of £5 for every child received during the year preceding the date of inspection into the establishment, under an order of the justices for its permanent detention, or who shall have been detained therein under such an order throughout the whole of the same year;

(*b*) The sum of £40, or, in the case of females, £27, in respect of every person boarded, lodged, and trained as a teacher therein during the year preceding the date of inspection, on the following conditions:—

(1.) That the school contain at least forty inmates

(2.) That her Majesty's Inspector make a favourable report upon the means of training and upon the candidates presented by the managers for admission. The candidates will be examined for admission by the inspector in reading, in writing from dictation, and in the first four rules of arithmetic, simple and compound. The Inspector will also report upon the apparent fitness of the candidates in respect of age, previous employment, manners, and physical strength, for the duties of a teacher in Reformatory or Industrial Schools. Candidates must have completed their 18th year.

(3.) That the payments may, on the recommendation of her Majesty's Inspector, be continued for a second year, but that no fractional payment be allowed.

(4.) That teachers so trained may, on taking service in a Ragged or in a certified Industrial School, and after passing before the Inspector, upon the papers given to workhouse school teachers, an examination equal to the rating of competency, receive augmentation pursuant to sec. 6 (*f*), supra.

8. That all examinations and inspections made in pursuance of this Minute be, as a general rule, referred to such of her Majesty's Inspectors as are charged with the inspection of workhouse schools.

9. That Reformatory Schools certified under the Act 17 & 18 Vic. c. 86, be allowed to have the benefit of sec. 7 of this Minute, so far as it relates to the reception of candidates for training as teachers; the Inspector of Prisons discharging the same functions as are thereby assigned to the Inspector of Schools, and making a report to the Secretary of State for transmission to the Committee of Council.

10. That grants for building Ragged Schools be made on the usual terms, so long as they provide for daily instruction only, or for daily instruction in a measure greatly beyond the accommodation for lodging, which latter must not be enough to characterise the buildings as other than those for a daily school.

Grants for building schools intended to be certified under the Industrial Schools Act will also be made, on the usual terms as regards the previous approval of plans, specifications, estimates, title, and conveyance in trust, and at a rate not exceeding half the approved expenditure, nor £30 per bed, for which proper space is provided.

Grants will be made for building (instead of an allowance for rent) in those cases only where the permanent provision of premises appears to be thoroughly adequate, and where circumstances in all respects are favourable to the undertaking.

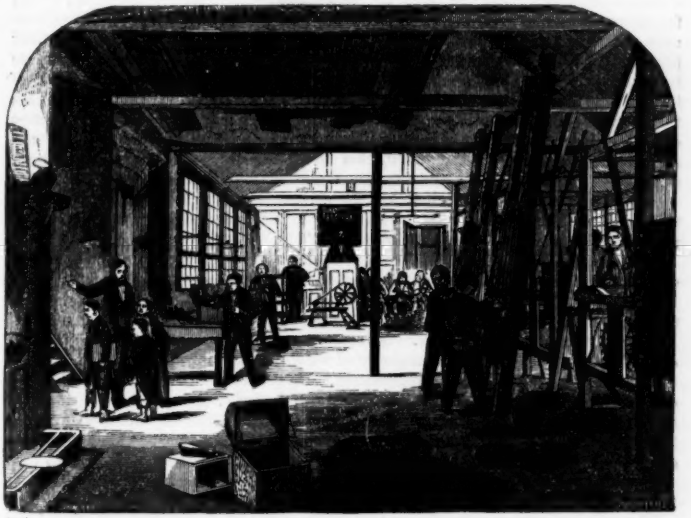
A VISIT TO GROTTO PASSAGE RAGGED SCHOOL.

THERE is moral as well as military heroism. The undaunted African missionary, Livingstone, is the type of the one, and the noble Christian warrior, Havelock, fitly illustrates the other. Differently manifested as was their heroism, yet, as they were baptized into the same faith, they equally displayed that unblenching courage which springs from reliance on the purposes and help of the Most High. Nor are the founders of the Ragged School system less entitled to the appellation of heroes. For, solely constrained by love to the souls of perishing outcasts, they penetrated unguarded and alone into the crime-stained rookeries of the metropolis; where typhus or cholera decimated the population, and where the very air reeked of pestilence. From these moral wastes the Pharisee and the worldling shrank in utter disgust; and even the police only ventured into these wretched dens when the shadows of night fell thick, cutlass in hand. Yet it is to the moral courage thus displayed that the whole mighty movement must be ascribed; and if 21,000 children and nigh 2,000 adults are now gathered in the Ragged Schools of London, the germ of this great work may be traced in the *first* Ragged School.

True heroism is, however, never without its reward; and the history of Ragged Schools presents no exception to the rule. Not that the first workers have been decorated with Victoria crosses, or that their names have been blazoned abroad; but their fitter reward has been found in the knowledge that hundreds have been reformed who were once the pests of society; and by the spectacle presented by the seventy zealous Ragged School teachers, who were formerly scholars. It is thus seen that the gospel of Christ—the sole lever which has been employed to elevate the outcasts of London—is as potent now as it was found to be on the day of Pentecost. Reviewing then the Ragged School movement, we are led to perceive that the same Divine Teacher who, whilst He trod this earth, forsook the home of the rich or the noble to "preach to the poor," was the deviser of, as He has been the leader in, this great crusade against vice and misery.

Amongst the earlier of the institutions for the reclamation of the depraved is the one of which we propose to give a pen-and-ink sketch. The Ragged School in Grotto Passage, High Street, Marylebone, was established in 1845. The district selected by the founders for their beneficent efforts is notoriously one of the most debased spots of London. The nest of courts midst which it is planted form an oblong square, so flanked by the residences of the aristocracy that a stone's-throw suffices to divide the homes of penury from the halls of luxury. In no part of London does the "great social evil," as it has been aptly termed, form a more prominent feature—the only distinction being that, whilst the reveller of the Haymarket flaunts in silk and satin, with brandied-eye and rouge-cheek, the wretched tenants of this place are too poor to disguise their vice, or too degraded to seek to hide their occupation, Jezebel-like, by paint. Night after night, and far into the Lord's-day morning, drunken men and dishevelled women are seen, under the influence of intoxication, raving and fighting like maniacs, or vainly seeking, with hoarse laugh and filthy song, to hide the misery of the heart. We recently visited the police court at the end of the passage, and found on

Monday morning about 40 persons, for the most part chargeable with disorderly conduct, rather than with positive crime, awaiting the decision of the magistrate. Of these, 18 were loose females, and 7 lads, one only of whom had attended a Ragged School. Whilst we scanned the bloated countenance, blood-shot eye, and the haggard brow, which told that vice had done its hideous work of inducing age in extreme youth, never was there presented a more striking illustration of the sad fact, that, if we are anxious to efface all traces of physical beauty, an early indulgence in vice is the best course to adopt. Well then is it that a Ragged School is conducted in this moral waste, with the two-fold object of rescuing the fallen, and of precluding youth from imbibing the poison vended gratis in the district.



REFUGE DEPARTMENT OF GROTTO PASSAGE RAGGED SCHOOL.

Although we purpose chiefly to describe the Refuge connected with this valuable Institution, a slight glance at the School department may be fitly introduced. In the day schools we found about 240 boys, girls, and infants assembled. Some of these are the children of thieves and fallen women; others are the offspring of Irish Romanists; a most difficult class to manage, especially if an attempt be made to rule by fear rather than by love. But, seeing that on our entrance many a tiny infant hand was held out to greet us, we learnt by this simple freemasonry that, guided by loving teachers, they felt that every visitor *must* equally be a friend. Then how clean, how orderly, and respectful were they! and how sweetly they sang of Him who on earth was, and in heaven is still, the children's friend! On a former visit, struck by the quiet demeanour of one girl, we inquired into her history, and found that she had been one of the most unruly that had ever attended the school. Not only was she disobedient to her teacher, but her great delight was to tease and quarrel with her schoolfellows; and expulsion seemed to be the only remedy; to prevent this she was, on one occasion, kept back by the teacher when the school was dismissed, and *prayed* with alone. This softened the hard heart—tears fell like rain; and she, who

had been the worst, became from that time the model girl of the school. So much for the omnipotence of love, when guided by faith.

The night schools are attended by 60 elder boys and girls; and the Sunday school, held thrice on the Lord's day, by 150 scholars. The *evening* Sunday school —the first and the best feature of the Ragged School movement—would doubtless attract a large attendance of "Roughs" were there more teachers. We regret to learn that many are excluded, night after night, simply because though "the harvest is plenteous, the labourers are few." Our Divine Master left but one message to his servants, "Occupy till I come." Surely then it is as positive an act of disobedience, as if any of the ten commandments were violated, for Christians to sit in a comfortable pew, and partake of gospel consolations, whilst perishing souls are crying out in vain, "Come over and help us!"

Not many years after the boys' day and night schools were established, it was found that many attended, who if they had parents had far better been without such relatives; for, as the force of example is ever the most potent, so by their profligate habits they undid every lesson taught at school. Nor were these home-evils merely of a *negative* character; for many cases were discovered of fathers who did not hesitate to teach their sons to pilfer, that they might pass their days in idleness and their nights in the gin-palace. Again, many homeless or orphan lads attended, whose wan complexion and miserable attire did not require speech to tell of the destitution they endured. Others, too, had been imprisoned for petty theft; and friendless and characterless as they were, waged war with that society which had left them scarcely any alternative but either to thieve or starve. Many, alas! when the inquiry was made, "Have you any relations?" replied, "None, as I knows of!"

These painful cases—and private investigation revealed the sad fact that they only illustrated hundreds of similar cases—led the Committee to open a Boys' Refuge in January, 1849. It thus appears that this was the first Institution that copied the precedent set by the Ragged School Union, who opened a Boys' Refuge in Westminster in 1846. Since that period, about 280 lads have participated in its benefits; to the majority of whom it has not only afforded shelter, but become a true "place of repentance." One fact respecting those admitted deserves commendation and general imitation; namely, the readiness with which boys from other Ragged Schools have been admitted; thereby manifesting that large-hearted, and truly catholic spirit which, not content with "looking on its own things," also "looks on things of others." For example, of the 26 lads who were admitted into this Refuge last year, no less than 21 were admitted on the recommendation of other Ragged Schools.

The following cases will indicate the staple of the class who from the first have been received into this Refuge:—

No. 1.—Aged 17. Was born of parents in good circumstances, but who gave him over to the care of others at an early age. He began stealing at nine years old; was imprisoned in the north of England; and on his discharge tramped to London. He soon became the associate of thieves, and entered upon a course of crime which must have endell in transportation, had he not entered this Refuge. He has been in prison nearly twenty times.

No. 2.—Aged 15. Both parents are dead. Exposed at an early age to the influence of bad companions, he began by stealing, and ended by gaining a livelihood by passing counterfeit coin. Has been imprisoned two or three times.

No. 3.—Leaving his home from ill-treatment, he got an honest livelihood for some time; but at length, yielding to temptation, he stole, and was imprisoned. He afterwards wandered about from place to place; being sometimes honestly employed, but oftener getting committed to prison for small offences.

No. 4.—Was left, at the death of his parents, without a friend in the world; and got his living, and often his lodging, in the streets. He was found by a member of the Committee, at five in the morning, sitting on a doorstep, half-starved.

No. 5.—Father dead, and probably mother. He was deserted when three years old, and sent to the workhouse. Being turned out from thence, he obtained a precarious living by odd jobs. Was found half-starved in the streets by one of the

Committee. He had lived, like too many of his class, under arches, in mews, under carts, &c.

It may be further intimated, as showing that this Institution includes the criminal as well as the destitute class, and hence that it presents the twofold aspect of being reformatory as well as preventive, that of the 280 lads admitted since the opening of the Refuge, no less than 100 had been imprisoned 297 times. Of the bulk of these, it is reported that they have either entered the royal navy, the merchant service, or emigrated, and that the majority are *known* to be thoroughly reclaimed.

The time-tables suspended in the office show that the hours are not allowed to run on drearily, for it appears that four hours and a half are daily devoted to secular and religious instruction, and seven hours to industrial training. In addition to tailoring, and domestic work, the following branches of industry are carried on, namely, shoemaking, mat-making, hair and wool-picking, church-hassocks, which serve as hatboxes and Bible-holders; firewood, and carpenteries. Some of the boxes of the Shoe-black Brigade have also been made by the inmates. At our visit we found 23 boys employed in the two workshops. Of these, 16 were inmates of the Refuge; the remainder belonged to the day school, and, selected for their destitution, are formed into an industrial class, and receive dinner daily, as the reward of their industry. These lads we found busily employed as follows:—5 in mat-making; 8 in wood-chopping; 7 at hair-picking; 1 in tailoring; 1 at shoemaking; and 1 at carpentering.

Very pleasant was it to hear the mat-makers and hair-pickers lightening their labours with a hearty strain. It forcibly recalled the noble weaver's song of Barry Cornwall:—

"Sing, brothers, sing and weave;
'Tis better to work than be idle;
'Tis better to sing than grieve.
There is not one, from Britain's king
To the peasant that delves the soil,
Who knows half the joys the seasons bring
Who hath not his share of toil."

As we personally knew several of the inmates whilst attending another Ragged School, we can testify to the wondrous change which has taken place in their habits, nay, in their very physiognomy. There were "Roughs" of dissolute life, to whom theft and imprisonment were normal states. Many a night, too, had these British Pariahs passed in the casual wards of workhouses, or under the dark arches of the Adelphi. Under the influence of this roving life, they had contracted a defiant or suspicious look, as if they fancied every man an enemy, and that every step was tracked by the police. But now, the lack-lustre eye had brightened into intelligence; their arms, whilst at work, worked with the precision of a steam-engine; and the frank, manly glance of most was an apt illustration of the words of a reclaimed Ragged scholar, "I can look any peeler in the face, now!" Yes, there is nothing like *wisely directed* love to tame the wild human soul; at least, it does not treat men as if they were demons, and then expect them to act like angels!

That the inmates are not idlers in the great workshop of the world, an inspection of the work done last year fully proves. For, in addition to mending their own clothes, cooking their rations, and cleaning the Refuge, they made 53,209 bundles of firewood, and delivered them at the residence of purchasers. They also, by means of the 3 upright and the 3 smaller looms, which form so conspicuous an object in the upper workshop, made 284 large and small mats, most of which were sold. They also picked 8,445 lbs. of wool and hair last year; this being the first industrial test to which an applicant is submitted.

A charge has been recently made against Reformatories, that the inmates are so

unduly petted that many criminals enter them, not because they repent of past transgression, but simply because they wish for an easy life, with every want provided, and where they become the object of a morbid hero-worship. But it must not be forgotten that, from the unruly habits of this class, the heaviest item in the costly expenditure necessarily consists, not in food, but in management. It is this alone which causes the painful contrast between the wages of the honest labourer and that incurred by the inmates of many Reformatories. But one question ought to be considered before the question is decided; namely, What would these men cost were they allowed still to prey on the public, or were confined in prison? But be the charge true or false, it assuredly does not apply to the Refuges affiliated to the Ragged School Union. For example, the total cost of the Refuge and Industrial class of this Institution is about £400 per annum. If, then, the cost of the industrial class, which amounts to £50 per annum, be deducted, it would seem that £22 covers the annual cost of each inmate, for food, rent, management, working materials, and outfits. Yet, even from this sum must be deducted their share of the united earnings. As, during last year, goods were sold amounting to £81, we cannot, considering their superior aptitude and skill, reduce the share of the inmates below £65. Hence it follows that the total cost of the Refuge is £287; or, as there are 16 inmates, about £18 per head per annum. As few remain in the Refuge longer than one year, it thus appears that the trifling sum of £18 suffices for the reformation and enrolment among the working bees of society of each inmate. Viewed, then, merely from the economical stand-point, how encouraging the result; and what a contrast it presents to the expense which their career would have cost the country had they not been grasped by the strong hand of Christian kindness. The striking language of Inspector Pearce pourtrays what their fate *must* have been:—"I never see a boy at the bar of a police-court but I think, Well, you will cost the country £300 before we have done with you!"

Nor has this Institution been without results. We think John Bull is too inclined to expect immediate results from any scheme of social amelioration, instead of asking, Is it right to try, or is the plan suggested adapted to the emergency? It is the very same principle which makes him so often a worshipper of success, rather than a venerator of the true and the good. Yet, still there has never been a work of faith—whether it be of John Howard, the prisoner's friend, or of George Müller, the orphan's father—which has not reaped a rich harvest even in this world. Nor has this Refuge been an exception to the rule that "in *due* season we shall reap, if we faint not." Since the opening of this Institution, 262 boys have been permanently provided for; and none as sailors have been more successful in obtaining that gradnate symbol of thorough seamanship, A.B., attached to their names, than these poor lads. Of the 262 reclaimed outcasts who have thus entered on the busy scenes of life during the past nine years, their employment may be thus specified:—

62	Destitute	Boys	have been sent to	Australia.
44	...	...	...	Canada.
82	...	...	...	the Royal Navy.
51	...	...	...	Merchant Ships.
23	...	...	...	various kinds of service at home.
262				

The gratitude and success of former inmates is attested by many letters; for we rejoice to find that the fatherly hand that rescued them is not withheld now that they are called to fight the battle of life in the broad world. Two brief specimens we have culled from the letter-book,—one from a party of emigrants, the other from a sailor:—

"On board the *Troubadour* off Plymouth.

"Before quitting our native land, allow us to return our sincere and united thanks for your kindness to us while in Grotto Passage School, for the good books and com

fortable clothing you so kindly supplied us with. We feel it our duty to thank you for the same, and also to express our gratitude to all the kind friends which the Father of the fatherless and the Friend of the orphan raised for us in that school. We hope and trust that we shall by our good conduct always show the use and value of the instruction and kindness received there. We are very comfortable on board, in good health, and enjoying every comfort we wish for.

"SIGNED BY FOUR BOYS."

"Portsmouth, H.M.S. *Victory*.

"It is with great pleasure that I now take up my pen to address your lordship [Lord Kinnaird]. I received your kind letter and books, and am very much obliged for such a kind letter. I have seen the admiral, and he sends me to school every day. He also told me that you sent a letter to him respecting me. They pass Sunday very different here to what I did at school—they curse and swear, instead of keeping the Lord's day holy. I am very much obliged to you for what you have done for me while I was about the streets. I find that the way of transgressors] *are* [*sic*] hard, and by keeping God's commandments I prosper. I hope that the instruction I learned will do me good, not only in this world, but in the other and brighter world."

There are, however, few pictures true to nature which have not a back-ground of gloom; and this sketch would not be a correct photograph, were the shadows omitted. For, notwithstanding strenuous efforts have been made to liquidate debts formerly contracted, nearly £200 is unliquidated. We more especially regret this fact, because it not only forbids any experiment, but precludes an alteration in the premises which would prove very serviceable to the Institution. A front entrance is required in Paddington Street, and a house, whose back premises adjoin the Refuge, might be obtained for that purpose, did the funds permit. By this alteration the indefatigable master would be enabled to display the mats and other articles manufactured by the inmates, and so obtain a readier sale for the dead stock—visitors could enter the Institution without being annoyed by the wretched girls infesting the court; and the inmates would be preserved from the allurements to vice to which they are now exposed.

Reviewing then the history and present aspect of the Grotto Passage Ragged School, we consider enough has been presented to indicate that it did not spring from the mere *instinct* of philanthropy. We could well desire that there were more benevolence in the world, seeing how greatly its aspect would be thereby improved. Yet, after all, that philanthropy which only thinks of man's body, and forgets that he has a soul, is ever subject to fits and starts, and can scarcely sustain the test of continuous labour, or bear the ingratitude of unworthy recipients of their bounty. But this institution, springing from a holier source, attests the truth that love to Christ is best shown by love to man, and that true love to man dictates that we feed the soul as well as the body. Hence, it has told many an outcast that, as time is but the vestibule of eternity, as they are now so must they be for ever. It is not strange then that many criminals, whom the bars of a gaol failed to intimidate, have been conquered by strong faith and Christian love. Fully then as this work for God has been rewarded in this world, it foreshadows the period when every faithful servant of Christ shall be crowned. For the words of the apostle are applicable to every missionary, "What is our crown of rejoicing? Are not even ye in the presence of our Lord Jesus at His coming?"

THE LONDON SHOE-BLACK SOCIETIES.

THE Industrial Exhibition of 1851 is amongst the records of the past—that wonder of the age fulfilled its mission, completed its object, and has long since been removed. The activity and bustle of the teeming thousands of British subjects, and visitors from every clime, who flocked to it to gaze upon the wondrous productions of industry and art it contained, have passed away; and the spot on which the magnificent crystal structure stood is restored to its original beauty, and not the slightest trace left behind to tell the passer-by what wonders had been there. But that great movement has given rise to others of similar character, and not inferior in importance, as the subsequent doings at Sydenham, Paris, and Manchester testify. Its tendency has been to promote advancement in science and industry, but there is one result fraught with more interest still, to every philanthropic heart. We allude to those three hundred living monuments placed at the corners of our chief thoroughfares, attired in costumes of divers colours, on which may be read, in letters of neat, but ingenious device, "*Ragged School Shoe-black Society.*" These are to be seen six days out of the seven, well furnished with a jar of blacking and polishing utensils, not inactive, as a public statue, but with eyes like hawks, closely inspecting the condition of the "uppers" and "soles" of each passing pedestrian. And no sooner do they discover a need for their interference as public functionaries, than, making a polite bow with one hand, and pointing significantly with the finger of the other to the besmeared understandings of the foot traveller, appeal in the now well-known accents of "*Clean your boots, Sir.*"

Such things as *English* "*blackies*" were unknown in England prior to that memorable year. The idea was conceived at a delegates' meeting, and the Society was born just before the Exhibition was opened to the public. The first appearance of these "*useful worthies*" created no small excitement, and when marched, in full uniform, to the Crystal Palace, in July, 1851, they were regarded by the thousands of spectators as objects of interest, vieing with any in the vast collection within. Many were the inquiries as to who and what they were? To whom they belonged? For what purpose they had been organised? And how could they be supported? Many, too, were the conjectures or prognostications as to the successes or failures of the scheme. Some pronounced it would be as long-lived as the butterfly—a few months—just while the Exhibition, which had called it into existence, continued, but no longer. The experiment gave proof, however, that the system was practicable, could the right kind of individuals be found who would undertake its management. The fact that 35 boys earned in one week £26 raised the query, that it was probable the same number of boys might earn about £1,000 a-year, and an effort was put forth to perpetuate the plan. In Messrs. Macgregor, Ware, Snape, Reilly, Fowler, and Fordham, one for each day in the week, were found gentlemen who cheerfully enlisted themselves as honorary commanders of the "Reds"—the original brigade. This brigade sustained the campaign alone for three years, and were most successful. During that period 256 boys were employed. The average of boys employed the first year was 24, and the two following 37. The Society s books show the following results:—

	First Year.			Second Year.			Third Year.		
	£	s.	d.	£	s.	d.	£	s.	d.
Earnings	656	3	11	760	11	5	899	17	2
Boys' Wages	372	2	6	450	6	5	491	8	8
Boys' Banks	142	7	10	148	16	2	205	4	3
Retained by Society	141	13	7	161	3	10	203	4	3

These large successes, which fully realized the original calculation, acted as a powerful stimulus to other Ragged School friends in different parts of London to

follow so noble an example. For in 1854 a second was started in Whitechapel, called the "East of London," to which a Refuge for 21 boys is attached, and those houseless and friendless are admitted upon a charge of 5s. per week to be paid out of their earnings, if sufficient; and the same year another was established, called the "South London." To these, within a period of six months during the past year, six others have been established, as may be seen in the appended tabular.

A winter treat has been given to the three first-mentioned brigades, in Exeter or St. Martin's Hall annually. But never did we witness such a glorious, triumphant scene as on the occasion of their last Annual Meeting. The nine brigades, attired in their various coloured uniforms, with banners flying, were marched into the Hall, and marshalled around high walls of bread and butter and plum cake, which they quickly demolished; but in the front gallery, just above them, was a select band of juvenile musicians, whose dexterity and skill in the use of the fife and drum were patent to all present, and added interest and novelty to the scene. This band is a private one, and not supported out of the Society's funds, and is found very useful in stimulating boys to industry in their daily employment, and in keeping them from the pernicious influences of the penny theatre.

Every available space of the Hall was crowded with spectators, and among them noblemen, gentlemen, and ladies of rank and quality.

The Earl of Shaftesbury took the chair amidst immense cheering, followed by music played by the band. Grace having been said, his lordship called on John Macgregor, Esq., to open the proceedings of the evening. That gentleman having come forward, assumed a facetious style, and said,—

This is the time for the meeting of all the Parliaments—The great Parliament of the nation met last week to settle matters in India and Home—The little Parliament of Convocation meets to-morrow, to unsettle matters in pulpits and pews—The Parliament of Shoeblacks, with great and little, meet here to-night to discuss weighty matters, and some hundreds pounds of plum cake. The great Parliament, by meeting out of time, before Christmas, took a most unfair advantage of you—But they had overdrawn at their bankers, and so they had to pass an accommodation bill. Although the Shoeblacks' Parliament meets at the proper time, I regret to say that other engagements prevent Her Majesty from opening this Parliament in person: it will therefore have to be opened by commission, and the Commissioners of Works and Public Blacking have requested me, as the Commissioner of *Small-talk*, to read the Queen's speech, which I now hold in my hand.

My Lords and Gentlemen,

I have called you together on this occasion, for the dispatch of business and bread and butter. Since our last session in this Hall, the Treaty of the Temple has been signed, by which the boundaries are declared for the various Societies. These are now nine in number, marked by every colour in the rainbow, and by some that are not there seen, such as brown and green facings. Some new colour must now be invented for new Societies, unless they fall back upon Ware's fancy pattern, Fowler's weather mixture, or the Rob Roy Tartan. Several corps of Crossing Sweepers have been embodied, but my cabinet are unable to recommend their extension except under some new plan, for which a sweeping measure must be introduced. Meantime, a secret treaty has been concluded with the crossing sweepers by which they engage to spatter everybody's boots, as he passes by them. Another Society, not here to-night, has been constituted. These are Roman Catholics, and we willingly accede to them entire liberty of thought, speech, and action, hoping that in Roman Catholic lands, they . . . . My Lords and Gentlemen, at this point there is a hole in Her Gracious Majesty's speech, which I dare not fill up.

Our relations with the Army continue in perfect harmony, which has been rendered more expressive by the fact, that the yellow band is taught by non-commissioned officers from the two regiments of Guards. We have the Guards, the Fusileers and Coldstreams, horse and foot, red and blue; also the vanguards and rearguards, and railway guards, and in fact every other guard, except the blackguards, with whom we have nothing to do. The maritime defences of the country have received my attention, and 20 boys from the red brigade have been

drafted into the navy, so that we need not fear any hostile invasion by sea.

Our relations with my neighbouring states are friendly, with the police, the school teachers, and the public. To the late Lord Mayor, (Alderman Finnis,) we owe our thanks for his magnificent feast of roast beef, &c., and for allowing the boys to catch the rabbits in the park.

The currency and commerce of the country are now in a healthy footing, for the Shoeblack stations at the Bank or Royal Exchange are as good as ever. The auspicious marriage of my eldest daughter has given great satisfaction, for it sent a crowd of muddy boots along the Strand.

Gentlemen of the House of Commons,

The rolls of Parliament will now be read to you. There are present to-night, nine Shoeblack brigades. The *Red*, which is composed of 69 boys, whose earnings during the past year amounted to 1,849*l.*; the East London Brigade, comprising 76 boys, whose earnings during last year amounted to 802*l.*; the South London Brigade, containing 45 boys, who last year earned 576*l.*: the first of these having been established in 1851, and the two last in 1854; the West London Brigade, containing 18 boys, whose earnings last year amounted to 122*l.*; the Paddington Brigade, in which there are 19 boys, whose earnings amounted to 86*l.*; the West Kent Brigade, consisting of 9 boys, earning 64*l.*; the Islington Brigade, comprising 19 boys, earning 40*l.*; the South Suburban Brigade, which consists of 27 boys, whose earnings amounted to 70*l.*; and the Kensington Brigade, in which there are 16 boys, whose earnings were 37*l.* These last six brigades were established during the past year, the oldest of them having been in existence seven months, and the youngest only three; the whole comprising about 300 boys, whose united earnings amounted last year to 3,646*l.*

Though the oldest of these Societies is self-supporting, yet all the others will be benefited by your kind votes of supply. The Blues need money for their Refuge, and the younger Societies for their first efforts. The Yellow Society appeals to you loudly by its *drums* for assistance. The expenses of this evening must be met by your liberality, for which estimates will be laid before you in the shape of plates at the door.

My Lords and Gentlemen, Medals are given every month to the boys who are most industrious, and those who have been thus decorated during the past year, will now be presented to my right trusty and well-beloved cousin upon the Woolsack, (the Earl of Shaftesbury.) And now you see a proof before you that true religion is most thoroughly practical. That it is not for the cloister or the closet, for the drawing-room or the death-bed, but for the common things of work-a-day life, for the Peer and Peasant, the Shaftesbury and the Shoeblack. That it is not all sighs and tears, but wears with grace a beauteous smile, gladdening the poor with honest labour, and rejoicing the rich with the pleasure of sympathy. And let there be no mistake about it. This religion is not a matter of church sacraments or architective ornament, no; nor of amiability of character, earnestness of purpose, or philanthropy of action; but true religion begins and exists by the open and distinct acknowledgment that the supreme God is an offended King and also a loving Father; that his Son came to set us right, lived as our example, died as our substitute, rose as our Saviour, left his Spirit as our comfort, and his Book as our guide, and having gone to prepare a place for us, will assuredly come again in the grandeur of his glory to be our Judge. It is this religion that has filled this hall to-night. Oh! may our hearts be filled with its love as we say with one voice, "*Success to the Shoeblacks, and God save the Queen!*"

Those boys who had received medals during the past year for good conduct, and for having earned most money in their respective brigades, were marched across the platform in front of the Chairman, to the tune of "Cheer boys, cheer!" which the "Yellow's" band struck up.

The noble Chairman then said:—

"Boys of every colour, I do not know any anniversary I ever attended which has given me more pleasure than the present. We have here, for the first time, collected together nine different brigades of Shoeblacks, a circumstance which must be gratifying not only to us, but to every one who cares for the future history of his country, and the happiness and welfare of the human race; for I am certain that the man who could look on such a scene as this, and not thank God

for what had been done, must be devoid of all sympathy for his fellow-creatures. Depend upon it there is no honour on earth greater than for a man to do his duty in that state and position in which it has pleased God to place him. That is in the power of you all, and I am glad you have hitherto done so. I am glad you gave such a warm reception to Mr. Alderman Finnis, the late Lord Mayor, and his lady. I had the honour of being present at the treat they gave you last summer, and I repeat what I said then, that so long as roast beef and plum pudding are known in England, so long will the names of that excellent couple remain embalmed in the hearts of Shoeblacks. I would say to you, persevere then, and you may attain to situations of honour and trust—you may even attain to as great an honour as I think you could aspire to, and that is, of being Chairman of such a meeting as this. May God bless you all, my good children, in time and eternity!"

Special and appropriate addresses were delivered by Sir John Pakington, M.P., the Rev. Mr. Thorold, and Joseph Payne, Esq. After which a vote of thanks was proposed to his lordship by Robert Hanbury, jun., Esq., M.P., and seconded by Alderman Finnis, which was responded to by universal acclamation.

Names of Shoeblack Societies.	When Established.	Colour of Uniform.	No. of Boys. Total number Admitted	No. of Boys. Number at present Employed	Earned in the year 1857. £	Address of Office.	Hon. Secretary.	Superintendent.
Central London	Jan. 1851	Red	645	69	1849	21, Ship Yard, Temple Bar	M. Ware, Jun., Esq.	Mr. W. Howard.
East London ...	July 31st, 1854	Blue	476	76	802	81, High St., Whitechapel	J. Tripe, Esq., M.D.	Mr. S. Wise.
South London ...	Nov. 22nd, 1854	Yellow	270	45	576	155A, High St., Borough	R. J. Snape, Esq. ...	Mr. Joyce.
North Western	May 23rd, 1857	White	—	19	86	Union Place, Edgeware Rd.	— Edmunds, Esq. ...	Mr. Davis.
West Kent	May 29th, 1857	Green	20	9	64	Ragged School, Bridge Street, Greenwich ...	W. N. Smith, Esq....	
West London ...	June 2nd, 1857	Purple	44	18	122	10, Tothill St., Westminster	H. Asburn, Esq.....	Mr. Whorlow.
South Suburban	Sept. 28th, 1857	Red, Green Facings	24	27	70	St. James's School, Lyam Road, Brixton	F. C. J. Moran, Esq.	
Islington	Oct. 26th, 1857	Brown, Red Facings.	36	19	40	7, Paradise Row, Islington Green ...	E. J. Tabrum, Esq...	Mr. J. Stock.
Kensington	Dec. 1857	Brown, Purple Facings.	20	16	37	Free School, Jenning's Buildings.....		Mr. W. Robins

Correspondence.

NEWSPAPER BOYS.

To the Editor of the Ragged School Union Magazine.

SIR,—Will any one assist in organising a corps of Newspaper Boys? Seven years ago a request like this was made, through your Magazine, in regard to the Shoe-black movement, and the results of united efforts have been largely blessed by God.

Yours, &c., JOHN MACGREGOR.

[We call the attention of our Correspondent to the article on "News Boys" in page 131 of our volume for 1855.—ED.]

CROSSING SWEEPERS.

To the Editor of the Ragged School Union Magazine.

From a letter which appeared in the last number of your Magazine, it would seem that the Clare Market Schools' effort to establish a "Pathwarder's Association" had, in the opinion of the writer, failed for want of such co-operation of other schools as would support efficient superintendence.

Believing such an impression to be altogether erroneous, and calculated to deter other schools from attempting anything in this direction, I shall be glad if you will, in your next Number, circulate the "other side of the question," in the shape of the experience of the Field Lane Crossing Sweepers, who commenced operations on the 11th Nov. last, with six boys, under the superintendence of Mr. Frazer, the Day School master.

To the present time the school has sent out in all 23 boys.

Of these :—Gone into situations	4
Into a Refuge	1
Into the Shoeblack Society	2
Left of their own accord	7
Dismissed	4
At regular work in the Society	5
Total ...	23

All these boys were of the most destitute class, being—

Orphans	14
Fatherless	3
Motherless	2
Both parents living	4
Total...	23

14 of this number, previous to coming to the school, had for some time been wandering about the country, thieving and begging; 9 of them had been in prison from one week to twelve months. Since the 11th of November (5 being out at a time) the earnings have been £20 14*s.* 0½*d.* 6 were started; but the sixth, during the first week, ran off with his clothes.

The boys have received back in money, to buy food, £11 5*s.* 5½*d.*; leaving, for expenses, and in their names in the bank, £9 8*s.* 7*d.* So far, then, from being discouraged by the result, it is regarded as a complete success, and the basis of this success rests mainly upon the interest felt by the boys in their superintendent, the master of the school, who has inspired them with hope, and shown them the path of honesty. No strange inspector would be likely to take the same amount of interest in the boys, and therefore it is believed that every school will do best by itself.

May not, therefore, the failure of the Pathwarders arise from other causes than the want of additional superintendence?

I remain, dear Sir, yours obediently,

Field Lane Ragged School. Samuel Tawell, *Hon. Sec.*

Poetry.

A TEST OF CHRISTIAN CHARACTER.

"Do you love Christ?—I ask not if you feel
The warm excitement of that party zeal
Which follows on, while others lead the way,
And make his cause the fashion of the day:
But do you love him when his garb is mean;
Nor shrink to let your fellowship be seen?
Do you love Jesus, blind, and halt, and maimed?
In prison succour him; nor feel ashamed

To own him, though his injured name may be
A mark for some dark slander's obloquy?
Do you love Jesus in the orphan's claim,
And bid the widow welcome in his name?
Say not "When saw we him?"—Each member dear,
Poor and afflicted, wears his image here;
And if unvalued or unknown by thee,
Where can thy union with the Body be?
And if thou thus art to the Body dead,
Where is thy life in Christ, the living Head?
And if dissevered from the living Vine,
How canst thou dream that thou hast life divine?
"Sweet is the union true believers feel;
Into one spirit they have drunk;—the seal
Of God is on their hearts,—and thus they see
In each the features of one family!
If one is suffering—all the rest are sad;
If but the least is honoured—all are glad.
The grace of Jesus, which they all partake,
Flows out in mutual kindness for his sake.
Here he has left them for a while to wait,
And represent him in their suffering state;
While he, though glorified as yet alone,
Bears the whole church before the Father's throne."

TO A BEGGAR'S CHILD.

SWEET babe, that slumb'rest in thy mother's arms,
Rock'd into peaceful rest,
Like sinless bird in shelt'ring nest,
Unconscious of life's evils and alarms.

And lo, awakening, to thy parent sad,
Thou smilest, with a face as fair
As if thou wert a monarch's hopeful heir;
With wretchedness surrounded thou art glad.

Yet soon, sweet babe, the tear shall cloud thine eye;
Thy heart, o'ercharged with grief,
Shall from the world discover no relief;
And want and wretchedness shall make thee sigh.

And thou shalt wander far for bread in vain.
The lordly man of taste
His costly luxuries shall waste;
But thou shalt want the meat his dogs obtain.

And why? What hast thou done, unconscious thing,
To meet this wretched doom?
Ah! question not God's love; the rending tomb
Shall draw aside the veil, and knowledge bring.

Notices of Meetings.

HOLLOWAY.

THE Annual Meeting of the above institution was held in the school-room of the new Wesleyan Chapel, Holloway. An excellent tea was provided, to which about 150 persons sat down. After tea, the chair was taken by Charles Woodward, Esq., F.R.S., &c. The Rev. W. B. Mackenzie, M.A., opened the proceedings by prayer.

The Chairman said, he felt the Ragged School scheme to be one of the greatest importance, because as one of their local magistrates, and as one of the visiting justices to their county prisons, he had heard tales of woe and beheld scenes of misery that had often caused his heart to bleed. It was a sad fact that vice had most alarmingly increased of late. It was a good thing that public attention had turned to the subject, and that Reformatories and Industrial Schools had been established, to which they could send young criminals, instead of confining them in prison, where they would become contaminated by the influence of those who were worse than themselves. It was a good thing to send young criminals to those Reformatories to be taught how to earn an honest livelihood; but it was then rather too late to begin to teach them that: better far to do something for them before they had been committed to prison—before they had

come in contact with thieves—before, indeed, they had lost their character. They must begin with them a little earlier, and, in doing so, they had the highest authority for believing that their object would be accomplished: "Train up a child in the way he should go, and when he is old, he will not depart from it." He deprecated the conduct of indolent and intemperate parents, who frequently sent their children out to beg, in order to supply them with more drink; for the children would, as a consequence, soon learn to steal. They ought therefore to look after these children at an earlier period. When the Ragged School scheme was first mooted, many persons had said that its promoters would never attain to what they aimed at, and asked how they could expect to do any good to children so vulgar and ignorant? He contended that kindness to those children would do what coercion would never accomplish. Their object was to take those poor ragged children off the streets—to take them away, to a certain extent, from the control of their parents—to bring them into something like order, and teach them what is right. He urged the audience to join the cause of Ragged Schools. They would never repent having done so.

The Report stated, that the present Committee had been formed in consequence of the large and expensive building in Hornsey Road having been sold for a heavy mortgage debt, and the Ragged Schools formerly held therein coming to a close at the close of the year 1856. They had bought a house in Ingram Place, Hornsey Road, close by the coal depôt, on moderate terms, for thirty-four years' lease, with permission to erect a room of about 50ft. by 24ft., plain and neat, for two Schools (boys' and girls), capable of opening into one, as occasion may require. They also engaged the old school-room in Brand Street, and, having secured the services of the master and mistress, resolved to hold the Girls' and Infants' School in the house in Ingram Place, and the Boys' Day and Week-night School in Brand Street. The Committee are happy to state that they have £155 towards building the new room, and the Committee of the Ragged School Union have kindly promised a special grant of £25—making in all, £180. They have resolved not to have a brick laid till the amount of the entire cost is in the Treasurer's hands. The attendance of the children has been—boys, about 45; girls, 45; and infants, 45: in all, about 135. The Evening School is held three times a-week. The income for the year has exceeded the expenditure. They have resolved to act upon principles of economy, and purpose never to get into debt. The Treasurer's account shows the receipts for the year to have been £251 3*s.*; the expenditure, £203 9*s.*; leaving a balance of £47 14*s.*

The Meeting was addressed by the Revs. Messrs. Middleditch, B. Hollis, Paxton Hood, also Messrs. J. G. Gent, W. J. Watts, W. Ferry, Hill, and Lawrence.

EDMONTON.

A VERY interesting and crowded Meeting was held in the old chapel adjoining the school-room. The vicar presided on the occasion.

The Report showed that the School had been two years in operation, and though the Committee and teachers had had to encounter many difficulties, yet a large measure of success had attended their labours. Some of the rudest and wildest children of that locality had been reclaimed. The operations of the School consisted of a Day School, with an attendance of 70. Sabbath School held morning and afternoon, the same number. The Week Evening School consists of 19 classes, of about 8 each, and it is conducted by voluntary teachers. A Singing Class is conducted one night in the week, and is found to be attractive and useful. A Savings' Bank; a School Library; and an Industrial Class of Shoe-blacks and Knife-cleaners. The room, in which the School is held, is too small, and the Committee had resolved to obtain other more convenient premises. The receipts of the year amounted to £158 6*s.* 2*d.*; the expenditure, £153 1*s.* 6*d*; leaving a balance in hand of £5 4*s.* 8*d.*

SHOE LANE.

THE Half-yearly Meeting of the teachers and friends of the School was held in the school-room, which was tastefully decorated for the occasion. The Superintendent of the School presided on the occasion.

The Report showed the operations to consist of a very flourishing Sunday Evening School, and which has been the means of conferring a vast amount of spiritual good on those attending; the attendance averaged 190; Week-night Schools for boys and girls about 60. A Penny Bank, into which 884 depositors had paid during the past year £277 6*s.* 4*d.*; a Band of Hope; a School Library; Mothers' Meeting; a Clothing Society; and Day School, all of which were in good working order.

Several useful, practical, and instructive addresses were delivered by some of the superintendents and teachers of this and other Schools; and the meeting, which was of a social character and exceedingly interesting, terminated.

DOVE ROW, HACKNEY ROAD.

THE Second Annual Meeting of these Schools was held in the Manor Rooms, Hackney. G. W. Burge, Esq., in the chair.

The Report stated that these Schools were conducted in a locality second to none for necessity—poverty, ignorance, and depravity abounding to a fearful extent. The operations of the School were extensive, consisting of Boys', Girls', and Infants' Day Schools, with an attendance of 210; Week Night Schools, four nights a week, for boys and girls, attendance averaging, summer and winter, 52; Sabbath Schools three times in the day, attendance being—morning, 120; afternoon, 230; evening, 170. Notwithstanding, 300 children had been refused for want of room. A Weekly Service for the poor, at which about 40 attend; a Penny Bank, to which 530 depositors have paid in £104 10*s.* 11*d.* A fund for additional premises had been set on foot, and £48 promised. The current expenditure for the year was £305 16*s.*; the receipts, including the grant of Ragged School Union, was £284 9*s.* 5*d.*: leaving a balance due to the Treasurer, of £40 6*s.* 7*d.*

Mr. W. Locke, Hon. Secretary of the Ragged School Union, in moving the adoption of the Report, related many interesting facts that had come under his own notice, illustrative of the temporal and spiritual good Ragged School efforts had been the means of conferring upon youths of both sexes. He also bore testimony as to the efficient and satisfactory way in which the Dove Row School was conducted, and recommended the Institution as well deserving the support of the wealthy inhabitants of Hackney.

The meeting was also addressed by the Rev. A. M. Myers, who, in a very able speech, showed that by supporting such institutions the rich were only discharging their duty towards the poor.

Papers, Original and Selected.

FEMALE EMIGRATION.

Her Majesty's Commissioners for Emigration have been the medium of sending out to our various colonies, and especially to Australia, a large body of valuable emigrants. The Ragged School Union also has been the instrument of despatching a number of youths educated in their Schools or Refuges, of whose good conduct and success as farm labourers, shepherds, shoemakers and carpenters, accounts the most satisfactory are being constantly received. The expense, however, of emigration has always militated against that large extension of it, which the best interests of the class for whose benefit it is designed imperatively demand. True it is, that in response to our appeals made some years ago, an "Emigration Fund" exists though small, and that its resources are applied to the noble object in view. True also that a first experiment was made last year in sending out to Canada a number of girls from one of our Refuges—that for "Homeless and Destitute Children," in Broad Street, Bloomsbury. But we are most anxious to stimulate the Christian public, and especially those tried and trusted friends, who are always ready to give a practical response to the arguments furnished *by facts*—to devise and execute liberal things to an extent greater than has yet been done, and this specially *in connection with female emigration.*

With this end in view, we recently paid a visit to the Bloomsbury Refuge. Here we were received and conducted over the establishment by the worthy Matron, Mrs. Edmond. Going down stairs we found forty-seven girls at supper, whose aspect without exception was that of cleanliness, cheerfulness, and health. The heart of the spectator could not but yearn over this most interesting group of girls, whose ages varied from eleven to sixteen years. Having asked them at the conclusion of their meal to sing the words, "We thank thee, Lord, for this our food," we made the "bread of life sent down from heaven" the subject of remark and examination, and we were delighted to find the girls well informed on those great verities which concern the salvation of the soul. A little levity might perhaps have been observed in the manner of one or two at the beginning, but ere the conversation closed, there was manifest solemnity of feeling in reference to a few words of kindly appeal and counsel.

After looking at the kitchen and the adjoining apartments, all tidy and comfortable, we went up stairs to the workroom. Here we found the Matron's Assistant Teacher, and in a few minutes afterwards the girls themselves entered and began to ply their needles vigorously. These girls are instructed in all kinds of household work, so as to prepare them for domestic service. They make, wash, and repair all their own clothing, and also wash and mend all the linen of the inmates of the "Boys' Refuge" adjacent. In addition to the domestic training, the girls are instructed in the knowledge of the Holy Scriptures, and in reading, writing, and arithmetic.

Our *special* object kept steadily in view, we accompanied the Matron to

her own apartment, and made particular inquiries on two points—*first*, as to her impressions and recollections of her self-denying trip last year with a number of the girls to Canada, and *secondly*, as to the character and antecedents of the fresh batch of young emigrants about to proceed to the same destination. As to the first, we had already read in the Magazine for November, 1857, Mrs. Edmond's interesting account of the expedition and its results. But a little conversation with her left on our minds impressions not to be effaced.

Not only is it the best plan, but it is *absolutely necessary* that female emigrants like these should go out under such protection as that enjoyed by the young people who went to Canada last year. Atrocious villainies were revealed not long ago in connection with passenger vessels from Liverpool to New York, in which ruin was brought, by sailors and officers, upon a large number of young women who left home unstained, but who had none to watch over or shelter them from their fell destroyers. And as we learned from the Matron, it is not enough to secure the safety of young girls on the voyage, even to place them under the eye of married women. The very time their watch and ward would be most needed, they cannot be rendered. As a painful proof of this, we were told of some young persons placed on board ship last year, under the nominal supervision of their seniors, who at first were willing to join the Matron and her band in religious exercises, but who afterwards gave unmistakable evidence of having been led away. How ghastly the ruin of souls thus wrought on the deep waters, eternity alone can reveal. Very significantly Mrs. Edmond, in her letter to us as published in November last, speaks of "the contaminating influences of a long sea voyage in the steerage of an emigrant ship," which "does often *more than undo* all the good effected by our training." But even though in her case the voyage was in a steam-vessel and proportionately short, and although she states to the credit of the ship's company that no annoyance was experienced from them, yet she adds, "I am bound to add from what I have experienced, that it will never be safe to send young girls, except under the care of some person who will make their moral and religious welfare her care and study during the voyage. I have seen enough to convince me that the utmost care and vigilance are required to guard them from the wily influence of those who are too ready to lead them astray, and therefore *to send them unprotected would be to abandon them to a fate often worse than that from which they were rescued.*" Even after landing she found the necessity of exercising great watchfulness over her charge, from "the many snares and temptations laid by persons to decoy the unwary and unprotected," and from "alluring offers of engagements, and advice, and protection proffered for no other purpose than to bring them to a speedy ruin."

The Matron of the Girls' Refuge, who can ill be spared at home, is so strongly impressed with the necessity of her personal surveillance, that—a substitute not being obtainable—she is ready to undergo all the humiliation and trials of a second voyage, and only to return when she has seen the last of her charge safe in service, beneath the roof of a respectable family.

Twenty girls are this year selected for emigration, but after hearing from the Matron how her last year's charge were all comfortably disposed of long before she reached Toronto, and what disappointment was experienced there in consequence, we said to ourselves "How insufficient this number of 20 girls, now about to go out, to the

demand !" And then we added, " Surely if the case were better known, there would be means forthcoming proportionate to the urgency of the case." The cost to the Union is £8 for each girl's passage, besides an outfit of £3, together with expense of journey to Liverpool, and going up the country, after landing at Quebec. And from what a past condition, and from what a terrible future are these girls rescued when sent out under proper care ! The public mind is much occupied with the " Great Social Evil," especially as its hideous results are seen in this metropolis. But what is the main feeder of this polluted stream, which defiles our streets, and whose miasma poisons the moral atmosphere around ? Is it not that " *poverty*," vice-begotten, which Scripture says is " the destruction of the poor ?" Is not the female child of wicked, drunken, profligate parents almost sure to become " one more unfortunate ?" If there were any doubt of it, look at the antecedents of some of these girls now about to go to Canada. If they go out pure, with consciences educated in the knowledge of right and wrong, and with Christian truth graven deep on intellect and memory, to what is it they owe such safety, such enlightenment ? What would have been their condition if left uncared for—if no Refuge like this had thrown wide its doors to welcome them, may be judged of by facts which were detailed at the time of our visit. Let us give one or two examples :—

Take first cases selected from the ten girls who went to Canada last year. Of these ten, *all* had lost either father or mother, and *five* were orphans. Their photographs, taken before their departure, are placed by the Matron before us. The fate destined for one of them by a wicked mother may be judged from the following :—She was the daughter of a soldier, but she never saw her father, whose wife was so profligate, in every sense of the term, that he could not live with her. That mother, living herself by the wages of iniquity, had actually marked her little daughter as she grew up, for a like infamous career. The girl, of her own accord, came one day to the Refuge, and was received. Before nightfall, the mother came to inquire after her daughter, and when the girl was shown to her, the monster, disappointed in her ruthless purpose, with the fierceness of a tigress poured forth these revengeful words upon the ear of the girl—" *If ever I get hold of you, I will kill you !*" Sickening as is this case, and its recital, does it not give us a glimpse of those " lower depths" of depravity into which many such mothers' daughters have sunk in this metropolis ? Does it not tell us trumpet-tongued of petty thefts, followed up as naturally by vice, such as floods our great cities ?

Not less than thirty of those in the Refuge had been given to petty thefts. We heard of two orphan sisters ; their eldest brother now a convict, sent out these girls day after day to pass bad money, and who constantly beat them if they did not bring home any articles they could lay their hands on. What their future would have been, we may readily conjecture, had not the poor girls themselves, disgusted with their employment, and freed by their brother's arrest from his terror-inspiring influence, applied at the Refuge, and were received. The mother of these girls lost her life through the brutal cruelty of her husband ; and their eldest sister was transported for seven years.

Again, of the cases of those *about to go to Canada*, the following suggestive facts were stated to us as to two of them :—

First, the case of M. H., aged 15 years. Her father and mother were

"tramps," having no home. The last time they were heard of was when a gentleman saw them both lying in a ditch drunk. By him their daughter was sent to the Refuge.

The second is the case of E. P., aged 16, who was admitted fifteen months ago. Her father is a labourer; her mother a drunkard, and so depraved, that she urged her daughter to go on the streets, saying, with diabolical malignity, "If you were likely to do well, I would try to hinder you." The poor girl resisted the vile mother, and came to the Refuge in a starving, half-naked condition. How different her appearance was! From what a fate has she been rescued!*

The *cruelty* of depraved parents came out painfully before us on the very day on which we visited the Refuge. A poor girl had been conveyed to her long home, and the Matron had just returned from her funeral. The girl had been only a few months in the house, and died from the effects of long-continued cruelties inflicted by her own father.

It may naturally be asked, *what have been the results of female emigration as hitherto attempted?* If any of our readers will visit the Refuge they will see in the Matron's book, ranged in order, some affectionate and grateful letters received from most, if not all, those whom she conducted to Canada. Here are some extracts:—

H. T. V., one of the ten girls sent to Canada, in July, 1857, says, "I was very happy to hear you had so pleasant a voyage, and arrived safe; for I was very uneasy about you, for we had some very rough storms here and I thought it was rough at sea, I am very glad it was not. We have got settled in our new house now, and I am very happy and comfortable. I desire to thank all the kind gentlemen for sending me out here, for I think it will be the making of me. I like my place very much indeed; my mistress came from London."

H. H. B., says "Please give my respects to the Committee, and my thanks for all they have done for me. I am very happy in my place. They are all very kind to me. *The other girls are all in the places you left them in.*" After sending her love to the Sunday School Teachers, she says, "Tell them all I am very happy in my new home. Dear Mrs. Edmond, I shall never forget your kindness to me."

E. W., another of the ten, says, "Deliver my best respects to the Committee, and on my behalf thank them very much for the kindness they have shown me—a poor, destitute girl. Please to remember me to the Earl of Shaftesbury and to Mr. Thorold."

M. M., another of the ten girls, says, "I now sit down to thank you for your kindness while I was with you in the Institution. Where should I have been? I am very happy in my place. My mistress is kind to me, and all the ladies. I like Canada very much."

Other letters have been received from young women who were sent out from the Refuge to Australia and Port Natal. The former, writing four years after her departure in 1852, states that she was married to a kind husband, was the mother of two children, and was well satisfied with the country, and with her lot. "I can never feel sufficiently grateful," she says, "for the kindness you have shown me in sending me here. May God bless you and grant you grace to continue the good work you have

* Well might the indefatigable Secretary of the Refuge, writing us soon after our visit, say, "I firmly believe that were female emigration largely and judiciously carried out, it would be one of the greatest means of remedying the so-called 'Social Evil,' so much talked of just now, as it would transplant multitudes of honest virtuous maidens to those lands where their services would be much more appreciated than in this country."

begun." The second, writing to Mrs. Edmond, tells of her happy marriage also, and asks for prayer "to make us humble in God's sight, and that he may forgive all our sins and shed abroad his grace in our hearts."

But we end as we began, with Canada, as *the* field for female emigration. Doubled though the number be this year, sent out from London, yet the supply will be found totally inadequate. The chief emigration agent at Toronto, writes on the 12th December last:—

"From the success you met with in disposing of the females you brought out, as well as from my knowledge of the want of female servants in Upper Canada, I can safely encourage you *to bring out a much larger number than you brought out last season. We find less difficulty in getting employment for that class of emigrants than any other, and what is most satisfactory they almost universally do well.*"

Shall not female emigration (and female emigrants too) occupy a large space in the thoughts, counsels, and prayers of philanthropists and patriots? And shall we plead in vain for further enlarged help to our emigration fund?

BRIDGEWATER RAGGED SCHOOLS.

CHILDREN will be educated. If their faculties are not trained in the right way, they will grow apace in the wrong. There is no medium. Juveniles neglected by their parents, not entrusted to the care of the schoolmaster, educate themselves in the byeways, the lanes, the alleys, the purlieus of our towns. Here they are initiated into vice, acquire habits of cunning, become profane swearers, and start in the path of life which inevitably leads to the hulks or the gallows. With a full knowledge of this fact, society, at the present day, freely admits the paramount necessity and importance of Ragged Schools. By means of these institutions many a youth has been rescued from debasing criminality, and transformed into a useful member of the community. Good-hearted people in Bridgewater are well aware of this, and some years ago established a School to meet the requirements of the offspring of the poorer classes. With the limited machinery at work, valuable aid has been afforded the youthful pupils. Gradually the number of scholars has increased, and the time has now arrived when a strong and united effort must be made to increase the School's utility, and to place it in that reputable position which it should have long previously occupied. At present, teachers and scholars assemble in an old rickety building in West Street, whose brick and mortar coherency affords no room for eulogy. In this edifice, on Sunday mornings, 100 children assemble, and on Sunday afternoons, 150, on an average. Two nights in the week a school is held for girls in the same place, and on two other nights the rooms are opened for boys; the average attendance of the former being 70, and the latter 85. On the Sabbath, when the larger number congregate, the ceiling between the up and down-stair rooms has to be propped up to prevent its falling on the heads of the instructors and the instructed; and the apartments are so miserably small that classes cannot be properly formed. Without ventilation, and crowded to overflowing, the atmosphere of the house in which self-denying teachers are earnestly performing a labour of love, is rendered so fearfully unwholesome, that their health cannot fail to be effected. The remedy for this inconvenient state of things is simple enough. A Ragged School must be built. The Rev. Mr. De La Hooke is of opinion that £60 will suffice. That sum would only enlarge and repair the present place of meeting. Hereafter another alteration and extension would be wanted. Then it would be found that the £60 had been frittered away, and that a new and com-

modious structure must be raised. It is desirable, therefore, as the effort is no longer to be considered an experiment, to meet the matter boldly at once; and, imitating the example of other towns, to strike out and adopt a more comprehensive plan. The School should be entirely unsectarian. It is now regarded as attached exclusively to the Church of England, notwithstanding that two of its active promoters, a short time back, intimated their wish that it should be opened to all sects. The teachers are all voluntary, and instruct their little charges as they please. Some few teach the Church Catechism, but others refrain from doing so, and it only requires a regulation to make it undenominational. We have reason to believe that if it is plainly intimated that the Bible will be the sole, as it is the best theological class-book, made use of, Dissenters of all shades will freely join with Churchmen in carrying out a scheme for promoting the more thorough instruction and care of those neglected ones who come under the appropriate title of "Street Arabs." Under existing arrangements the Sunday Schools, and the Week-day Evening Schools, are conducted at the annual trifling expense of £10 each. For the sum of £20, 200 children and upwards are yearly brought under the influence of tuition. It is to be lamented that, in such a field for exertion, greater efforts are not made. The system of holding the School two nights per week for either sex is insufficient, but, perhaps, the only course to be adopted until a new School-house is erected. A Boys' and Girls' School-room should be provided; and in the event of the undertaking being embraced by all sects within the borough, this is as easy of accomplishment, as would be the acquisition of a numerous staff of active teachers from the various churches and chapels. A building fund has been commenced, and £30 has already been received.

THE LAMB AND FLAG RAGGED SCHOOLS, LAMB COURT, CLERKENWELL GREEN.

A HISTORICAL SKETCH OF THE LOCALITY.

THE locality in which the Schools are situate is one redolent of old associations, and replete with interesting memorials of the past. In retrospect we seem to see its pleasant surroundings of natural scenery,

> "In lowly dale fast by a river's side,
> With woody hill o'er hill encompassed round."

Its eastern boundary in ages past, was the grey and moss-grown walls of the venerable priory of St. John of Jerusalem. Along its western margin flowed the Fleet, or Turnmill-brook, then a limpid stream, refreshing the pleasant meads through which it passed, and revolving with a "merrie noise" the wheels of numerous water-mills upon its banks. Not very distant on the south was Old London, girt about with a huge stone wall, scarce three miles in compass, and defended at intervals with strong towers and gates. Whilst a little northward was the Clerk's Well, in 1190 a choice fountain of water, sweet, wholesome, and clear, streaming forth from among the glittering pebbles; but which, when Stowe wrote in 1598, "was curbed about square with stone." Here the earliest dramatic performances known of—mysteries and moralities, as they were called—were enacted by the guild of Parish Clerks, just outside the western wall of the Priory of St. Mary for the black nuns of the Benedictine order, which then stood on the site of St. James's Church. The agreeableness of the situation led to its being early chosen as a place of rural retirement by many of the old nobility and gentry whose names and titles, had we space to enumerate them, would read strangely enough in these degenerate days. We may, however, briefly notice that in the year 1619, Sir William Tresham, the Lady Browne, and Sir William Sands resided on Clerkenwell Green; and the Lady Willoughbie, the Lady Rysdon, the

Lady Price, the Lady Goldsmith, the Earl of Clanricarde, and subsequently, the Duke and Duchess of Newcastle, in Clerkenwell Close. Time and change have, however, effaced the lovely features of the district. The Old Priory of St. John has long since been demolished, the ancient Fleet diverted from its original channel, and converted to a common sewer, rolls its flood of pollution to the Thames; almost every vestige of the old London wall has disappeared; and a pump on the east side of Ray Street, without either handle or ladle, is the sad memorial of the far-famed Clerk-en-well.

Upon the mansions of Britain's former nobles may also be written "Ichabod;" for where they still exist they are tenanted by England's plebeian and destitute, and in far too many cases criminal children.

The state of this district has been graphically described by Mr. Vanderkiste, a late City missionary in this locality, who received his information from living witnesses. "Formerly," he writes, "a large portion of this district was called 'Jack Ketch's Warren,' from the fact of a number of persons who were hung at Newgate from the courts and alleys, especially at the period when £1 notes were in circulation, and forgeries were common. Aged men who were formerly watchmen in this locality, have described to me the desperate scenes which were formerly enacted. The disturbances which occurred were of so desperate a character, that from thirty to forty constables would be marched down with cutlasses, it being frequently impossible for officers to act in less numbers, or unarmed. But as many thieves and old officers have informed me, most of the old gangs are broken up. The White Hart, in Turnmill Street, a noted house of call for footpads and highwaymen, has long ceased to be a public house." Many of the houses, however, have suspicious-looking shops, which are either "*leaving shops*" (*i.e.* unlicensed pawnbrokers) or *fences*, where property to any amount can be put away.

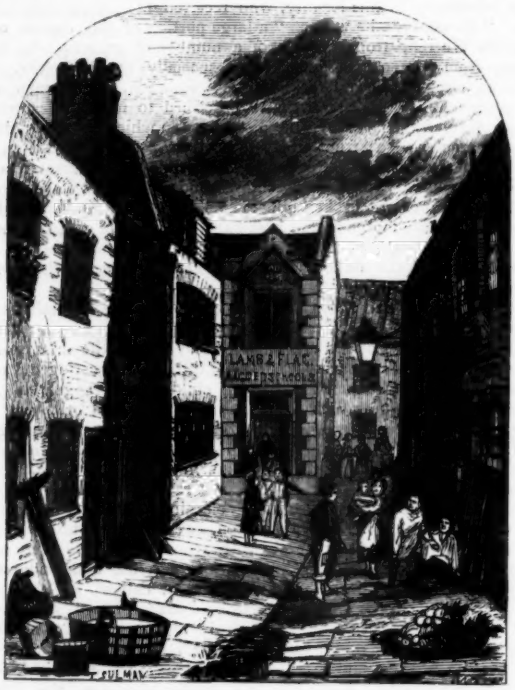
Of the several courts and alleys that have their *entrée* in Turnmill Street, such as Bit Alley, Frying-pan Alley, Rose Alley, Broad Court, Lamb Court, and Lamb Square, whose squareness by-the-by is about 18 by 25 feet, the missionary writes, "In these courts at times are accumulations of filth of a disgusting and pestilential character. Here are to be seen numbers of children so strangely disguised that one is often obliged to guess their sex; with hair short and bristly, or long and tangled, growing on their dirty heads; laughing, shouting and swearing, rolling about on the filthy ground, mopping up the slimy muck with their ragged garments, many of whom, when tired at night, hide their dirty little bodies in a heap of rags in the corner of some ill-ventilated room, without perhaps, caring to disencumber themselves of their scanty clothing. Here the doorways are crowded with hard-featured, dirty, drunken, swearing, uncouth women, whose flesh and clothing seem to be at enmity with soap and water. Here are piles of turnip tops and other vegetables; there heaps of refuse and puddles of slimy water, in which tiny feet are dabbling with evident delight, whilst from the lips of parents, oaths and curses, loud, long, and blasphemous, are banded from mouth to mouth with a rollicking carelessness truly appalling. Costermongers are numerous here; and in many of the houses the room that was once a parlour is converted into a stable, in which two or three donkeys are domiciled, from which the effluvia is intolerable. Here, too, are sweeps, dustmen, and drovers, and their women. Drunkenness and mendicancy go hand in hand, while black eyes and cut heads are common." None have such ready means of becoming conversant with the moral and physical condition of a locality as the missionary, whose vocation obliges him to visit the homes and haunts of vice and wretchedness; and as he daily threads his way through the squalid courts and alleys of his district, the exterior as well as interior life of the people become alike familiar; and by tact and shrewdness, he may acquaint himself with even their darkest criminality: the testimony of such men is therefore most important and necessary to a thorough comprehension of the work of reformation to be accomplished, under the divine blessing, by the Ragged School and its auxiliaries.

The removal of the west side of Turnmill Street has not at all lessened the work to be done; it has only increased the localisation of the poor and their

families around the School, crowding the already pent-up dwellings of these courts and alleys, and rendering next to impossible the observance of decency and morality in them.

The necessity for Ragged Schools in this locality is further shown by the missionary, who says, "I calculate that not more than one-third of the adults upon my district can read at all, and not more than one-sixth can even read tolerably well."

"THE LAMB AND FLAG RAGGED SCHOOLS," which have now been established upwards of thirteen years, rank among the oldest of similar institutions in the metropolis, and like many others owe their origin to Mr. Humphreys, a City missionary, who in the year 1844, rented a small room in the court, to which he



admitted about 60 children on Sundays, to receive his kind instructions. His excellent labours were soon seconded by several gentlemen of true Christian philanthropy, whose names deserves to be

"Strung on the bead roll of time,"

and some of whom are still actively engaged in promoting the welfare of this Institution. As early as 1845, one of the houses in which the School is conducted was taken, and in its yard the school-room was built. In 1852 a further enlargement became necessary, and two adjoining tenements were included, the outer walls rebuilt, the present facade designed, and several sanitary improvements made, at a cost of nearly £300.

The Day Schools for both sexes were placed under the direction of an experienced master and mistress in the year 1846, since which period they have continued with increasing efficiency, and have been productive of the most beneficial results. The Day Schools are attended by 225 children.

The next development of this interesting cause was in 1848, when an Infant School was commenced. "If we would establish Infant Schools," said Lord Brougham, ten years ago, "for all the infants of tender age of the bad part of the population, we might depend upon it we should do a vast deal more to extirpate crime than all the criminal courts, all the transportations, executions, and penitentiaries put together." Our Lamb and Flag friends fully concur with that sentiment. But they rest not in sentiment, their faith is in effort, persevering and extending effort. In addition to the 225 in the two Juvenile Schools, nearly 100 younger children are in their Infant School, and the attendance would far exceed this, could sufficient accommodation be provided; upwards of forty infants are waiting their turn to be admitted; and the increased population of the district imperatively requires an additional Infant School, or the present one enlarged, neither of which can the Committee entertain, as they have no funds for the purpose. Surely a generous Christian public will not be tardy in rendering the Committee that assistance which they so urgently need.

In addition to the day operations, there are *Week Evening Schools*, for those of adult years, as well as for those children whose daily occupations preclude them from obtaining the elements of a useful education. The Boys' Night School, which commenced nine years ago, with two scholars, now has in attendance each evening nearly fifty. It is indeed gratifying to observe the manifest desire of some whose early education has been entirely neglected, to make amends for this deficiency, by diligent application to their books.

The Girls' Night School outnumbers the boys; the attendance is about 70, and good supply of voluntary teachers.

A pleasing feature in connection with this department is the fact that 152 prizes have been awarded to boys and girls, in five years, for remaining in their situations for at least twelve months, with good characters from their employers.

There are several auxiliary efforts connected with the Schools, not exclusively of an educational character, but intended to meet the moral and religious necessities of the *parents* of the children.

The Maternity and Relief Society is managed by a committee of ladies, who visit cases of sickness and distress, and dispense the needful relief whilst they seek to impart a knowledge of divine truth,

> "——bidding, with an angel's voice,
> The heart that knew no joy rejoice."

A Mothers' Class is conducted by ladies, where assistance in making and mending clothes, &c., is afforded, and classes for instruction formed.

A Clothing Fund has been established ten years, which enables parents to decently clothe their children, and as an inducement to make weekly payments, a bonus of a farthing in a penny is given by the Committee, and the clothing is supplied at cost price of the material; the result has been that the children have been so improved in their appearance as to make the term "ragged," as applied to them, a misnomer.

The Sunday Schools are most important, as the instruction there given is of a higher character. In these there is an average attendance of upwards of 200 boys, girls, and infants, who are placed under the instruction of a band of zealous and devoted teachers. There is also a Sunday Evening School for the more adult class of both sexes, at which the attendance is 150. Here, also, instruction is given by voluntary teachers, who alternate in their duties. Here, however, the labourers are few; an addition to their numbers would greatly add to the effective working of this most valuable department.

As an encouragement to the children for good conduct and regular attendance, besides the usual rewards of tickets and books, there are two annual treats—a

rural excursion in the summer, and a dinner of roast beef and plum pudding at Christmas. For the summer treat the children and teachers are indebted to the munificent kindness and generous liberality of W. H. Bodkin, Esq., Q.C., a stanch friend and supporter of these Schools, who has chosen to celebrate the anniversary of his birthday, not by feasting his wealthy friends and neighbours, but by opening his grounds and spreading his tables with bountiful provisions for the entertainment and delight of the children of the very poor,

> "Who seldom pass the brick wall bounds,
> To roam the fields, and treat their lungs with air."

This Institution, of whose manifold operations we have given but a brief sketch, is in great need of pecuniary assistance, as well as of individual effort, to continue the work of usefulness which has hitherto been so pre-eminently blessed to the saving of many an outcast. The support of these Schools at present is very precarious; its expenses are upwards of £300 per annum, but scarcely half of which is covered by the annual subscriptions. The opulent and the noble, who once resided in the locality, have long since removed, and those who have enough of this world's goods and to spare, have removed their residences to the more salubrious districts of Islington and Highbury, and thus are the Schools made dependent upon the generosity of the Christian public, and to such we would say,

> "The poor and helpless claim thine aid;
> They cannot pay thee: but thou shalt be paid."

OUR RAGGED SCHOLARS' PRIZE-MEETING.

The Ragged School system embraces a great variety of schemes. They have arisen in quick and happy succession. Each has been suggested by a necessity, and prompted by a laudable object. Its sundry plans of operation, like the radiant tints of the rainbow, are in perfect harmony with the great end it has in view—viz., to benefit the poor outcast children brought under their influence, physically as well as mentally, and to felicitate their condition for time as well as eternity. Hence, with elementary, secular and religious training, are combined the various industrial occupations, whereby opportunity is afforded them to raise themselves to a state of honourable independence—each to live by his own labour, and to become a useful and respectable member of the community.

These plans and purposes have, in proportion to their being put into practice, been most signally blessed. The fact that, last year, 1,260 boys and girls were drafted from 59 schools, and placed in situations, gives occasion for gratitude to God for the past, and is fraught with encouragement for the future. That number is the minimum of what is doing in this way; for only 59 schools, out of 157, kept a record, and were we to allow one-half of the proportion of the 59 schools to the other 98, the total number might be computed to be about 2,387.

With a view to encourage their useful and beneficial efforts in connection with our Ragged Schools, to stimulate the scholars to attain to stability of character, and cultivate a habit of patient perseverance, and to test the quality of the work thus done, the Parent Committee, in 1843, announced their intention to give a money prize to such of those scholars as could be found, who had remained in one situation twelve months, and with good character. The challenge was accepted by the teachers of the Schools, and 87 boys, with 57 girls, making in all 144, were presented and found eligible. The same scheme has been repeated each year since; and, notwithstanding the conditions each year have been rendered more stringent, yet the numbers of successful candidates have steadily advanced. For 1853 they were 144; for 1854, 327; for 1855, 366; for 1856, 402; and for 1857, the last year, 496; making in all 1,735 prizes given.

The Scholars' Prize festival, as held in Exeter and St. Martin's Halls annually, has been one of great interest, but none more so than on the occasion of the last, held on Wednesday evening, March 3rd, when, in spite of a heavy fall of snow all day long, 496 scholars, accompanied by about 100 teachers, entered, in orderly procession, St. Martin's Hall, and took their seats around thirty tables, on which were spread an ample supply of tea, cake, and bread and butter. The attendance of subscribers and friends was rendered thinner than usual by the inclement state of the weather, notwithstanding, the hearts of the successful juveniles were rendered happy by the presence and greetings of many of the upper circles of society. There was the noble Earl of Shaftesbury; and the Lord Mayor of London, who, with his family, entered fully into the festivities of the occasion, and took great pleasure in handing round cups of tea and plates of bread and butter. After tea the scholars sang the grace, and the Rev. J. H. Moran offered prayer. The Earl of Shaftesbury then rose and said—

Ladies and Gentlemen,—Allow me to say of all the spectacles presented in this metropolis nothing is to my mind more striking, more consolatory, or more likely to bring forth gratitude to Almighty God than the spectacle we now behold, and I am sure it grows in interest as in numbers, for the first year that prizes were distributed there were 144 who received them; this year the number of applicants was 551, and 496 are to receive prizes this evening: the remaining 55 do not get them, but let it be remembered that it is not, in any one case, on account of misconduct, but because they were unable to fulfil the conditions laid down, which are very stringent; so let it not be thought to reflect any dishonour on them. If any could doubt (as some used to doubt), or denounce the effect of Ragged Schools, I say that it is their duty to come to celebrations like this and see for themselves: let them learn the source from which they came, and then see whether they do not bring credit to the schools where they have been trained.

My good Children,—You must be in constant prayer to God to guide you and keep you in the way you should go. Recollect and act upon the precepts and examples of your teachers, who have devoted their health and their energy to the work; they are your best friends. In difficulty and distress refer to them, and they will do for you what they can. It is for you to advance in the scale of life; do your best in endeavouring to rise, but remember, "The race is not to the swift, nor the battle to the strong." The great Empress Catherine of Russia rose from the lowest to the highest position. You may rise to be peers of the realm, or speakers, or chairmen at a Ragged School meeting, or like Whittington, or the Lord Mayor, who is now here. Whether you succeed or are disappointed, at the last day it will not be asked who prospered in this world; but each must try to do his duty in that state of life unto which it has pleased God to call him. And now, my good children, come up and receive your prizes.

The scholars then came up to the platform, arranged according to their different schools, and received from Lord Shaftesbury a Prize Card, embossed, printed in gold letters, and signed by the noble President and the Secretaries. The Earl having to preside at another meeting at Exeter Hall, at eight o'clock, left, but his place was occupied by the Lord Mayor, who distributed the remainder of the prizes. The children again sang an appropriate hymn, after which they were most appropriately addressed by the Rev. Francis Tucker, who said—

I am truly pleased to be here this evening. Sometimes the heart overflows at the eyes rather than the lips: and I am not ashamed to say that my heart has been overflowing at the scene before me. As for dear Lord Shaftesbury, I am sure his heart must be full. This is a harvest-home to him. He has been sowing very diligently and in all weathers, and here are the golden sheaves waving before him.

My young friends,—I wish first to remind you that *you have already climbed many steps up the ladder of society.* Only think what you *might* have been, and compare it with what you are. I cannot bear to think what you might have been doing this evening had not these friends interposed to change your course. But your course has been changed. You have risen up out of the dust, shaken yourselves free from old habits and old

associations, set your feet on the bars of the ladder of society, and up, up, you have gone. I don't want to make you proud, but I do wish to make you thankful: and, therefore, I say, see the difference between what you might have been and what you are. It is all the difference between roguery and honesty—all the difference between shamelessness and modesty—between the greatest pests of society and its useful helpers. Instead of being young people that we have to avoid or weep over, you are young people that we can meet with smiles, shake hands with, and encourage. Now I call that good progress. You are not so far up the ladder as some: but you are far enough up to catch as clear a glimpse of heaven as those who are at the top. Don't forget that the poor errand-boy can please God as much as his wealthy master, and the poor servant-girl as much as her fashionable mistress: and the maid that sweeps the kitchen or the boy that sweeps the crossing as much as the nobleman in his palace, or the queen upon the throne. I wish, therefore, to rejoice, and give thanks with you this evening. I thank the kind friends who sought you out and brought you to the Ragged School. I thank your teachers who have taken so much pains with you. I thank Lord Shaftesbury. But most of all I wish to thank God.

My next remark is, *you may climb yet higher*. In England there is very little to hinder you. In this respect England is very different from another country that you have heard a great deal about lately—I mean India. When I went to India some years ago, and set up housekeeping there, I found I had to keep several servants. In England I could have done very well with a cook and a housemaid: but in India I found I must have six or seven men-servants besides one woman-servant to do the lowest work of all. And the reason why I was obliged to have so many is this—it is the custom of the country that every man shall do only one kind of work, and that no man shall do anything but what his father and his grandfather have done before him. (That is what they call *caste* in India.) Now see how this worked. The man that went to market and bought the leg of mutton for the day's dinner, would not cook it on any consideration: his father had never cooked a leg of mutton, nor his grandfather, nor his great-grandfather! The man who cooked it would not put it on the table: his father had never done such a thing, nor his grandfather, nor his great-grandfather! And so the man who put it on the table would not rub the furniture; and the man who rubbed the furniture would not sweep the dust from the floor! Then there must be another man to attend to the horse, and another to attend to the garden, and so on. Now the effect of all this was—the man of low caste was entirely prevented from rising: there was no hope for a father that his son should occupy a higher station in life than himself. It is not so in England, you know. In Lancashire, where I have been living lately, it is a common saying among the wealthy people that *they have not had any grandfathers!* They mean that they have risen so much in the world in two generations, that *who* their grandfathers were is a matter of private tradition, not of public notoriety. Yes, and many of them have risen in mind, and manners, and public spirit as well as in riches; and if you were to ask me to mention some of the most large-hearted and most useful men I know, I should mention some of the merchants and manufacturers of Manchester. Now I do not say that you can all rise so rapidly as that. But I do say that by steadiness, by diligence, by kind and civil manners, you may rise much higher than you are. I do not see why many a lad I see before me may not become a prosperous tradesman. And I do not see why many a tidy girl here may not some day make some steady industrious young man happy. I do not see why they should not have a comfortable home; and when they are old people, may not sit in peace by the parlour fire with their children around them to call them blessed. Upwards! upwards! my young friends, you have got many steps up the ladder, but you may get up many more.

But I wish to say a word about *another ladder*. I mean the ladder that Jacob saw reaching from earth to heaven. I suppose that ladder meant our Saviour Jesus Christ. You know, He has told us, "I am the way, the truth, and the life: no man cometh to the Father, but by me." It is by what Christ did for us on the cross, and what He is now doing for us in glory, the way to heaven is open to such unworthy creatures as you and I are. Yes, and this is the *only* way to heaven. There are some people that try to make wings of their good works, and fly to heaven; but their wings won't carry them high enough, and they are sure to grow weary in the greatness of their way. And there are other people who seem to be inventing balloons to get to heaven, painting

them all sorts of pretty colours, and filling them with all sorts of airy fancies: but there are storms that will rend the costliest silk, and great will be their fall. But here stands the mediation of Christ—a ladder with its foot firm upon the earth—its top firm against the eternal throne. *This is the way to heaven.* My young friends, lay hold and climb. Grasp it tight, firm, unrelaxing. And then up! up! up! See! there is a mighty Hand reaching down from celestial glory to keep you from falling, and at last to draw you safely into heaven. I hope we shall all meet with many a welcome there. But there will be some special welcomes for some here present. Young man! the penitent thief will welcome you, yes, and rejoice over you that you have been preserved from a life of crime. Young women! Mary Magdalene will welcome you—rejoicing that you have been preserved from a life of shame. Angels will rejoice over you. Jesus will see in you a part of His harvest-home. And the Father will say, "My children! my children! They were dead but are alive again: they were lost, but are found."

Joseph Payne, Esq., the well-known Ragged Scholars' friend, and Ragged School-cause advocate, next addressed the children in his usual humorous style, and gave apt anecdotes as illustrations on four heads, which he rhymed as follows:—

Never use many words when you want few;
Never use any words when none will do;
Never use harsh words when kind words are proper,
Never give gold for what's only worth copper.
Follow good examples,
Furnish honest samples;
Use your voice in singing,
Try your hand at bringing.

The Hon. Secretary, Mr. W. Locke, next proposed a vote of thanks to the Earl, and also to the Lord Mayor, who, in reply, said—

He felt very happy in returning thanks for the noble Earl of Shaftesbury, he felt the hearty cheers just given were justly due to that distinguished nobleman. He had been exceedingly gratified at the sight he had witnessed that evening. It had afforded him indescribable pleasure to pour out cups of tea and hand around the bread and butter. It was but the third evening of the week, and each he had been employed in presiding at Ragged School meetings. He considered Ragged Schools to be the best of institutions, and he would only add that whenever his services were required to promote their interests he should be happy to do all in his power to further their progress.

The meeting was concluded with the doxology and benediction.

We cannot record such a scene without expressing our conviction that, in this matter, the Committee of the Parent Society have taken a step in the right direction. We are satisfied that a tangible proof is given to the objections raised by cavillers in the days when Ragged Schools were novelties, who affirmed that to educate the lower classes would be a dangerous experiment; they would be made proud, unmanageable, conceited, and ill-adapted to fill humble stations in life. We are quite aware that to educate the mind without at the same time instilling right principles to control its action would be as absurd as to give the power of steam to an engine, without the screw to regulate its motion; but the Committee of the Parent Society by these means do both. It is an expensive but effective means; and though its cost this year has been about £200, we feel assured the constituents of the Society will agree that it is money well spent.

LIVERPOOL RAGGED SCHOOL UNION.

Our excellent coadjutor, the Liverpool Ragged School Union, has just presented to its friends and supporters a statement of its proceedings for the past year, and of the present condition and extent of the Ragged Schools in that town. The following is a summary of the movement in Liverpool:—

SCHOOLS.	Average attendance.	Able to read.	Obtained situations.	Numbers of teachers.
24 Evening Schools	2922	1530	360	238
10 Sabbath Schools	1275	675	...	124
8 Day and Infant Schools	1435	875	...	21
2 Industrial Schools	190	140	53	10
In 1858, 44 Schools	5822	3220	413	393
In 1857, 39 Schools	5069	2670	332	368
Increase	753	550	81	25
Deduct for children and teachers who attend more Schools	250	150	...	20
Increase for 1858	503	400	81	5

The annual increase in the number of Schools which for some time past the Committee cannot but consider as indicative of a growing sense of the importance of these institutions; and another feature deserving notice is the fact that no less than three congregations in the town, instead of renting, have become proprietors of premises for Ragged Schools, thus evidencing a determination to carry on permanently, as well as vigorously and earnestly, the benevolent work in which they have been engaged. The congregations referred to are those of St. Silas's Church, St. Clement's Church, Windsor, and Canning-street Presbyterian Church. The congregation of the last-named church has just completed the purchase of premises at a cost of £680, in one of the most destitute localities, which, at a considerable additional expense, they are adapting not only for a Ragged School, but they are likewise providing accommodation for imparting scriptural instruction to the parents and others of the class who are not in the habit of attending a place of worship. It would indeed be a matter for thankfulness if every congregation would regard their operations incomplete without a Ragged School. Time and experience are generally held to be the best tests of any system, and the Committee believed that the friends of Ragged Schools can confidently appeal to the experience of the last few years to prove that even more than what was hoped for from these institutions has been realised. The Committee point to the police report for the town, which attributes much of the decrease of juvenile crime to Reformatories and Ragged Schools; they can assert, on good authority, that those Schools which have been established for some years are felt by the people themselves to be a blessing to the neighbourhood. Above all, they have the authority of their active and painstaking Superintendent, who testifies that during the previous year have there come under his own personal notice so many instances of the fruits of the system, and that not so much in the case of scholars now in attendance as in those who have for some time passed away from the Schools and entered upon the active pursuits of life, conducting themselves as respectable members of society, and frequently occupying positions for which they confess themselves to be indebted to the training and simple instruction gained at the Schools. The Committee had their attention invited to a movement which was made to secure additional assistance from Government in the support of Ragged Schools. Under the present law no grant is made by Government except to such Schools where the children are either of the criminal or vagrant class: thus excluding by far the largest portion of those Schools in connection with the Society. It appeared to the Committee that a law having for its object the giving assistance only in the case of the absolutely criminal and vagrant, and denying to others equally necessitous, though exempt from the unenviable quali-

fications alluded to, is in direct opposition to the Ragged School theory, which asserts that prevention is better than cure. They therefore had no hesitation in supporting, by their signatures, a memorial to Government on the subject, and they gave an opportunity to any of the Superintendents of Schools to sign it who were disposed to do so. It is freely admitted that there may be difficulty in carrying the principle into practice, and also it may appear to some that aid by Government may interfere with private benevolence; but in answer to these objections it may be said that on the one hand the difficulties may not prove insuperable, and on the other no school would be forced to receive a grant from Government against its will. And the Committee felt themselves fully warranted in asserting the abstract principle that really necessitous children, because they are neither vagrant nor criminal, should not be deprived of the educational aid from Government which the latter class are permitted to have. Such a principle seems to the Committee at variance at once with justice and sound national policy.

The Treasurer reports that the funds are exhausted, with the exception of the small balance of £7 2*s*.; and whilst the Committee earnestly call for increased liberality from the subscribers and the public generally, because with increased funds they could, by the promise of pecuniary aid in their annual support, encourage the establishment of new schools in districts where they are greatly needed, they would again impress on their supporters that the benefit which this Society confers is not to be measured so much by the pecuniary aid it affords as by the influence for good it brings to bear through the members of Committee, and more especially through the Superintendent. Every year serves to cement and increase the good feeling which has always existed between the Union and the Schools in connection with it. The advice of the Superintendent is almost weekly sought for, and the care which the Committee exercise before making any grant, in ascertaining that the children in attendance are of the right class, and that not in name only, but in reality, those obtaining aid are in the strictest sense *Ragged Schools*, has been of much advantage; in addition to which the Committee state that not a month elapses without the record in the Superintendent's journal of some little, helpless, uncared-for wanderer, whom he has met with in his daily perambulations, having been by him brought within the genial and transforming influence of some of the Schools.

E. Heath, Esq., the chairman at the Annual Meeting, alluded to the recent regulations of the Privy Council discontinuing grants of money to Ragged Schools and similar institutions, the inmates of which had not been committed by a magistrate or were not of the criminal class. As a justice of the peace he had lately signed an application for £500 or £600, and he was not aware, when he read over the regulations or requirements, that there was anything objectionable in them. It appeared to him that Government had a difficult task to execute, for while anxious to provide assistance for those two classes of children, on the other hand he thought it not right to give the national funds for the education of children whose parents were to a certain extent able themselves to provide for their offspring.

FORMER SCHOLARS OF RAGGED SCHOOLS.

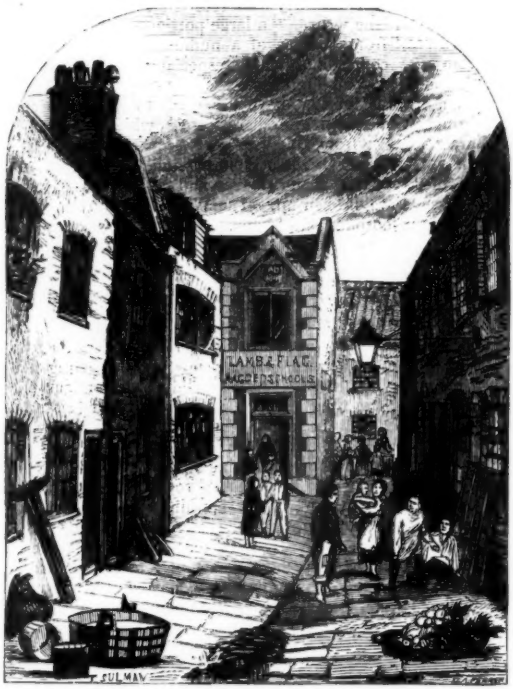
A Meeting of Old Scholars was lately held in the St. Giles's Ragged School, when sixty-eight young females were assembled, who were formerly scholars in the School, several of whom have become wives and mothers, and are now eligible for the Mothers' Meeting held in connection with the above School. It was a pleasing sight to behold those faces, upon which we have looked in the years of childhood. We could not but breathe a prayer that the instruction they had received might yet bring forth fruit.

These meetings must be productive of good, and if they were more general in our Ragged Schools, we think much good might be done through them, as they not only bring before the minds of the young persons its early associations, but open up a new sphere of labour for the teacher, as Bible and Industrial Classes may be formed, and thus bring them once more under instruction, at an age when they are likely to value it, and when they more especially stand in need of

families around the School, crowding the already pent-up dwellings of these courts and alleys, and rendering next to impossible the observance of decency and morality in them.

The necessity for Ragged Schools in this locality is further shown by the missionary, who says, "I calculate that not more than one-third of the adults upon my district can read at all, and not more than one-sixth can even read tolerably well."

"THE LAMB AND FLAG RAGGED SCHOOLS," which have now been established upwards of thirteen years, rank among the oldest of similar institutions in the metropolis, and like many others owe their origin to Mr. Humphreys, a City missionary, who in the year 1844, rented a small room in the court, to which he



admitted about 60 children on Sundays, to receive his kind instructions. His excellent labours were soon seconded by several gentlemen of true Christian philanthropy, whose names deserves to be

"Strung on the bead roll of time,"

and some of whom are still actively engaged in promoting the welfare of this Institution. As early as 1845, one of the houses in which the School is conducted was taken, and in its yard the school-room was built. In 1852 a further enlargement became necessary, and two adjoining tenements were included, the outer walls rebuilt, the present facade designed, and several sanitary improvements made, at a cost of nearly £300.

The Day Schools for both sexes were placed under the direction of an experienced master and mistress in the year 1846, since which period they have continued with increasing efficiency, and have been productive of the most beneficial results. The Day Schools are attended by 225 children.

The next development of this interesting cause was in 1848, when an Infant School was commenced. "If we would establish Infant Schools," said Lord Brougham, ten years ago, "for all the infants of tender age of the bad part of the population, we might depend upon it we should do a vast deal more to extirpate crime than all the criminal courts, all the transportations, executions, and penitentiaries put together." Our Lamb and Flag friends fully concur with that sentiment. But they rest not in sentiment, their faith is in effort, persevering and extending effort. In addition to the 225 in the two Juvenile Schools, nearly 100 younger children are in their Infant School, and the attendance would far exceed this, could sufficient accommodation be provided; upwards of forty infants are waiting their turn to be admitted; and the increased population of the district imperatively requires an additional Infant School, or the present one enlarged, neither of which can the Committee entertain, as they have no funds for the purpose. Surely a generous Christian public will not be tardy in rendering the Committee that assistance which they so urgently need.

In addition to the day operations, there are *Week Evening Schools*, for those of adult years, as well as for those children whose daily occupations preclude them from obtaining the elements of a useful education. The Boys' Night School, which commenced nine years ago, with two scholars, now has in attendance each evening nearly fifty. It is indeed gratifying to observe the manifest desire of some whose early education has been entirely neglected, to make amends for this deficiency, by diligent application to their books.

The Girls' Night School outnumbers the boys; the attendance is about 70, and good supply of voluntary teachers.

A pleasing feature in connection with this department is the fact that 152 prizes have been awarded to boys and girls, in five years, for remaining in their situations for at least twelve months, with good characters from their employers.

There are several auxiliary efforts connected with the Schools, not exclusively of an educational character, but intended to meet the moral and religious necessities of the *parents* of the children.

The Maternity and Relief Society is managed by a committee of ladies, who visit cases of sickness and distress, and dispense the needful relief whilst they seek to impart a knowledge of divine truth,

> "——bidding, with an angel's voice,
> The heart that knew no joy rejoice."

A Mothers' Class is conducted by ladies, where assistance in making and mending clothes, &c., is afforded, and classes for instruction formed.

A Clothing Fund has been established ten years, which enables parents to decently clothe their children, and as an inducement to make weekly payments, a bonus of a farthing in a penny is given by the Committee, and the clothing is supplied at cost price of the material; the result has been that the children have been so improved in their appearance as to make the term "ragged," as applied to them, a misnomer.

The Sunday Schools are most important, as the instruction there given is of a higher character. In these there is an average attendance of upwards of 200 boys, girls, and infants, who are placed under the instruction of a band of zealous and devoted teachers. There is also a Sunday Evening School for the more adult class of both sexes, at which the attendance is 150. Here, also, instruction is given by voluntary teachers, who alternate in their duties. Here, however, the labourers are few; an addition to their numbers would greatly add to the effective working of this most valuable department.

As an encouragement to the children for good conduct and regular attendance, besides the usual rewards of tickets and books, there are two annual treats—a

rural excursion in the summer, and a dinner of roast beef and plum pudding at Christmas. For the summer treat the children and teachers are indebted to the munificent kindness and generous liberality of W. H. Bodkin, Esq., Q.C., a stanch friend and supporter of these Schools, who has chosen to celebrate the anniversary of his birthday, not by feasting his wealthy friends and neighbours, but by opening his grounds and spreading his tables with bountiful provisions for the entertainment and delight of the children of the very poor,

> "Who seldom pass the brick wall bounds,
> To roam the fields, and treat their lungs with air."

This Institution, of whose manifold operations we have given but a brief sketch, is in great need of pecuniary assistance, as well as of individual effort, to continue the work of usefulness which has hitherto been so pre-eminently blessed to the saving of many an outcast. The support of these Schools at present is very precarious; its expenses are upwards of £300 per annum, but scarcely half of which is covered by the annual subscriptions. The opulent and the noble, who once resided in the locality, have long since removed, and those who have enough of this world's goods and to spare, have removed their residences to the more salubrious districts of Islington and Highbury, and thus are the Schools made dependent upon the generosity of the Christian public, and to such we would say,

> "The poor and helpless claim thine aid;
> They cannot pay thee: but thou shalt be paid."

OUR RAGGED SCHOLARS' PRIZE-MEETING.

The Ragged School system embraces a great variety of schemes. They have arisen in quick and happy succession. Each has been suggested by a necessity, and prompted by a laudable object. Its sundry plans of operation, like the radiant tints of the rainbow, are in perfect harmony with the great end it has in view—viz., to benefit the poor outcast children brought under their influence, physically as well as mentally, and to felicitate their condition for time as well as eternity. Hence, with elementary, secular and religious training, are combined the various industrial occupations, whereby opportunity is afforded them to raise themselves to a state of honourable independence—each to live by his own labour, and to become a useful and respectable member of the community.

These plans and purposes have, in proportion to their being put into practice, been most signally blessed. The fact that, last year, 1,260 boys and girls were drafted from 59 schools, and placed in situations, gives occasion for gratitude to God for the past, and is fraught with encouragement for the future. That number is the minimum of what is doing in this way; for only 59 schools, out of 157, kept a record, and were we to allow one-half of the proportion of the 59 schools to the other 98, the total number might be computed to be about 2,387.

With a view to encourage their useful and beneficial efforts in connection with our Ragged Schools, to stimulate the scholars to attain to stability of character, and cultivate a habit of patient perseverance, and to test the quality of the work thus done, the Parent Committee, in 1843, announced their intention to give a money prize to such of those scholars as could be found, who had remained in one situation twelve months, and with good character. The challenge was accepted by the teachers of the Schools, and 87 boys, with 57 girls, making in all 144, were presented and found eligible. The same scheme has been repeated each year since; and, notwithstanding the conditions each year have been rendered more stringent, yet the numbers of successful candidates have steadily advanced. For 1853 they were 144; for 1854, 327; for 1855, 366; for 1856, 402; and for 1857, the last year, 496; making in all 1,735 prizes given.

The Scholars' Prize festival, as held in Exeter and St. Martin's Halls annually, has been one of great interest, but none more so than on the occasion of the last, held on Wednesday evening, March 3rd, when, in spite of a heavy fall of snow all day long, 496 scholars, accompanied by about 100 teachers, entered, in orderly procession, St. Martin's Hall, and took their seats around thirty tables, on which were spread an ample supply of tea, cake, and bread and butter. The attendance of subscribers and friends was rendered thinner than usual by the inclement state of the weather, notwithstanding, the hearts of the successful juveniles were rendered happy by the presence and greetings of many of the upper circles of society. There was the noble Earl of Shaftesbury; and the Lord Mayor of London, who, with his family, entered fully into the festivities of the occasion, and took great pleasure in handing round cups of tea and plates of bread and butter. After tea the scholars sang the grace, and the Rev. J. H. Moran offered prayer. The Earl of Shaftesbury then rose and said—

Ladies and Gentlemen,—Allow me to say of all the spectacles presented in this metropolis nothing is to my mind more striking, more consolatory, or more likely to bring forth gratitude to Almighty God than the spectacle we now behold, and I am sure it grows in interest as in numbers, for the first year that prizes were distributed there were 144 who received them; this year the number of applicants was 551, and 496 are to receive prizes this evening: the remaining 55 do not get them, but let it be remembered that it is not, in any one case, on account of misconduct, but because they were unable to fulfil the conditions laid down, which are very stringent; so let it not be thought to reflect any dishonour on them. If any could doubt (as some used to doubt), or denounce the effect of Ragged Schools, I say that it is their duty to come to celebrations like this and see for themselves: let them learn the source from which they came, and then see whether they do not bring credit to the schools where they have been trained.

My good Children,—You must be in constant prayer to God to guide you and keep you in the way you should go. Recollect and act upon the precepts and examples of your teachers, who have devoted their health and their energy to the work; they are your best friends. In difficulty and distress refer to them, and they will do for you what they can. It is for you to advance in the scale of life; do your best in endeavouring to rise, but remember, "The race is not to the swift, nor the battle to the strong." The great Empress Catherine of Russia rose from the lowest to the highest position. You may rise to be peers of the realm, or speakers, or chairmen at a Ragged School meeting, or like Whittington, or the Lord Mayor, who is now here. Whether you succeed or are disappointed, at the last day it will not be asked who prospered in this world; but each must try to do his duty in that state of life unto which it has pleased God to call him. And now, my good children, come up and receive your prizes.

The scholars then came up to the platform, arranged according to their different schools, and received from Lord Shaftesbury a Prize Card, embossed, printed in gold letters, and signed by the noble President and the Secretaries. The Earl having to preside at another meeting at Exeter Hall, at eight o'clock, left, but his place was occupied by the Lord Mayor, who distributed the remainder of the prizes. The children again sang an appropriate hymn, after which they were most appropriately addressed by the Rev. Francis Tucker, who said—

I am truly pleased to be here this evening. Sometimes the heart overflows at the eyes rather than the lips: and I am not ashamed to say that my heart has been overflowing at the scene before me. As for dear Lord Shaftesbury, I am sure his heart must be full. This is a harvest-home to him. He has been sowing very diligently and in all weathers, and here are the golden sheaves waving before him.

My young friends,—I wish first to remind you that *you have already climbed many steps up the ladder of society.* Only think what you *might* have been, and compare it with what you are. I cannot bear to think what you might have been doing this evening had not these friends interposed to change your course. But your course has been changed. You have risen up out of the dust, shaken yourselves free from old habits and old

associations, set your feet on the bars of the ladder of society, and up, up, you have gone. I don't want to make you proud, but I do wish to make you thankful: and, therefore, I say, see the difference between what you might have been and what you are. It is all the difference between roguery and honesty—all the difference between shamelessness and modesty—between the greatest pests of society and its useful helpers. Instead of being young people that we have to avoid or weep over, you are young people that we can meet with smiles, shake hands with, and encourage. Now I call that good progress. You are not so far up the ladder as some: but you are far enough up to catch as clear a glimpse of heaven as those who are at the top. Don't forget that the poor errand-boy can please God as much as his wealthy master, and the poor servant-girl as much as her fashionable mistress: and the maid that sweeps the kitchen or the boy that sweeps the crossing as much as the nobleman in his palace, or the queen upon the throne. I wish, therefore, to rejoice, and give thanks with you this evening. I thank the kind friends who sought you out and brought you to the Ragged School. I thank your teachers who have taken so much pains with you. I thank Lord Shaftesbury. But most of all I wish to thank God.

My next remark is, *you may climb yet higher.* In England there is very little to hinder you. In this respect England is very different from another country that you have heard a great deal about lately—I mean India. When I went to India some years ago, and set up housekeeping there, I found I had to keep several servants. In England I could have done very well with a cook and a housemaid: but in India I found I must have six or seven men-servants besides one woman-servant to do the lowest work of all. And the reason why I was obliged to have so many is this—it is the custom of the country that every man shall do only one kind of work, and that no man shall do anything but what his father and his grandfather have done before him. (That is what they call *caste* in India.) Now see how this worked. The man that went to market and bought the leg of mutton for the day's dinner, would not cook it on any consideration: his father had never cooked a leg of mutton, nor his grandfather, nor his great-grandfather! The man who cooked it would not put it on the table: his father had never done such a thing, nor his grandfather, nor his great-grandfather! And so the man who put it on the table would not rub the furniture; and the man who rubbed the furniture would not sweep the dust from the floor! Then there must be another man to attend to the horse, and another to attend to the garden, and so on. Now the effect of all this was—the man of low caste was entirely prevented from rising: there was no hope for a father that his son should occupy a higher station in life than himself. It is not so in England, you know. In Lancashire, where I have been living lately, it is a common saying among the wealthy people that *they have not had any grandfathers!* They mean that they have risen so much in the world in two generations, that *who* their grandfathers were is a matter of private tradition, not of public notoriety. Yes, and many of them have risen in mind, and manners, and public spirit as well as in riches; and if you were to ask me to mention some of the most large-hearted and most useful men I know, I should mention some of the merchants and manufacturers of Manchester. Now I do not say that you can all rise so rapidly as that. But I do say that by steadiness, by diligence, by kind and civil manners, you may rise much higher than you are. I do not see why many a lad I see before me may not become a prosperous tradesman. And I do not see why many a tidy girl here may not some day make some steady industrious young man happy. I do not see why they should not have a comfortable home; and when they are old people, may not sit in peace by the parlour fire with their children around them to call them blessed. Upwards! upwards! my young friends, you have got many steps up the ladder, but you may get up many more.

But I wish to say a word about *another ladder.* I mean the ladder that Jacob saw reaching from earth to heaven. I suppose that ladder meant our Saviour Jesus Christ. You know, He has told us, "I am the way, the truth, and the life: no man cometh to the Father, but by me." It is by what Christ did for us on the cross, and what He is now doing for us in glory, the way to heaven is open to such unworthy creatures as you and I are. Yes, and this is the *only* way to heaven. There are some people that try to make wings of their good works, and fly to heaven; but their wings won't carry them high enough, and they are sure to grow weary in the greatness of their way. And there are other people who seem to be inventing balloons to get to heaven, painting

them all sorts of pretty colours, and filling them with all sorts of airy fancies: but there are storms that will rend the costliest silk, and great will be their fall. But here stands the mediation of Christ—a ladder with its foot firm upon the earth—its top firm against the eternal throne. *This is the way to heaven.* My young friends, lay hold and climb. Grasp it tight, firm, unrelaxing. And then up! up! up! See! there is a mighty Hand reaching down from celestial glory to keep you from falling, and at last to draw you safely into heaven. I hope we shall all meet with many a welcome there. But there will be some special welcomes for some here present. Young man! the penitent thief will welcome you, yes, and rejoice over you that you have been preserved from a life of crime. Young women! Mary Magdalene will welcome you—rejoicing that you have been preserved from a life of shame. Angels will rejoice over you. Jesus will see in you a part of His harvest-home. And the Father will say, "My children! my children! They were dead but are alive again: they were lost, but are found."

Joseph Payne, Esq., the well-known Ragged Scholars' friend, and Ragged School-cause advocate, next addressed the children in his usual humorous style, and gave apt anecdotes as illustrations on four heads, which he rhymed as follows:—

Never use many words when you want few;
Never use any words when none will do;
Never use harsh words when kind words are proper,
Never give gold for what's only worth copper.
Follow good examples,
Furnish honest samples;
Use your voice in singing,
Try your hand at bringing.

The Hon. Secretary, Mr. W. Locke, next proposed a vote of thanks to the Earl, and also to the Lord Mayor, who, in reply, said—

He felt very happy in returning thanks for the noble Earl of Shaftesbury, he felt the hearty cheers just given were justly due to that distinguished nobleman. He had been exceedingly gratified at the sight he had witnessed that evening. It had afforded him indescribable pleasure to pour out cups of tea and hand around the bread and butter. It was but the third evening of the week, and each he had been employed in presiding at Ragged School meetings. He considered Ragged Schools to be the best of institutions, and he would only add that whenever his services were required to promote their interests he should be happy to do all in his power to further their progress.

The meeting was concluded with the doxology and benediction.

We cannot record such a scene without expressing our conviction that, in this matter, the Committee of the Parent Society have taken a step in the right direction. We are satisfied that a tangible proof is given to the objections raised by cavillers in the days when Ragged Schools were novelties, who affirmed that to educate the lower classes would be a dangerous experiment; they would be made proud, unmanageable, conceited, and ill-adapted to fill humble stations in life. We are quite aware that to educate the mind without at the same time instilling right principles to control its action would be as absurd as to give the power of steam to an engine, without the screw to regulate its motion; but the Committee of the Parent Society by these means do both. It is an expensive but effective means; and though its cost this year has been about £200, we feel assured the constituents of the Society will agree that it is money well spent.

LIVERPOOL RAGGED SCHOOL UNION.

Our excellent coadjutor, the Liverpool Ragged School Union, has just presented to its friends and supporters a statement of its proceedings for the past year, and of the present condition and extent of the Ragged Schools in that town. The following is a summary of the movement in Liverpool:—

SCHOOLS.	Average attendance.	Able to read.	Obtained situations.	Numbers of teachers.
24 Evening Schools	2922	1530	369	238
10 Sabbath Schools	1275	675	...	124
8 Day and Infant Schools	1435	875	...	21
2 Industrial Schools	190	140	53	10
In 1858, 44 Schools	5822	3220	413	393
In 1857, 39 Schools	5069	2670	332	368
Increase	753	550	81	25
Deduct for children and teachers who attend more Schools	250	150	...	20
Increase for 1858	503	400	81	5

The annual increase in the number of Schools which for some time past the Committee cannot but consider as indicative of a growing sense of the importance of these institutions; and another feature deserving notice is the fact that no less than three congregations in the town, instead of renting, have become proprietors of premises for Ragged Schools, thus evidencing a determination to carry on permanently, as well as vigorously and earnestly, the benevolent work in which they have been engaged. The congregations referred to are those of St. Silas's Church, St. Clement's Church, Windsor, and Canning-street Presbyterian Church. The congregation of the last-named church has just completed the purchase of premises at a cost of £680, in one of the most destitute localities, which, at a considerable additional expense, they are adapting not only for a Ragged School, but they are likewise providing accommodation for imparting scriptural instruction to the parents and others of the class who are not in the habit of attending a place of worship. It would indeed be a matter for thankfulness if every congregation would regard their operations incomplete without a Ragged School. Time and experience are generally held to be the best tests of any system, and the Committee believed that the friends of Ragged Schools can confidently appeal to the experience of the last few years to prove that even more than what was hoped for from these institutions has been realised. The Committee point to the police report for the town, which attributes much of the decrease of juvenile crime to Reformatories and Ragged Schools; they can assert, on good authority, that those Schools which have been established for some years are felt by the people themselves to be a blessing to the neighbourhood. Above all, they have the authority of their active and painstaking Superintendent, who testifies that during the previous year have there come under his own personal notice so many instances of the fruits of the system, and that not so much in the case of scholars now in attendance as in those who have for some time passed away from the Schools and entered upon the active pursuits of life, conducting themselves as respectable members of society, and frequently occupying positions for which they confess themselves to be indebted to the training and simple instruction gained at the Schools. The Committee had their attention invited to a movement which was made to secure additional assistance from Government in the support of Ragged Schools. Under the present law no grant is made by Government except to such Schools where the children are either of the criminal or vagrant class: thus excluding by far the largest portion of those Schools in connection with the Society. It appeared to the Committee that a law having for its object the giving assistance only in the case of the absolutely criminal and vagrant, and denying to others equally necessitous, though exempt from the unenviable quali-

fications alluded to, is in direct opposition to the Ragged School theory, which asserts that prevention is better than cure. They therefore had no hesitation in supporting, by their signatures, a memorial to Government on the subject, and they gave an opportunity to any of the Superintendents of Schools to sign it who were disposed to do so. It is freely admitted that there may be difficulty in carrying the principle into practice, and also it may appear to some that aid by Government may interfere with private benevolence; but in answer to these objections it may be said that on the one hand the difficulties may not prove insuperable, and on the other no school would be forced to receive a grant from Government against its will. And the Committee felt themselves fully warranted in asserting the abstract principle that really necessitous children, because they are neither vagrant nor criminal, should not be deprived of the educational aid from Government which the latter class are permitted to have. Such a principle seems to the Committee at variance at once with justice and sound national policy.

The Treasurer reports that the funds are exhausted, with the exception of the small balance of £7 2*s.*; and whilst the Committee earnestly call for increased liberality from the subscribers and the public generally, because with increased funds they could, by the promise of pecuniary aid in their annual support, encourage the establishment of new schools in districts where they are greatly needed, they would again impress on their supporters that the benefit which this Society confers is not to be measured so much by the pecuniary aid it affords as by the influence for good it brings to bear through the members of Committee, and more especially through the Superintendent. Every year serves to cement and increase the good feeling which has always existed between the Union and the Schools in connection with it. The advice of the Superintendent is almost weekly sought for, and the care which the Committee exercise before making any grant, in ascertaining that the children in attendance are of the right class, and that not in name only, but in reality, those obtaining aid are in the strictest sense *Ragged Schools*, has been of much advantage; in addition to which the Committee state that not a month elapses without the record in the Superintendent's journal of some little, helpless, uncared-for wanderer, whom he has met with in his daily perambulations, having been by him brought within the genial and transformiug influence of some of the Schools.

E. Heath, Esq., the chairman at the Annual Meeting, alluded to the recent regulations of the Privy Council discontinuing grants of money to Ragged Schools and similar institutions, the inmates of which had not been committed by a magistrate or were not of the criminal class. As a justice of the peace he had lately signed an application for £500 or £600, and he was not aware, when he read over the regulations or requirements, that there was anything objectionable in them. It appeared to him that Government had a difficult task to execute, for while anxious to provide assistance for those two classes of children, on the other hand he thought it not right to give the national funds for the education of children whose parents were to a certain extent able themselves to provide for their offspring.

FORMER SCHOLARS OF RAGGED SCHOOLS.

A Meeting of Old Scholars was lately held in the St. Giles's Ragged School, when sixty-eight young females were assembled, who were formerly scholars in the School, several of whom have become wives and mothers, and are now eligible for the Mothers' Meeting held in connection with the above School. It was a pleasing sight to behold those faces, upon which we have looked in the years of childhood. We could not but breathe a prayer that the instruction they had received might yet bring forth fruit.

These meetings must be productive of good, and if they were more general in our Ragged Schools, we think much good might be done through them, as they not only bring before the minds of the young persons its early associations, but open up a new sphere of labour for the teacher, as Bible and Industrial Classes may be formed, and thus bring them once more under instruction, at an age when they are likely to value it, and when they more especially stand in need of

advice; for it is after our girls and boys leave the School that they fall into open sin, hence the necessity of endeavouring to bring them under religious influence. We believe by these means many of our youthful charge, under God, might become a blessing to society. It also gives the teacher an opportunity to witness the effects produced by the instructions received in former years, though it is often painful to find that the seed sown appears to be entirely lost; yet there are cases which give encouragement, and cause the heart of the teacher to rejoice and hope that some may have to bless God throughout eternity that they were ever the recipients of religious training in the Ragged School.

Correspondence.

GOVERNMENT GRANTS.

To the Editor of the Ragged School Union Magazine.

SIR,—As one of the mischievous country friends referred to in an article on "Government Grants to Ragged Schools" in your last number, I should like to explain that the country friends had no fault to find with the Minute of Council of 2nd June, nor with the Letter of Instructions that accompanied that minute. It was quite as much as could be expected, it was working well, and several Schools—thorough Industrial Ragged Schools—had received large assistance under that minute, and, in anticipation of such grants being continued, had enlarged their operations, when, to their utter dismay, an explanatory circular was issued in January, 1857, and in order to obtain a continuance of the grant, a certificate was required from two justices certifying that "the young persons received into this establishment have either been legally convicted of crime, or have been accustomed to begging and vagrancy, not having any home or settled place of abode, or proper guardianship, and having no lawful or visible means of subsistence;"—this was the grievance we had to complain of. There are in Liverpool upwards of twenty Ragged Schools, and I have visited many of the Schools in London, in Bristol, and in Edinburgh, and I do not know of one School in which all the children come within the terms of the required certificate. As far as I understand Ragged Schools, they are established for the reception of such children whose parents are too poor to pay for their education, and who are also unable to provide food for them: for the reception of destitute children, whether occasioned by poverty, vice, or neglect; and also for children that, not being eligible for any other School, were, by the example of vicious companions, being educated in crime.

A new minute has been issued, but whether it will prove to be very beneficial to Ragged Schools I am not prepared to say, but I am quite sure a great point has been gained if we have got rid of the very mischievous "certificate" that was required before any School could receive aid.

I am, Sir, your obedient servant,

JAMES R. BROUGHAM.

Liverpool, 15th March, 1858.

Newcastle-on-Tyne, 3rd mo. 17, 1858.

To the Editor of the Ragged School Union Magazine.

DEAR FRIEND,—In this month's number of the Ragged School Magazine in the article "Government Grants," I am glad to notice you are taking up the subject so suitably, and have expressed an opinion as to the "*mischievous interference* of a few country friends, &c." I thoroughly deprecated it, and I am desirous of informing thee that when the memorial was presented to our Committee it was unanimously agreed upon that we should not unite in it, considering that the originators of it did *not* understand the Ragged School movement, and that the Committee of Council had *fully* met it in their then existing minutes. We here have always been met by the

Committee in the most handsome manner and cordial assistance, which, to our Institution, has been of great service, and when I say that the general results have fully proved its efficiency and worth in the training to useful service and imparting a good education to the children in our Schools, we feel satisfaction in our labours, and the more so when encouraged by the Committee of Council and the general consent and support of the inhabitants of the town.

I trust that your efforts will be directed to the expositions of the true principle upon which these Schools are founded, and the high claims that they have for Government support.

I remain, respectfully, thy friend,

* * * *

VAGRANCY.

To the Editor of the Ragged School Union Magazine.

London, March, 1858.

SIR,—In writing my little history for the small magazine, I had occasion to refer to the manners and customs of our forefathers, and also to some of their laws in regard to the "poor of the realm of England."

I was struck with the wisdom of some of their enactments; I think we in modern days would do well to copy them in some of their laws about the vagrants, young and old, who are such a curse to society in all ages and countries.

In regard to idle vagabonds and sturdy beggars, I find several acts against "*the abominable sin of idleness*," which, to Henry VIII., seems to have been the "*hatefullest of all sins*," and the penalties are very severe. I find it enacted, that if any persons able in body to work be found begging in any part of this realm, the constables and other king's officers were to arrest such persons, and have them tied to a cart's tail, and whipped through the nearest town or village, &c. For an able-bodied man to be caught a third time begging, was held a crime deserving death; and he was not allowed to keep his children at home idle, unless he could answer for their time. Again, private persons were forbidden, under heavy penalties, to give money to beggars, deserving or undeserving. A further excellent enactment empowered the parish officers to take up all idle children above the age of five years, "and appoint them to masters of husbandry, or other craft or labour to be taught;" and if such child should refuse the service to which he was appointed, or run away "*without cause* reasonably being shown for it," he might be publicly whipped at the discretion of the justice.

The State made further efforts to check vagrancy and begging, by enacting that children should not be allowed to grow up in idleness to be returned at mature age upon its hands, as so many are in our day.

The 27th of Hen. VIII., c. 25, enacted that every child, so far as possible, was to be trained up to some business or calling: idleness "being the mother of all sin;" and the essential duty of every man being to provide honestly for himself and his family. Our forefathers' idea of education was very simple; it was based on the single principle that, next to the knowledge of a man's duty to God, and as a means towards doing that duty, the first essential of a worthy life was the ability to maintain it in independence. Ability to labour was thought far more essential than mere learning or knowledge of books. And perhaps in modern times we have gone too far the other way, and given our poor too much book-learning in proportion to the teaching some trade or handicraft. By the above act, the children of those who could afford the small entrance fees were apprenticed to trades; the rest were apprenticed to agriculture. And if children were found growing up idle, and their fathers or their friends failed to prove that they were able to secure them an ultimate maintenance, the mayors in towns and the magistrates in the country had authority to take possession of such children, and apprentice them as they saw fit, that when they grew up "they might not be driven by want or incapacity to *dishonest courses*."—See 27 Hen. VIII., c. 25.

In modern days we have been a long time in framing an act very similar in its enactments, and we have had some difficulty in having it passed into a law.

Perhaps our wise men in Parliament had never read these old laws, which, for aught I know, are still in force; if they had, I think they would have referred to

them, when bringing in the late acts about vagrant children and juvenile delinquents.

Thinking the above would be interesting to your readers, I have sent you this long letter.

I am, Sir, yours very truly,

H. S.

P.S. It is curious to observe, how some practical men engaged in Ragged School work, when examined before the Committee of the House of Commons on Juvenile Delinquents, gave opinions and suggestions very much in harmony with these old acts, but without knowing of their existence; for example, the Hon. Secretary of the Ragged School Union stated, that we should never get rid of juvenile delinquents till we took more stringent measures "to put *down street begging*," and suggested that all young persons found idle or begging should be laid hold of, and their case inquired into, and, if deserving, *relieved*, if *undeserving*, *punished*, and several others gave similar testimony, especially friends from Scotland.

SCHOLARS' PRIZE MEETING.

To the Editor of the Ragged School Union Magazine.

DEAR SIR,—I was one of those present at that very interesting meeting held at St. Martin's Hall recently, when there were collected such a goodly gathering of young prize-men and prize-women. I regarded that scene as a tangible proof of the vast amount of benefit conferred by your valuable Society on so many hundreds and thousands of the less fortunate of our juvenile population. But a little incident happened in the course of the evening which gave me an opportunity of witnessing something of the solidity of the good you are doing, and which I thought would be gratifying to your readers, and therefore I beg permission to narrate the case. Whilst the Rev. Mr. Tucker was delivering his interesting, amusing, and instructive address to the young people, and referring to the great gathering at last in heaven, one of the young women swooned and was carried out. Her case was severe, and it was found needful to convey her home in a cab. Two gentlemen superintendents accompanied her, and on reaching her home in Whitechapel, had to carry her up stairs into her humble dwelling, when the cause of her being overcome was revealed. In that apartment lay the remains of her deceased mother, who had died suddenly; the poor girl had been fetched home from her situation to act a parent's part, for she was the eldest of seven. And we ascertained her mistress had been so pleased with her on account of her uniform good conduct, that she had been induced to take an interest in the bereaved family, and volunteered to take the youngest child under her care, and promised to adopt it as her own.

Now, dear Sir, the signatures of that mistress, like all the other signatures, was valuable; but this fact not only proved the genuineness of the character so given, but adds a volume more.

I am, dear Sir, yours truly,

A RAGGED SCHOOL TEACHER.

Poetry.

"BE NOT WEARY IN WELL DOING."

BY A RAGGED SCHOOL TEACHER.

"BE not weary in well doing," it may be that many years
Passing o'er thee, still shall find thee struggling on, amid thy tears;
It may be thy prayer (more often than the morning) raised to heaven,
With its fervency, may seem as if to winds and waves were given—
Be not weary with entreaty—He who notes the sparrow's fall
From His dwelling-place in heaven, stoops to hear, and answer *all!*

'Be not weary in well doing"—on the water cast thy bread,
Thou shalt find, e'en after many days, some spirit it hath fed;
Tho' the precious truths thou teachest, seem to thee too lightly prized,
Or a reckless inattention prove the lessons are despised;
Be not weary with endeavour—as the stars above thee shine,
Working on for Jesus' glory, *all* his promises are thine!

"Be not weary in well doing"—and when death shall close thy day,
Thou shalt stand before the throne of God, with those in bright array;
Having borne, and yet not fainted, thou shalt be for ever blest;
Having LABOURED for thy Saviour, on His bosom thou shalt REST;
"Be not weary in well doing"—and thy glorious peace shall be,
As the broad streams of a river, as the deep and mighty sea!

MARY.

Notices of Meetings.

NEW STREET, DOCKHEAD.

A FESTIVAL and public meeting in aid of the above Schools was held on 1st March, at which the Right Hon. the Lord Mayor presided. He said, that it had been usual for the President of such societies first to expatiate on the value of these institutions; but he thought that day was now gone past, and he thanked God for it. It was the paramount duty of the chief magistrate of any city—especially the City of London—to uphold such institutions. When asked to attend this meeting, he was sorry to hear that they were in debt, and he hoped they would not separate until the debt due to the Treasurer was extinguished. He expected much, seeing there were so many ladies in their midst; for nothing ever failed into which they threw their energy.

Mr. Abraham Smith, the Hon. Secretary, then read a statement, which detailed the origin, progress, and present position of the St. John's Ragged School. The Treasurer's account showed a balance due of £60.

The meeting was addressed by Sir C. Napier, M.P., J. Locke, Esq., M.P. Revs. W. Allen, G. Rose, and H. Vachell, and by J. Payne, Esq., Messrs. Hytche, Maitland, and Jackson.

In reply to the vote of thanks, the Lord Mayor stated that the subscriptions received that evening would not only pay the debt of £60, but leave a balance of £3 7s. in hand.

ELDER WALK.

THE Annual Meeting was held on the 11th of March. The Rev. Dr. Weir in the chair.

The report stated that the attendance throughout the year, as well as the progress made by the scholars, was, upon the whole, very satisfactory. During the year, five of the old scholars had received the "Ragged School Union" reward for good and continuous service for twelve months. In addition to a Mothers' Meeting and Clothing Society, a Singing Class had been instituted, which was progressing very favourably, as well as a Sewing Class. The expenditure of the year had exceeded the income about £7 or £8. A special appeal had in the course of the year been made, or this debt would have been much larger. The Committee hope, however, that this, as well as the current expenses, will in future be met by increased subscriptions. The want of funds had unfortunately necessitated the closing of the Evening School, but the Committee will be quite willing to recommence this important branch of tuition whenever the means shall warrant their incurring the expense. The average attendance daily, throughout the year, has been about 100 children.

The meeting was well attended, and addresses were delivered by the Rev. Dr. Maclean, of New York; the Rev. Mr. MacArthur, Mr. Ferry, and other gentlemen.

About thirty of the mothers were regaled with an excellent tea, on the Monday following; the Rev. Mr. MacArthur was present, and kindly and most affectionately addressed them on the parable of the Prodigal Son. The greatest attention was paid, and the rev. gentleman thanked again and again for his most interesting discourse by the poor mothers present.

BRITANNIA COURT.

A PUBLIC Meeting on behalf of this Institution was held on February 8th. After tea the Rev. Thomas Dale, Vicar of St. Pancras, took the chair. The report was read by J. H. Fordham, Esq., from which it appeared that the Institution provided industrial employment and the advantages of a Christian home to the most destitute boys of the neighbouring Ragged Schools. More than 100 poor boys had received the benefits of the Institution since its commencement, many of whom had been reclaimed from vagrancy and crime, and been placed in respectable situations. The claims of the Institution were warmly advocated by the Chairman, and the meeting was afterwards addressed by the Rev. Thomas Nolan, the Rev. C. T. Woods, the Rev. J. S. Wilkins, Martin Ware, jun., Esq., Joseph Payne, Esq., and the Rev. T. Pelham Dale.

UNION MEWS.

THE fourteenth Annual Meeting of these Schools

was held on the 15th of February. The Right Hon. the Lord Mayor presided. The Secretary read the Report for the past year, which stated that there was a marked improvement in the children attending at the various branches of the School. At the Sunday Evening School, the average attendance of scholars was 130. The number of boys and girls at the Week Evening School averaged 63; at the Infant Day School, the average was 97, the maximum attendance was 140. This School was a great help to mothers who had to go out to daily work.

The meeting was addressed by the Rev. A. R. Godson, W. Locke, Esq., Mr. Short, Mr. Forder, Rev. Robert Redpath, and Mr. J. G. Priestly.

The Industrial Classes which had been suspended from want of funds, was reopened. The Penny Bank had 93 contributors, and the Clothing Fund 182. The Report expressed the thanks of the Committee to the Ragged School Union for their annual grant of £25, to the Rev. E. R. Eardly Wilmot for the great interest he has taken in this School, and for sermons preached in aid of its funds, and by which the amount of £53 was realised.

GIFFIN STREET, DEPTFORD.

THE Annual Meeting of this School was held on February 23rd. General Alexander presided.

The aspect of the School as indicated by the Report, is encouraging. The average attendance at the Mixed Day School is 150: and at the Night Schools about 100 elder boys and girls are present. The Sunday Evening School is attended by 120. There are also a Clothing Club and a Tailors' class. During the past year a Mothers' Meeting was established; and it had already taught many of the poor mothers of this locality how to make their homes happy. The West Greenwich Shoe-black Society, which originated in the proposal of Mr. Hytche, at the annual meeting of this School last year, had admitted several boys from this School; in fact, the medal had from the first been won and worn by boys connected with this School. By means of a lantern light, erected at the expense of one of the Committee, the School was better lighted and ventilated. Efforts had been made to pay off the debt incurred by altering the present school-room; and as the Ragged School Union had kindly given a second special grant for that purpose, the School was now free from this burden.

Nearly 700 persons were present. The cause was warmly advocated by Revs. Messrs. Courtenay, Evans, Lucy, and Pulling, and by J. Payne, Esq., Mr. F. Cuthbertson, and Mr. E. J. Hytche.

BELL STREET, LISSON GROVE.

AN interesting meeting was held in this School-room on March 2. R. Hanbury, jun., Esq., M.P., presided. The meeting was addressed by Rev. E. H. Carr, John Latouche, Esq., and Messrs. E. J. Hytche, Cooper, and Hull.

From the statement read by the Secretary, it appeared that the School had been successfully conducted in a room in Charles street, Lisson Grove, for three years. The landlord, however, insisted on a lease, upon unreasonable terms, which reduced the Committee to the alternative of either closing the Schools, or of taking other premises. A change indeed was almost imperative, for the daily cry of about 50 children, excluded for want of room, was "Take us in and teach us!" The Committee felt that their labours had already been too deeply appreciated by these little ones, and by the parents also, to allow them to give up this and their other efforts for the benefit of the dense and degraded population of the locality in which the School is planted. They therefore took the lease of some eligible premises in Bell Street. These have been adapted for School purposes, at an expense of £207. Of this sum, £125 has been already raised; and a special grant of £25 is promised by the Ragged School Union, towards the liquidation of the debt. Since the opening of the new School-room the attendance has much increased; the average at the old room being 130, and at the new one, 200. Combining as this Institution does, Sunday, Day, and Night Schools, a Penny Bank, and a Ragged Church, it need scarcely be said that it has proved a great blessing to a district so pre-eminent in vice and brutality as to be generally known by the fearful appellation of "Little Hell."

CAMBERWELL.

A PUBLIC Meeting was held at Camberwell Hall, on the 23rd February, in behalf of the Nelson Street, Camberwell, Ragged Schools, Lord Ashley, M.P. in the chair.

After an opening prayer by the Rev. Dr. Steane, the Chairman expressed his great interest in the cause of Ragged Schools, which his father, the Earl of Shaftesbury, had so warmly espoused. To his name Lord Ashley felt he was indebted for the kind reception he had met this evening. Referring to the deputation which had lately waited upon the President of the Council of Education, he himself looked with considerable distrust to any application for Government assistance. Government control and inspection must necessarily accompany the reception of public money; but he thought that the nature of the work on which we were engaged was such that Government interference would be injurious; requiring not a high standard of education, but a warm heartfelt sympathy and zeal in the work, to which he ascribed the success both of the voluntary and salaried teachers. He had seen some pleasing fruit of these labours, when serving in the Baltic fleet during the late war; lads trained in these Ragged Schools had shown by their behaviour at that time, that they were second to none either in loyalty or good conduct.

The Secretary read the report of the operations of the Day, Evening, and Sunday Schools, after which the Rev. Daniel Moore, the Rev. Jno. Scott, the Rev. John Burnet, Messrs. Joseph Payne, G. H. Davies, and Pattison gave interesting addresses; Mr. Gent and Mr. Franklin Alport giving some details of the locality and working of the Schools.

The meeting separated after a satisfactory collection had been made.

Papers, Original and Selected.

THE SCHOOL PLAYGROUND AND SCHOLARS' WORK-SHOP.

We have previously alluded to a subject, but only in a casual way, which deserves distinct and separate treatment, namely, the importance of ragged children of tender years being taught "to play rather than to work." Industry is all very well in its place; the Crossing-sweeper and the Shoe-black deserve our respect; the boy who by honest labour keeps himself rather than be dependent on others, is one for whom we prophesy a successful future. It is ordained that by the sweat of man's brow he must eat, and it is in vain to attempt an escape from the condition. Labour may take various forms, may be employed in various ways, but it is essential to the existence of the majority of mankind. The merchant in his counting-house and the weaver at his loom, the ploughman in the field and the sailor on the ocean, the editor at his desk and the miner in the depths of the earth, work in very different ways, but yet depend on their labour for their support. Nor is there anything unjust or unwise in the provision. The effects of his industry upon the worker are of a most valuable kind. The putting forth of urgency and effort, the plying of nerve and sinew, the exercise both of brain and muscle, combine to develop to his full proportions the man whose energies are taxed by work. Power is increased and capability enlarged by every honest and hearty effort at using rightly the strength we have. Labour invigorates and strengthens the body, where idleness would only weaken and enervate it; it sharpens the mental faculties which would otherwise become dull and feeble from disuse; it gives vigour and robustness, self-reliance and strength of character, and we are far from believing that it is a curse to the human race to have to work.

Yet though labour is proper and beneficial, though it is the ordinary condition to which the majority of mankind look forward, yet the process may begin too soon. It may commence before the constitution has acquired sufficient strength and stability to discharge the demands made upon it, and for this reason we wish to say a word on behalf of those whose energies are too early taxed by manual labour; those boys who, as we have previously said, ought to be taught to play rather than to work. In dealing with ragged children it should not be forgotten that they are boys, with the natural tastes and the natural characteristics that other boys possess. They are as fond of frolic and fun, of leap-frog and marbles, of juvenile sports and pastimes, as the children of the higher classes, and it is quite evident that these boyish predilections ought if possible to be gratified. The children of the middle classes have a long boyhood, and over both their physical and mental education the strictest supervision is exercised. After the first training at home they are sent off to Rugby or Winchester, Eton or Harrow, to undergo a course of exercises which frequently influences their after-life to a most remarkable degree. They get a first-rate education, and that is of course something, but in addition to

that they breathe pure country air; in play hours they can romp and roam almost where they please; they engage in athletic occupations—a game of cricket, or a row on the river; and the result is that they become hardy and well-trained, strong in limb, able to endure, and when at length they are sent forth at sixteen or seventeen to take their part in the world's business, and receive their share of the world's bruises, they have been prepared for it by such a long course of discipline that the task is easy and the change welcome. They have run the whole round of boyish freaks and follies, have given vent to their wild exhilaration in all sorts of tricks, till at length they begin to feel that they have been boys long enough, that it is time to put away childish things; and they commence the real business of life with an energy and zest which would be quite impossible but for their previous circumstances. Possibly, however, the best result of such a training is the gradual development of constitution it allows, and the subsequent hardiness it produces. Without a healthy body no man, however vigorous his mind or restless his disposition, will be able to accomplish much; and the culture of the body is a science which has been long misunderstood, but which is now being more eagerly inquired into. Now the body—in this respect like a plant or a tree—requires a certain time for its formation; its growth is slow, it attains maturity only by gradual and successive stages, it requires care, and nourishment, and rest. When a boy is sent to school in the ordinary way, he mixes with other boys of his own age, takes a part in all their sports, is full of youthful glee, has little or no care upon him, and there being nothing to obstruct and everything to favour the development of his frame, he rapidly acquires strength, dexterity, and vigour. If, however, a boy is taken at too early an age and put to hard—or in fact to any work—the contrary effect is produced upon him. He is taken from the ordinary pursuits of youth, and his spirits will sink in the exact proportion; while in consequence of his body having its energies prematurely taxed, and a strain placed upon it which it is not fit to bear, he becomes pale-faced and puny, and not unlikely dwarfed or deformed. Under no circumstances can he grow up into manhood with a stalwart frame, and in the natural order of cause and effect he will most likely become dull in spirits, reserved in disposition, and morose in temper. It cannot be denied that childhood is one of the natural phases through which the individuals of the race pass in their progress upward, and that they cannot dispense with it with impunity. The mirth and blithesomeness, the flow of animal spirits, the freedom from carking care, the almost unconscious innocence and gaiety which pertain to childhood, are doubtless extremely beneficial in their influence on the constitution; and if, in consequence of necessity, or from the hope of gain, a child is compelled to work too early, it must necessarily lose some of these characteristics, and will soon cease to be a child at all. Formerly children in the manufacturing districts—where from the nature of the work they can be employed when very young—were immured in the mills for many hours a day, amidst the everlasting whirr of the spindles and the rank odour of the rooms, till at length it was found necessary to pass the "Ten Hours Bill," and also to make it penal for any child under ten years of age to work in a manufactory. The same principle applies to all kinds of labour. If you take a child and oblige it to work too early, you are opposing the ordinary course of nature, and it is sure to suffer in consequence both mentally and physically. There is in the present tendencies of the day considerable

danger of forgetting this, and it is necessary for even philanthropy to be careful lest, in its well-meant endeavours to rescue those who have no one to care for them, from falling into wickedness and vice, it does not defeat its own object by laying upon them burdens too grievous to be borne. Industry ought certainly to be preferred to idleness, a life of labour to a life of crime; but it is of the greatest importance, while endeavouring to provide employment for those who can work, not to forget that there are amongst the ragged class, children young and feeble, of whom it is folly to require it. We are led to these remarks by the decision of the Privy Council on Education, as stated in our March number, declining to aid in educating poor destitute children, unless with that education industry is blended, regardless of the age or occupation of the scholars. We have previously shown that the poor Shoe-black or Crossing-sweeper, errand-boy or casual porter, toiling all day for the day's subsistence and a night's lodging, but whose schooling has been so neglected that he has reached the period between a boy and a man without mastering the merest elements of knowledge, should spend his two hours in the evening school in learning to read, write, and the quick use of figures, rather than prolonging the already too protracted hours devoted to labour.

From the public prints we find that a Society has just been established "for providing playgrounds for poor children in populous places," and we are quite sure that all who are acquainted with the necessities and the condition of our large towns, will hail its advent with the utmost satisfaction; and it is surprising that in these days, when the spirit of benevolence is so actively at work, when ingenuity is exhausted to discover means of ameliorating the condition of the poor and degraded of the land, this plan, so simple in its operation, so efficacious in its results, has never been thought of before. We have had schools of every grade and sort—Infant Schools, Ragged Schools, Industrial Schools, National Schools—the machinery of education has been extended on every side; we have had Reformatories, Penitentiaries, Hospitals, Refuges, and Homes of various kinds; but for these a certain amount of wickedness is necessary, and it is singular that we have hitherto done nothing for those whose limited years prevent them from being eligible for any of these institutions. We should be the very last to say a single word against education, for we have often seen its value; but we do not believe it to be the panacea for every ill, the satisfaction for every requirement of juvenile humanity. There is always more or less of truth in popular sayings, and the one that informs us that "All work and no play makes Jack a dull boy," is not an exception. A certain amount of recreation is requisite for every one, and that which in childhood takes the form of play is especially necessary. Would not many of the scholars in our Ragged and Industrial Schools be healthier and happier, would they not master the intricacies of spelling-book and grammar with greater rapidity if, before or after the day's instruction, they could run and romp in a playground, and enjoy a game of leap-frog or cricket, hockey or prisoner's base? Can the hot and impulsive blood of youth be defrauded of its rightful enjoyments without injury to the coming man? Are the glorious sunshine and the invigorating breeze the possession of any class or grade? and if not, should there not be some provision by which the children of the poor may be enabled to participate and rejoice in them too? At present you may travel through miles and miles of London without beholding anything but dim, dusky lines of interminable streets, blank walls of brick

and mortar, without a single break to vary the monotony, or a single open space of any kind whatever. How and where are the children of such districts to play? If they begin a game at marbles on the pavement, Nemesis, in the shape of Policeman X, will speedily order them to "move on," and that is their only possible resort. But play somewhere they ought, for they are children, and it is almost an instinct of their nature; and if they are deprived of the opportunity, well, so much the worse for them, and so much the worse also for the community to which they belong. If, therefore, this Society succeed in the work it has undertaken, it will supply a deficiency that has long been felt, although till now it has never been remedied. There will surely be no one so unfeeling as to grudge expenditure for a cause like this, or to be envious of children's merriment, because they are the children not of the rich, but of the poor; because their birthplace is not Belgravia, but "Tom-all-alones;" because they inhabit, not splendid mansions and squares glittering with rank and fashion, but crowded courts and alleys festering with wretchedness and vice. By all means let them play while they can, it may not be for long. The stern realities of life will close around them soon, and the sky, resplendent to their young imaginations with all the colours of the rainbow, will soon fade into the soberer hues of actual life, or perhaps frown heavily with the dark thunder-clouds of crime. Their first gleam of sunshine may be their last, and hard-hearted must they be who can grudge whatever happiness it brings. Few who look back on the golden days of childhood, with its blissful illusions, its enchanting visions, and its innocent mirth, will fail to feel some little compassion for many who have had no childhood at all, who have been prematurely forced by relentless necessity into the feelings and occupations of adult life, and whose early development will probably be followed by a still speedier decay. Nor will they fail to lend a helping hand to the benevolent individuals who are trying to interpose between the present generation and a similar fate.

The summer months will soon be past, and we therefore avail ourselves of the present opportunity to refer to the desirableness of summer excursions for the children of the various Ragged Schools throughout the metropolis. Nothing causes them so much enjoyment as a trip into the country, or is afterwards remembered with such pleasure. It is indeed hardly possible for those who are accustomed to get away from the business and bustle of London, by an occasional jaunt into the country or an annual visit to the sea-side, to form any conception of those poor children who have perhaps never been out of London in the whole of their lives. They have been "cribbed, cabined, and confined" in this wilderness of bricks, in dingy alleys and close streets, where no beauties of nature ever meet the eye, and no music of nature ever falls upon the ear; where they can never see the fresh greenness of a budding leaf, or the changeful colouring of its gorgeous decay; where they can never behold a green field or a spreading tree, and never hear a cornfield rustle, or a bird sing, or an insect hum. They scarcely know what it is to stand in the open air, with the clouds above them and the earth beneath, to feel the fresh breeze of heaven upon their cheeks, to see the glorious sunshine floating its rich tints over hill and dale, and resting in its noontide splendour on the peaks of the distant hills. They never saw the rich ripe corn waving luxuriantly in the wind, or the cowslip-covered meadow, or the flowery bank, or the violet growing beneath the hedge-row. Their only glimpse of heaven has been through the murky

atmosphere of their dingy abode, and that is surely not the best medium for beholding it. This verdant earth as it appears when bathed in the light of a summer's sun, with the blue sky above it and a few feathery clouds far off in the distant space, never seems so lovely as to those who gaze upon it in this aspect for the first time. Experience is the best of all tests, and we have repeatedly seen children who have seldom or never been beyond the bounds of the city, almost wild with excitement and delight, when they have been for a day's pleasure a few miles into the suburbs. It is of course only natural that children who are generally blacking shoes or sweeping crossings, or selling fish or fruit in the streets, should eagerly welcome a little respite from their toilsome labours, and a little relaxation for their wearied minds and bodies, and such relaxation, if they are industrious and attentive, they deserve to have. During the summer, then, which now will soon come and go, it is to be hoped that those who have the management of Ragged Schools will bear this in mind, and that they will afford the children under their care every opportunity for reasonable and healthy enjoyment.

THE MILLER TESTIMONIAL.

From the remarks made in our January Number our readers are aware that efforts have been made to improve the character of the entertainments given to scholars in Ragged Schools, more especially in-door entertainments during the winter months. The esteemed Superintendent of the Lambeth Ragged Schools, Mr. W. H. Miller, has brought his varied talents to bear on this subject, and on several occasions, during last winter, gave suggestive lectures, mostly to teachers, in different parts of London. These lectures were very numerously attended, and the interest excited on each occasion was intense, and sustained without diminution for three consecutive hours. Some of those who were present at these lectures have concluded that if "Mr. Miller, who is so engrossed in business, can effect such results, surely, with my leisure, I can do something in the same direction." One of those who thus soliloquised turned his attention to first one subject and then to another, till, at last, he brought out a series of views on the overland route to India; which, with his anecdotes, and information of a geographical, geological, historical, and national character, furnish a most pleasing and edifying evening's entertainment. These are some of the results desired to be worked out by Mr. Miller; hence his efforts are to be considered *suggestive*, and as such they are of the highest value. So highly have a few of the friends of Ragged Schools estimated Mr. Miller's labours, that they considered it their imperative duty to give expression to their appreciation of those labours in a more tangible form than by "a vote of thanks." They resolved themselves into a Committee, appointed a secretary and treasurer, and agreed to present a testimonial to Mr. Miller. They also agreed that while any small sum might be subscribed, yet no one person should be allowed to give more than a guinea; the object being numbers rather than amount. The result will be seen by a description of the presentation meeting held in the Lambeth Ragged Schools, on the 24th of last March. The room was tastefully decorated for the occasion, the honoured names of "Shaftesbury" and "Beaufoy" appearing conspicuously on the walls. The company on the occasion was highly respectable, and at the same time the assembly was so numerous as to fully occupy the extensive space which one wing of the building afforded. At eight o'clock the Earl of Shaftesbury ascended the platform, and was loudly cheered, the choir connected with the school singing an appropriate verse.

G. W. Barnard, Esq., the Hon. Secretary to the Testimonial Committee, then

rose and read the following address, which was handsomely emblazoned on vellum, framed and glazed:

To Mr. W. H. Miller, Superintendent of the Lambeth Ragged School.

Dear Sir,—As friends and acquaintances amongst whom you have long lived and laboured, who have had ample opportunities of observing your character, and of witnessing your self-denying efforts to do good, we have united for the purpose of presenting you with a substantial mark of our esteem, and of our high appreciation of your novel and most successful attempts to provide and to suggest attractive and elevating entertainments for scholars in Ragged Schools. We cannot, dear sir, be insensible to the large amount of self-imposed toil to which, in addition to your business engagements, you have thus subjected yourself, in order to prepare those artistic scenes and sketches, so well calculated to catch the eye and fix the attention of the young; nor can we fail to admire the talent which gives life to those scenes by narratives and descriptions, and deduces lessons at once thrilling the mind, and calling into action the better feelings of our nature. But, most of all, we rejoice in the conviction that in all your purposes and plans, it is your noble and exclusive aim, by the blessing of Almighty God, to do what you can to rescue some of the myriads of our outcast juvenile population from the pestilential influence of low and vicious places of amusement, and to show how pleasure and profit may be combined, thus convincing all that "religion never was designed to make our pleasures less." Accept then, dear sir, the accompanying time-piece, together with the purse containing 100 sovereigns, as a memorial to yourself and your family of our hearty appreciation of your philanthropic efforts, and as an expression of our earnest hope that your life may long be spared, that the lustre of your good name may never be tarnished, that the blessing of them that are ready to perish may still come upon you, and that at last, having served your generation by the will of God, you may go hence to be included amongst those to whom will be addressed the great Master's commendatory words, "Because ye have done it unto these little ones, ye have done it unto me."

(Signed) SHAFTESBURY,
Chairman of the Committee, on behalf of the general body of the Subscribers.

The reading of this address was frequently interrupted by hearty applause. At its close, the time-piece which formed part of the testimonial was uncovered, and testified by its appearance to the good taste of those who were concerned in its production and its choice. It bore the following inscription:—

"On the 24th day of March, 1858, the Right Honourable the Earl of Shaftesbury presented this Time-piece and a Purse containing 100 sovereigns, to Mr. W. H. Miller, as a memorial from his friends and neighbours of their high appreciation of his efforts to instruct the outcast juvenile population, through the medium of moral and intellectual entertainments, expressly designed and prepared by him for Ragged Schools."

The noble Chairman then rose to make the presentation. Addressing Mr. Miller, his lordship said that a body of his friends had assigned to him the office of giving effect and reality to the spirit of the beautiful address which had just been read, and to ask him to accept of some substantial proof of the value in which they held his services in the cause in which he had so zealously and happily engaged. It had been said that the man who made two blades of grass grow where only one had grown before deserved the gratitude of society. What, then, was due to the man who had grafted on the stock of ignorance the precious fruits of knowledge and religion? Mr. Miller had solved a great problem, and was entitled to take rank with many others as one of the benefactors of the human race. He therefore asked Mr. Miller to accept this testimonial as a token of their approbation of his talents, and of the mode in which he applied them. Mr. Miller had recognised in human nature that faculty of admiration—a faculty most powerful in its influence, whether for good or evil. Mr. Miller would, therefore, accept this testimonial as a token of their admiration of his talents and character, and also as an expression of their gratitude. It was true that Mr. Miller had only done his duty in the sight of God; but still those who knew him could not but be grateful to him, as to a fellow-creature whose talents had been governed by Christian principles and reduced to Christian practice. He knew that he spake the sentiments of all now present when he invoked the blessing of God on Mr.

Miller, with a wish that he might be blessed in his work, that his days might be prolonged, and that he might come to his grave like a shock of corn in full season—and might there be written on his tombstone the lines which had honoured one who was also a teacher of men through the medium of pictures presented to the eye. His lordship then recited the lines written by Garrick as an epitaph on Hogarth, altering the last line so as to read—

"For Miller's honoured dust lies here."

(Great applause). He had now to request that Mr. Miller would receive this small and insignificant gift, not as a recompense, but as a recognition, and as a token of their deep regard. (Prolonged applause.) His lordship then handed the purse of 100 sovereigns to Mr. Miller.

Mr. W. H. Miller, in responding, said that there were times when out of the abundance of the heart the mouth found utterance. But there were other seasons, when the heart was so full that utterance was choked. It was in the latter condition that he found himself at the present time. He had ever held the opinion that every man could do something for the sovereign good of humanity. Even in his more obscure days, when he was but little known, he had his reward, his entertainments being accompanied by the smiling faces and hearty applause of a juvenile audience. The testimonial which he had now received, was one on which he should look as a symbol of a far greater reward, and which should induce him still to persevere, and not to become "weary in well doing." He hardly knew how to return thanks. He felt bound to thank his lordship who now occupied the chair, for coming to that building a second time to take part in the proceedings. To the excellent Secretary, to the teachers, to his neighbours, and to all who were concerned in the present proceedings, he tendered—not words—but the deep feelings of his heart. Mr. Miller then concluded by reciting some lines from his entertainment of "Honesty is the best policy," consisting of John Reynolds's address to his clock, the words being slightly altered so as to adapt them as an address on the part of Mr. Miller to his testimonial time-piece. He then sat down amid the most hearty applause.

The Rev. R. Robinson, in very appropriate language, proposed a vote of thanks to the noble earl, for his kindness in presiding on this occasion.

The Rev. J. Wright briefly and ably seconded the motion, which was carried with great applause.

The noble Chairman, in reply, said he received the vote with much pleasure, but he could not think it was due to himself; he should, therefore, look upon himself as the medium through which the thanks of the meeting should pass to the Committee, and particularly to the Hon. Secretary (Mr. G. W. Barnard), whose zeal, assiduity, and good judgment, had brought the whole affair to so successful a conclusion (applause).

Mr. W. H. Miller then proceeded, in accordance with the programme, to give a part of his entertainment, "A Journey from the North Pole to the Equator," in which he engaged the unwearied attention of his audience till he concluded. The entertainment was necessarily brief, and therefore was not so perfect as usual, but it nevertheless gave no little pleasure to the assembly, as testified by their frequent applause and hearty laughter. The whole of the beautiful panorama, painted by Mr. Miller's own hand, was unrolled, but only a small portion was described and illustrated. At intervals, the school choir aided the illustrations by suitable pieces. The entertainment having concluded, Mr. H. T. Cole referred to the philanthrophic character of the noble earl, and sang some verses written for the occasion, in honour of Mr. Miller, whose name was finally received with three cheers, followed by three cheers, still louder if possible, in honour of the Earl of Shaftesbury. The National Anthem was then sung, the cheering was renewed, and the assembly dispersed soon after ten o'clock.

SERMON LANE RAGGED SCHOOL, ISLINGTON.

The School which is the subject of this paper is situate on the southern boundary of the ancient, popular, and now populous parish of Islington. This parish was originally a small village, and its name has undergone several orthographical variations, such as Isendon, Iseldon, Iselton, Yseldon, and Eyseldon; but it has been *Islington* since the close of the sixteenth century.

This once far-famed and delectable rural spot, when contrasted with its antiquated aspect, presents a fitting illustration of

"The ever whirling wheel
Of change, the which all mortal things doth sway."

For Fitzstephen describes it as a place of "fields for pasture, and open meadows very pleasant, into which the river waters do flow, and mills are turned about, with delightful noise." "The arable lands," he observes, "are no hungry pieces of gravel ground, but like the rich fields of Asia, which bring plentiful corn, and fill the barns of the owners with a dainty crop of the fruits of Ceres."

For many centuries, Islington was a public place of resort. Here the wealthy citizen loved, with his family, to ramble, and join in the sports of the multitudes who also sought respite from their sundry toils. The aspiring apprentice, the weary artizan, the nobility, the gentry, and even good Queen Elizabeth loved to roam and revel amidst the delights here afforded, and to taste of the milk and cream cheese, and other luxuries of the dairy produce, yielded in vast abundance. The proclamation of Queen Elizabeth, made in 1580, to prevent the erection of new buildings within three miles of the city gates, was perhaps designed to perpetuate, if possible, the pleasures and pastimes around the city, or to keep the space around London open for warlike purposes.

Not only did the healthful and frolicsome repair thither, but the sick folk in surprising numbers, hoping to become convalescent by breathing its salubrious air, and drinking of its far-famed waters. Hence it was aptly designated the "*London Hospital*," and like the parks and other places in the environs of the metropolis was fitly said to be "the *lungs of the city*."

A goodly number of illustrious characters, whose literary labours and works of benevolence have immortalised their names, were residents here, though such have been the changes through which this locality has passed that it is difficult in some cases to ascertain the site of their dwelling-places, and in most, impossible. Well might the poet say,

"Old *Iseldon*, though scarce in modern song
Named but in scorn, may boast of honour'd days;
For many a darling child of science there
Hath trimm'd his lamp, and wore his laurel crown.
And Iseldon, as ancient records tell,
In distant time, as now, had much to boast
Of other praise, in nature's bounty rich;
For thither, then, from London's hectic town,
Her famed chalybeates oft allured the sick;
Her fresh lactarian draughts the babe sustain'd."

But Islington, oh, how changed! Notwithstanding the royal proclamation of thy once illustrious visitor which tended to perpetuate thy rural beauty, the busy hand of man has spared not the luxuriant surface of thy much-praised land, but rudely removed it in quest of brick earth, and covered it well in, from all points with dwellings suited to the present age. The increase of buildings here may be dated from the commencement of the present century. For at the commencement of the last century there were but 325 houses. But in the beginning of the present they were numbered at 1,745, since which they have increased to 15,000, which is the present estimated number of houses in Islington.

The increase of population has been in adequate proportion. In 1793, there were 6,600 inhabitants. In the year 1800, 10,212, and in the year 1821, 22,417, but now it is above 100,000.

Islington is a respectable neighbourhood, and may be regarded as the Belgravia for the east. And its roads, terraces, villas, and squares, are occupied by the middle or well-to-do portions of the community. But Islington with all its excellences, like most other parts of our mighty metropolis, is not without its rookeries, in which will be found the sub-strata of society:—the extremely poor, who suffer the ills of poverty arising from misfortune, indolence, infrugality, intemperance, and vice—poverty that tells upon their unhappy offspring with

fearful effects, making them outcasts, whereby a gulph is virtually fixed between them and the children of the more fortunate and better conducted. And we rejoice that Islington is not without its benevolent asylums for these. It has its Ragged Schools, and they are, by the blessing of God, conferring their benefits upon these very classes.

SERMON LANE SCHOOL is one of six. It has now been in operation ten years. It was first established in the year 1848, in a room in a small house in Mount Zion, Sermon Lane, by two missionaries assisted by some kind friends. It was soon found needful to throw the front and back rooms into one, and from seventy to 100 poor children were crowded into it, and even then many more who sought admission were reluctantly refused. Other premises were sought and obtained, and two more rooms were fitted up at a cost of about £40, capable of accommodating fifty children each. The operations at this time consisted of Sabbath afternoon and Monday and Thursday Evening Schools, conducted by voluntary teachers. It having been ascertained that in the courts and alleys within three minutes' walk of Sermon Lane there were about 600 children of the class needing the instruction of a Ragged School, and as these premises were insufficient, the Committee obtained a site, and erected the present school-rooms on a lease for thirty-four years. The building, which was opened November, 1851, is neat, substantial, and commodious. It contains two floors,

approached by two separate doors in front. Each room measures thirty-seven feet by twenty feet. The entire cost was £575. Here, in addition to the Sunday and Week-night Schools, a Day School was established, an Industrial Class, and Mothers' Meeting held every Wednesday afternoon, which are continued to this day.

The Committee were greatly assisted in their efforts by the appointment of a female teacher of peculiar qualifications—one who had sufficient secular attainments to conduct this class of school; but with the teacher she combined the characteristics of the parent, and gained the confidence and love of the children placed under her care to such an extent, that when a few years had doubled their stature, and placed them out in various positions in life, she still called them her boys and girls, and they were ever as pleased to recognise in her a benefactor of no ordinary worth.

Rude boys taller than herself, and who would be difficult for any master of ordinary stature and strength to control, she would enforce to obedience by the beckon of her finger, or a gentle pat on the shoulder, with "There's a dear boy, now just do as I bid you." This valuable servant of God two years since ceased through infirmity to labour as the teacher of this school, and about twelve months ago entered into her rest; but not before she was permitted to see many fruits of her labours.

The writer of this paper has been delighted on several occasions to witness the pleasure beaming in her eye, as she would exhibit tangible proofs of the progress her scholars had made under her teaching, and as she unfolded the copy-books, "There, sir," she would say, "isn't that nice writing? and that poor boy did not know a letter when he came here;" and she would add, "Well, I hope he will be a good boy and do well; I think he will, I have prayed over him, and I trust God will hear me." Proofs are not wanting as to the good impressions made by her on the minds of those committed to her care. The statements made at a meeting of old scholars recently held abundantly proved this. And from one unable to attend, a very encouraging letter was received, containing an expression of heartfelt thanks for the instructions he had received in this school. And having mentioned several names of teachers who had been specially kind to him, he goes on to say (for we quote his own words), "not forgetting my late beloved and much respected friend and governess, Mrs. Brunton, whose name will not, I know, be forgotten by the poor, nor any of the boys and girls of this school whether in England or not; for she was a friend to the poor and the afflicted in the neighbourhood—a mother to the children under her care, for her heart was in her work; but now she is at rest in the realms above." He concludes his letter by stating that for what knowledge he possesses, he is indebted to this School and to this School alone. Her place has, however, been well supplied, and the same good work is quietly but effectually being carried on, as a visit to the School at any time will prove. The DAY SCHOOL presents an ordinary scene. It has in attendance about 120. The Ladies' Committee are very active and diligent in superintending this department of their operations. They aim not at numbers, but efficiency, and therefore no case is admitted until thoroughly investigated by them. One case showing the importance of such a practice, and the beneficial working of the School, may not be out of place here. It is that of a lad who was admitted, notwithstanding his father was a carpenter and in the receipt of his 30*s.* per week, and according to that showing ought not to have been received within its walls. The inquiry resulted in ascertaining that the father was a drunkard, and a very small proportion of his earnings were spent upon his neglected children, and the boy for his own sake was received. In the course of some months, the boy happened to relate at home in the presence of his father some of the things he had been taught at School. The attention of the father was arrested, and he began to think. Conscience smote him, and he resolved to lead a new manner of life. He signed the temperance pledge, and kept it, took his earnings home instead of spending them as formerly at the alehouse, and then in a manly manner called at the school-house, thanked the teachers for their kindness to his long-neglected child; also for the good he had received from them through his son, and respectfully begged permission to take him from that School, as he felt it was now a disgrace to him to be in full work and let his child go to a free Ragged School. He therefore took the boy away and placed him at a neighbouring school; and paid 1*s.* per week for his education.

The industrial class, conducted every Wednesday afternoon, is one of peculiar interest. It is carried on on the olden plan, and would be well were it imitated in most of our Schools. From thirty to forty of the best behaved and most ragged are selected from the Day School, and have the privilege of attending from two till four and a half p.m. The teacher, who is generally assisted by a lady of the Committee, sets the boys to work to mend the clothes they have on, or to make such garments as they need most, cutting up for that purpose old left-off woollen and other clothes sent for the benefit of the scholars. The girls are also instructed in needle-work, and the same kind of attention is given to their own

clothes, whilst in one corner may be seen some too small for this kind of work, cutting the waste pieces into small bits, and depositing them in a tick-case prepared, which when filled makes a comfortable pillow, and is given to the most needy. One pleasing feature is that the children do not come simply each one to work for himself, but to do what he is able, whether for himself or another. The articles produced in the shape of jacket, waistcoat, or trousers, pinafore, &c., if placed in the market, would, probably, never find a buyer; yet considering the tuition given, and the juvenile workmen employed, they must be pronounced well done, and answer every purpose, inasmuch as their clothing is often exchanged for what is warmer, and rags are made to disappear. That the children appreciate the benefits of this class is clear from the fact, that though the Morning School is not fairly closed before half-past twelve, before one o'clock some of these privileged ones are to be found waiting at the door for admission.

The Mothers' Meeting is also in a very flourishing condition. From twenty-five to thirty poor mothers regularly attend, and are assisted as well as instructed to mend and make clothing for their children. And the reading of God's word, and other good and suitable books, together with the wholesome advice given by the ladies on these occasions, must result in incalculable good.

The Week Night School is conducted two nights a week by the day teachers, and tells very usefully upon a class that could not be gathered into the Day School; about forty-five on the average attend. It is lamentable to see how young some of these poor children are sent out to work, and to contemplate the many hours they have to toil, and for an exceedingly small pittance. One little girl we met with who, though but nine years old, goes out daily to artificial flower making. She told us she is employed from half-past eight a.m. till half-past nine p.m., and receives fourpence per day. Our surprise was to find her at school on the Sabbath, and not at play with her neighbours' children, for in reply to our questions, she said she never had time to play. Her conduct, however, answered, "I prefer the company of my Sunday teachers to that of children who play in the streets on Sunday."

The Sabbath School is doing a useful work, but that work is limited for want of teachers. Not more than sixty on the average attend. It is only open in the afternoon, and therefore tells only upon the better portion of the children in that locality. It is not open in the evening, when the lower class might be obtained. We trust this fact is only to be made known, and teachers will be found coming forward to remove this defect from such an efficient and useful School. It is true there is a free service for the adult poor conducted in the upper room, at which from thirty to thirty-five attend, but the room below could also be occupied for a Sunday Night Ragged School, if friends would come forward to teach.

We will now leave our description of the working of this quiet unpretending School, and feeling assured that half has not been told of what might be said, we would invite those who can to pay a visit for themselves, and to encourage our friends by a word of commendation, or by their personal help.

PAID TEACHERS AND THEIR ANNUAL MEETING.

The Ragged School system, like the majestic oak, calls the attention of every reflective mind to the past day of small things. That oak, which rears its bulky stem in its native grandeur, and spreads its comely branches in lofty stateliness, and which so greatly adds to the beauties of nature by which it is surrounded, and so vastly contributes to the comfort and convenience of man, was once an acorn. And so the now mighty system of Ragged Schools, with its central Board, grown as it is to a position of magnitude and importance, and spreading, as it does, its 160 institutions, with their clusters of goodly efforts, over London, had its rise in the meeting of a few Christian teachers of the children of the very poor. It was then the idea was conceived of establishing schools on a systematic plan for the education of some of the thousands of poor children, who from misfortune or

parental neglect, were ascertained to be growing up in ignorance and vice, and exposed to their consequent ills. These Christ-like works of faith and labours of love were promptly commenced, and the plan so far succeeded that schools in quick succession were established. At first the operations of the schools were limited to Sabbath and week evenings, and were conducted by voluntary teachers, who were, and are, and ever must be, the strength of the movement. But by the third year it was found needful to extend the week night and Sabbath operations by adding day schools for infants and children who were thronging the streets daily, and also by extending the week evenings from one or two to four and five, for the benefit of those occupied during the day; also for the rescue of youths of both sexes, who were homeless, friendless, or criminal, Industrial Schools and Refuges were added to the category. Voluntary agency, though of incomparable value, and one that can never be dispensed with, was insufficient. A paid agency was evidently needful, and as the work was peculiar, and required individuals of peculiar adaptation, persons of practical acquaintance with the work were sought by the local committees, and in most cases obtained from the ranks of voluntary teachers themselves. Personal piety, and a tolerable share of secular knowledge, were the indispensables; the schools being free, and the entire amount of the teacher's salary having to be raised by voluntary contributions, the local committees were not in a position to command the services of such as had taken up the profession of teachers, and who hoped to live respectably thereby. Hence in most instances were secured the services of such as could be obtained for the best remuneration the state of the funds could afford. The value of these appointments soon became manifest, and these useful auxiliaries in Ragged School work, known by the misnomer of "*paid teachers*," increased by tens and fifties, until some 300 names were found to be recorded on the statistical list. As a matter of course, in such a body, obtained from such a variety of sources, and appointed under circumstances differing widely, a vast variety of talent was found to exist. Some had enjoyed a good early education, and the advantage of subsequent training in one of the public schools, whilst others had not. The effects, good and bad, were apparent to the eye of the practised visitor, as seen in the conduct of the schools placed under their care, and it was at length thought some plan might be set on foot, by which many of these teachers, hitherto unknown to each other, might be brought into agreeable contact, and the acquaintance issue in mutual improvement. In accordance with these views and feelings, a meeting of paid teachers of the London Ragged Schools was convened some three years since, for the first time. That meeting was presided over by the Hon. Secretary of the Ragged School Union. It was numerously attended, and resulted in a decision that an associtation be organised, and arrangements made for the holding district meetings and annual gatherings for the purpose of enabling the teachers mutually to improve their intellectual, spiritual, and social condition. A committee of sixteen masters was appointed, who drew up rules, and conducted its general business.

Three annual meetings of the paid teachers have now been held, to which every paid teacher has been invited, tea being kindly provided by the Committee of the Parent Society. The last was held on Wednesday evening, January 27th, at Honduras Street School Room, Golden Lane; Mr. W. Locke presided. It was indeed gratifying to see about 130 of our devoted fellow-labourers in the Ragged School cause, greeting each other and exchanging words of sympathy, and enjoying the pleasures of the intercourse thus afforded. Hymns of praise sung in melodious harmony preceded earnest and devout prayer, after which the general business of the evening commenced.

The Chairman observed: "He felt delighted to meet the teachers once more under such pleasant circumstances. He felt, too, that these meetings were greatly calculated to encourage each other in the work in which all were engaged. They were illustrations of the proverb, "As iron sharpeneth iron, so does a man the countenance of his friend." They afforded opportunities for sympathy one with another. It was a matter of regret that not more than seventy out of nearly 300

teachers had joined the association; but he hoped, as the subscription had been reduced from 2s. to 1s. annually, all would now become members; by so doing they would be greatly encouraging each other, and those who undertook its management. The expenses of the association were small, only about £5, but its importance was not to be measured by its cost, but rather the benefits it confers upon those who attend its meetings. He had been informed that much good had already resulted. The hints given at the district meetings had been turned to a practical and useful account in the schools, and teachers had been stimulated to, and assisted in, the acquisition of useful knowledge.

Mr. W. Ferry read the report of the association, which stated that its operations had been more actively and effectively carried on in the eastern and northern districts than the western and southern. About thirty meetings had been held during the year, at which eighteen and twenty teachers had attended, the largest number at any one time being thirty-three, and the smallest seven. With a view to render the association more effective, special meetings of the teachers were convened in November, at which the rules were fully discussed. Their principles were considered good, but the following changes in matters of detail were generally adopted, viz., that the subscriptions should be 1s. to males as well as females; that the number of the committee in each division be eight instead of four, and to each a certain number of schools be assigned for the purpose of communicating with the teachers; that all monthly meetings be held in one central school-room, instead of changing the place of meeting; and that they be held on Saturdays, at 3 p.m.; that classes for practising and singing school pieces on the "*Tonic Sol-fa*" system be formed, and commence one hour before the usual time of meeting; that classes for mutual improvement in grammar, geography, arithmetic, and other branches of elementary education be formed; and that once a quarter an aggregate meeting of the members of the four divisions be held, at which tea should be provided and a lecture delivered. Each member shall be at liberty to bring a Christian friend to the monthly meetings. The report also referred to associations of voluntary teachers, which are forming in the eastern district on easy and practicable plans. It is proposed that the schools be arranged into districts of some six or eight; that one gentleman be appointed to represent each school, and the six or eight representatives act as committee of management, and arrange for a quarterly meeting of the teachers from each school, at which tea shall be provided, each bearing the proportionate expense, and after tea the evening be spent in devotion and special prayer. Two such associations are formed, and it is expected others will soon adopt the same plans.*

The committee of the Paid Teachers' Association have been desirous that the religious element of Ragged School work should ever be kept in mind. A meeting wholly devoted to prayer and praise has been held in each division, at which an address bearing specially on the religious character of the work has been delivered by the general secretary; and with a view to combine the intellectual with the useful, lectures have been delivered, and discussions held upon a variety of topics, having a practical bearing on Ragged School work, viz.:

"The best method of imparting religious instruction."

"Are the facts of geology opposed to the statements of the Bible?"

"Sacred geography."

"The best way to conduct a Ragged School."

"Who are the greatest benefactors of the human race?"

"Are Ragged School songs helps or hindrances?"

"Air and ventilation, with experiments."

"Chemistry."

"The best way of teaching writing, arithmetic, and grammar."

"The Ragged School teacher a Christian missionary."

All meetings have invariably been commenced and closed with prayer. The receipts for the year have been £5 13s. 4d., the expenses £4 18s. 5d., leaving a balance of 14s. 11d.

The Rev. R. Maguire addressed the teachers at great length, dwelling chiefly upon the importance of their cultivating

* We are happy to add, a similar effort is being made in the southern district, and on the 24th February, a meeting of the superintendents and teachers of the schools in that locality was held at Lambeth Ragged Schools, to implore the divine blessings to rest on their labours among the outcasts and destitute.

habits of prayer, diligence, faith, and patience, so as to become efficient and effective teachers.

Several of the teachers having spoken as to the benefits they had enjoyed as members of the association, and invited others of their fellow-teachers who were not yet members to join them, Joseph Payne, Esq., in one of his humorous speeches peculiar to himself, called the attention of the teachers to the various duties they had to discharge, and gave some valuable hints as to the best methods of performing the same, and in conclusion read the following lines, which he called the

HYMN OF THE TEACHERS' GATHERING.

Meeting thus in social bands;
Strengthen we each other's hands;
Hallowing thus our mental powers,
Gladden we each other's hours.

As the ancient proverbs tell,
"Iron sharpeneth iron" well;
And the same effect attends
On the faces of our friends.

We increase each other's joy,
Help each other's hard employ;
In each other's comfort share,
And each other's burdens bear.

Let us, when we pass away,
Think of what we hear and say;
And resolve that we will be
Better for our talk and tea.

Let us as we onward go,
To our various paths below,
Upward look, and onward pray
To *our Master*, day by day!

He has eyes that watchful keep,
Never slumber, never sleep;
He has hands that never fail
For his followers to prevail.

In temptation, in distress,
In the hours of loneliness;
In the bustle of the school,
He must reign, and He must rule!

Till our days of life are gone,
God be with us every one;
When the tracts of Time are trod,
May we all be found with God!

BLIND CLASSES IN RAGGED SCHOOLS.

BRITANNIA STREET RAGGED SCHOOL.

Ragged Schools were designed for the morally "lame, halt, and blind;" in other words, they invited under their fostering care those who, if they had been left to their parents, would probably have been trained to help Satan in making this world still more miserable. Philosophy has well shown how the external ever symbolises the internal, and these British pariahs are no exception to the law. For, ragged in attire, and wan and weary in countenance, their *moral raggedness* is too well expressed; for whatever they may be, their sin does not consist in a hypocritical pretence to respectability. Yet let us never forget that what they are in the eyes of man, *we* equally are in the eyes of Him who is too wise and just to judge a man by his coat, and who therefore looks direct at the heart. Well have Ragged Schools done their great evangelistic work amongst these moral lepers—the seventy scholars who are known to have been admitted into Church fellowship being but the first-fruits of a rich harvest yet to come, and foretelling a still greater harvest in the day when the sowers are crowned.

But, in addition to those who are morally depraved, Ragged Schools have always included many who labour under physical infirmity. We have a type of this class in the inmates of the "Cripples' Home," Hill Street, where there are now sixteen girls who are lame or infirm, but who, by being taught straw-work, will be enabled to earn their bread by the "sweat of their face." But this is not the only infirmity of the destitute classes. If, for example, we inspect the statistics of the last census, we are startled to learn the number of blind persons in England, and who, being poor and helpless, are fit objects of charity. It would appear that in 1851 there were no less than 27,000 blind persons, of whom 2,305 resided in London. What makes their case more pitiable is this, that only the twentieth part were born in that condition. As only 1,350 were born blind, the others lost their sight—the most part in childhood—by accident, ophthalmia, fever, or by that fearful scourge of the very poor, small pox.

Although a moiety of these English blind exceeded the age of fifty, yet, as might be presumed, many were mere infants. A knowledge of this painful

fact has led to the establishment of Blind Schools in most of our principal towns; they include about 1,500 inmates. The chief institution is the admirable "School for the Indigent Blind," in the Blackfriars Road. It has now 150 inmates, whose ages vary from ten to twenty-five, the majority being under eighteen years of age. They not only acquire the elements of secular and religious knowledge, but are taught various trades, such as basket-making, whereby many have been enabled to earn a competent living in after life, instead of becoming beggars, or being mere drones in the busy hive of society. Many, too, have so acquired the art of music, as to become expert organists and teachers of music, and thus to flood the land with sweet sounds. More than one minister of the everlasting Gospel has obtained his education there, and has thus been enabled to point the morally-blind to Him who can alone give true sight. It is thus encouraging to perceive that the labour has not been abortive, and that the Christian philanthropy which devised this plan of social amelioration has been rewarded by seeing its *protégés* become good citizens, and not a few inheritors of the better land. Such fruit, as might have been expected, has been more especially seen in children. Hence the Directors state that "they have found that pupils between the ages of twelve and eighteen have derived the greatest benefit from the instruction received at the school."

These efforts for the temporal and spiritual benefit of the blind have had the reflex influence of developing the latent talent of many *working* philanthropists. As the alphabet in general use was scarcely adapted for ready reading by *touch*, the need of more angular symbols and of embossed characters was suggested. Many such alphabets have been devised, formed upon the same principle, but with slight shades of difference. Amongst the truly great men who in America and England have thus devoted their talents to this work, the names of Gale, Alston, Howe, Frere, and Lucas, stand out prominently; and each may well repeat the language of Job when they glance at the fruits of their labours, "I was eyes to the *blind*." But, perhaps the name most identified with this work in England, is that of William Moon, of Brighton. Blind himself, he well knows from experience the special wants of his class: and by singular talent in device, and still greater energy in labour, he has brought the system almost to perfection. Of course, the nature of the characters employed, and their comparatively restricted circulation, render the books published for the use of the blind more expensive than those printed for general use. But still, considering the labour entailed, and the peculiar quality of paper necessarily used, they are far from dear. For example, the Blind Alphabet—the very key to all the machinery—costs only threepence; the Lord's Prayer is published at fourpence; and those parts of the best of books already printed are sold at a proportionate price. The obvious benefits of Moon's system have led to the formation of a Society for the Home-teaching of the Blind Poor. Its missionaries have now 236 persons under regular visitation, most of whom can read as readily as those who read by eye, and not by touch. As those zealous labourers not only teach the blind to read, but ever point to the true "light of the world," we pray that by the power of the Holy Spirit they may become "guides to the *blind*" to the better land.

As might be expected from their obvious helplessness, those who are afflicted with this malady have ever been the objects of sympathy. If there be any existing type of the classes to whom Christ referred when he said, "The poor ye have with you always," we must seek for it among the blind. Hence, even those who properly measure the real need of applicants before bestowing relief, rarely feel dubious when regarding the blind, and that because the malady can scarcely be simulated. Unhappily, however, charity bestowed in the street, even when the infirm are alone assisted, is not often judiciously given; for the *sham* poor will press their claims where the really necessitous, but timid, will shrink from the slightest rebuff. It is here that

associations like "the Mendicity Society" become public benefactors; for whilst, by prior investigation, they unmask the professional beggar, who crouches by day that he may feast like a prince at night, they preclude the wealthy from refusing alms where needed on the miserable pretext of possible deception.

The various institutions for the temporal relief of the blind are based on the same principle, that inquiry shall precede relief. But, in addition to discriminating between the needy and the depraved, they counteract the temptation to mendicancy on the part of those who are aged or friendless. At present about 1,100 persons are relieved annually by the four principal Metropolitan Blind Charities, their united incomes chiefly arising from large bequests, amounting to £14,000. The largest was founded in 1774 by the Rev. Wm. Hetherington. The annuitants, who must have attained the age of sixty-one, now number 615, each of whom receives £10 per annum. Not the least of the wise provisions which regulate this admirable charity, is that which excludes beggars or paupers from its benefits, and restricts it to those who were once in respectable circumstances, and whose characters will bear investigation. There is another large institution for the temporal relief of this class: it is called "The Blind Man's Friend." Its operations commenced in 1839,—Mr. Day, of the firm of Day and Martin, who was himself blind, having bequeathed the princely sum of £100,000 to found this charity. At present 270 grantees receive donations of from £12 to £20 annually. A smaller but not less useful society is connected with the Painters' Company of the City of London. It distributes annually £10 to 173 blind persons. It is scarcely needless to add, that whilst these societies provide for those who cannot help themselves, many are kept from applying for parish relief; and, what is still better, from the evils incident to street-mendicancy.

It is ever instructive to witness that moral heroism which battles with and overcomes moral or physical difficulty. Illustrations without number might be selected from the history of the blind. Lieut. Holman, the blind traveller, and Prescott, the American historian, being conspicuous examples. Two cases, however, to show what the blind poor will do to mitigate their malady, may be introduced.

"The Hertford Mercury" recently contained the following affecting narrative:—

"On the 9th of May, 1856, two men, about fifty years of age, named Henry Penrose and John Watts, natives of Phillack, in Cornwall, presented themselves at the Royal Ophthalmic Hospital, in Moorfields, and begged to be admitted as patients. The story which these poor blind men told was extremely affecting. Penrose was totally blind; his companion was blind of one eye, and the vision of the other was so much obscured, that it was with difficulty he could grope his way through the streets of London. The two men had toiled on in the mines of Cornwall till darkness settled on the one, and cast its threatening shadow on the other. It was at this juncture that they heard there was hope for them. But how were two blind men, without funds or friends, to reach London? We shall see. Gathering together their slender resources, they started on their journey, walking for hundreds of miles in quest of the hoped-for relief. The man who still retained some feeble power of seeing, urged by that strong sympathy which knits men who suffer from a common calamity together, led his blinder brother the whole weary way from Cornwall to Moorfields, where the two made their appearance on the day named, exhausted in pocket, and worn out with fatigue. What hardships they suffered on the road, what alternations of hope and despair now gladdened and now depressed them, who can tell? Suffice it to say that the weary travellers were admitted into the hospital, that a few days afterwards they were operated upon, and that at the end of a single month they had recovered their sight, so that they could see either to work or to read. The joy of the two friends was unbounded; and before setting out on their return home, Watts celebrated in some rhymes the skill of him

> 'Whose dexterous hand chased the dull veil away,
> And turned the night into a blaze of day.'"

Another case is equally striking, although in this, as the blindness was from birth, it was incurable:—

A French girl obtained a copy of Mark's Gospel, as well as an alphabet for the blind. This present awakened a great eagerness to read; but she had no means of obtaining access to a teacher. Being naturally acute and diligent she determined to solve the problem, how to learn without a master. Plying her task daily, she found at the end of a week that not only could she discriminate the symbols employed, but that she could accurately read a page. This gave a new sensation to her heart, for the precious words of Him who 'spake as never man spake,' became as manna to the parched soul. Yearning to learn still more of the Divine Word, it struck her that if she pared the tips of her fingers she would be enabled to feel the characters more readily. But, alas! she found that there is no royal road to knowledge; for the experiment had the reverse effect—the agony being too great to allow the book to be touched any longer. One day, in deep despair, she pressed the precious book to her lips, when lo! the forms of the letters were at once discriminated, and she read as well as before her mishap. Since that time, she has read solely with her lips, thus presenting a beautiful illustration of 'her pursuit of knowledge under difficulties.'

It is a noticeable feature of Ragged Schools, how they have—

"broadened out
From precedent to precedent."

At first solely restricted to the offspring of the destitute and depraved, it was at length discovered that a plan so well calculated for the young was equally fitted to meet the spiritual claims of their parents; and hence Fathers' and Mothers' Meetings are teaching hundreds how to make their homes happy. So the night refuge for the homeless or outcast sleepers beneath the dark arches of the Adelphi was speedily followed by the formation of those more regular refuges, where the friendless are trained to habits of industry, and find truer fathers in the masters than they ever had at home. The Shoeblacks, and the organised Crossing Sweepers of London, and the emigrants of the Ragged School Union, are but vigorous offshoots of the same system. Verily, then, the minute mustard-seed *has* become a great tree, "blossoming and budding, and filling the earth with fruit."

Nor has the effort been restricted to those who, though sound in body were unsound in mind, for a most interesting experiment is carried on at the Ragged School in Britannia Street, King's Cross. It was in the year 1854, that Miss Godfrey was not only touched by the unhappy condition of the destitute blind, but felt it to be her duty to attempt to alleviate their infirmity, and thus to comply with the apostolic exhortation, "Bear ye one another's burdens, and so fulfil the law of Christ." With this view she learnt the blind alphabet on the system of Lucas, reading it, however, by the eye and not by touch. She then established a class for the blind persons connected with Britannia Street Ragged School, and any others in the district that could be induced to attend. Since its formation eight adults have entered this class.

The system employed at the King's Cross School is a kind of phonetic shorthand—the letters, however, of each word being disjoined instead of being connected as in stenography. In most words the vowels are omitted, and some are spelt as they are pronounced rather than according to the ordinary spelling. Some of the contractions used—Hn for Heaven, for example—would at the first glance seem to preclude the easy acquirement of the art of reading. But the editor of Lucas's system, the Rev. J. W. Gowring, who is himself blind, says, that "the blind value these contractions as much as the shorthand writer, because by their aid they can read as fast as any good reader when he reads aloud who is privileged with the blessing of sight."

It is not surprising, then, that most of those who have entered the class can now read fluently; indeed, at our visit, we found a man aged fifty-three

learning to read, and who read aloud a section of Romans with tolerable ease. As most of the members of the class are supplied with the Gospel of St. John for home-reading, they are thus enabled to pass many a vacant hour pleasantly. But more than this: some have acquired the *habit*, if not the love, of reading the most ancient as well as the best of books. For it is needless to indicate that from the first secular instruction has only been used as a means of introducing the religious element. Hence few have attended this blind class without reaping some spiritual benefit. One man, indeed, who had long lived in unblushing sin, listened at length to the voice of conscience, and married the mother of his children. There is a hope, too, that the Holy Spirit has opened the eyes of his mind; for, to use his own words, "I never knew myself to be a sinner till I entered the blind class, and now I love the Bible!"

It will have been noticed that the Britannia Street Blind Class has hitherto been restricted to the adult poor. But it is as much, if not more, demanded by the children of the destitute classes; and, from their sensitive touch, they would probably acquire the art of reading more readily than adults. If, then, a Blind Children's Class were established in some Ragged School, similar benefits would doubtless accrue as have sprung from the class in Britannia Street. Palpable as is the need—most blind schools being too crowded to admit more than a minority of the applicants—we can see no difficulty in the formation of such a class. Were the use of some central institution proffered, the other Ragged Schools in the district might send their destitute blind there, and so form a United Blind Class. Nor would a competent teacher be wanted, for we have reason to believe that the earnest lady who teaches at King's Cross is equally willing to instruct a similar class in any central part of the modern Babylon.

By this means, many would learn how to pass their vacant hours profitably who now waste them in idleness, if not in positive vice. But even more than this, the great missionary character of the Ragged School movement would be preserved, and another means provided of preaching the gospel to a class whom our Divine Master never forgot in his ministrations, and who, if they are not evangelised, must feel the world to be a very blank, with nought to cheer the dreary road of life. The promise is still extant, "I will gather from the coasts of the earth, and with them the *blind*." For, in every sense, Christ has been anointed to preach "the recovering of sight to the *blind*." Hence we doubt not that if the experiment at King's Cross cease to be a solitary one, many would find such blind classes to be stepping-stones to see Jesus; and thus they would realise the fact that He still leads "the *blind* by a way they know not." Thus would the language of the illustrious blind Milton become, as it were, a photograph of their feelings:—

"I am weak, yet strong;
I murmur not that I no longer see;
Poor, old, and helpless, I the more belong,
Father supreme, to thee.
Thy glorious face
Is leaning towards me; and its holy light
Shines in upon my lonely dwelling-place,
And there is no more night!"

SUNDAY NIGHT SCHOOLS;

OR, "HURRAH! HERE'S ANOTHER TEACHER."

MR. EDITOR,—Some persons have imagined that your incessant calls for more voluntary teachers, especially at the Sunday Night Schools, savoured of exaggeration. They have pointed to the statistical tables issued by the Ragged School Union and have said, Surely 2,461 teachers are equal to the spiritual claims of the outcasts of London.

But, when it is known that many of these only teach in Day Schools, and that others only attend on alternate Sundays, it will be seen that the nominal list of teachers must for *practical* purposes be materially reduced.

By way, however, of testing the merits of the case, and remembering the good old adage that "one fact is worth a cart-load of argument," I recently visited some of the Sunday Evening Schools in the north-west of London. That visit evidenced that instead of exaggerating, you have, so to speak, rather *minimumized* the want: and the cry of "souls perishing for lack of knowledge" still rings in my ear. May the recital lead some one, yea many, to say, "Lord, what wouldst thou have *me* to do?"

The Sunday Evening School, in Barrow Hill Road, Portland Town, was first visited. My appearance at the door was greeted with smiles, and a loud cry of "Hurrah, here's another teacher!" from about 50 lads who were standing outside the school. Most were "roughs;" and some had had more than one personal experience of what jail diet and prison discipline mean. Pressing through this throng, we found about 100 scholars of both sexes present—taught by *one* teacher! It required all the vigilance and discipline of this worthy teacher, not to teach—how could he possibly do that?—but to preserve anything like order; and glad was he when the visitor tendered his services in the form of a few minutes' counsel and advice to his uncouth flock. And yet, destitute as this school is of a proper staff of teachers, there is a well-attended church at the end of the street, and two Dissenting chapels in the very street itself. The mere ingathering of these outcasts and vagrants within the walls of this Ragged School has, according to the testimony of the police, not only diminished the crime of the district, but has prevented those congregations from being annoyed—and yet what do they do to show their gratitude for *these* results? They sit quietly in their pews, and listen to gospel consolations; heedless that souls are perishing, many of whom do not even know—for where are the teachers to convey the glad tidings?—that Jesus came for no other purpose than to "seek and to save that which was lost."

My next visit was to Lisson Grove. Planted as the Ragged School is in the midst of a district so abounding in iniquity as to merit the common appellation of "Little Hell," surely no district of London more requires to hear the best of news. The evening being fine, the whole population were tasting the pleasures of out-door life. There were illustrations without number of the "great social evil"—many, alas! still in extreme youth, who had "fallen" before they knew the fearful meaning of the word. Defiant men, too, were smoking in groups, upon whose brow "felon" was legibly written. And all presented a scene of moral degradation that made the very heart ache. The Ragged School, indeed, was the only oasis in this desert of moral evil; and never was the essentially *missionary* character of our movement more apparent. Between 50 and 60 boys and girls were outside—some shouting like maniacs; others, in spite of the policeman, kicking and drumming vigorously at the door. Again were we greeted with the smile which told that we were welcome; and, from the majority arose the cry, "Let us in, teacher, we will be *so* good!" Having with great difficulty penetrated through the crowd, aided by the stalwart policeman, the secret of so many being excluded was at once revealed. For the staff was too small to wisely allow any more to be admitted, 150 scholars being already there. The classes, indeed, were necessarily too large for the teachers to manage with any degree of comfort; and as they perspired from undue exertion, and wore the jaded aspect which spoke of overwork, a fitter illustration of "teaching under difficulties" was never presented. All honour then to this noble band, who did not desert their post because others had forgotten who hath said, "Son, go *to-day* and work in my vineyard."

My last visit was to the Sunday Evening School in Huntsworth Mews. This and the first school visited were brothers in adversity. Few boys were present. And why? There was but *one* teacher present—the master of the Day and Night Schools—and he was too clearly worn out with his many labours of love during the past week. Yet nearly all the ministers of the district are officially connected with the school—that is, they give their names, and open their purses; but do not enlist any soldiers for this great struggle with moral evil.

It would seem from these visits that there is not now any difficulty in getting the destitute or debased classes to attend our Sunday Schools. The question formerly mooted was, "Will they come?" Now, alas! it is, "If they do come, can they be admitted?" From what I have seen of the south of London, it is too clear that this

evil is not restricted to the north bank of the Thames; and I doubt not that at least 2,000 *scholars are excluded every Lord's-day evening*—not because they are disorderly, or the space will not permit their reception: but simply because, though they say, "Will you teach us?" few respond to their earnest cry, "Sirs, we would see Jesus!"

Ought this to be? Can nothing effectual be done to arouse the drowsy church of Christ to a sense of its duty? or must there still be no response to the cry of these poor children of neglect, "Come over and help us"? Surely the commission of our Divine Master has never been revoked, "Feed my lambs!" and assuredly it can only be regarded as a solemn mockery for Christians to pray, "Thy kingdom come," whilst they do nothing for its extension. If, however, we determine to remain sluggish, the fearful words in the book are unrepealed—"Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof; because they came not to the help of Jehovah, to the help of Jehovah against the mighty!" Happily the execution of this terrible anathema may yet be averted—the door of work as well as of grace is still unlocked; and my prayer is, that men may be even yet constrained by the highest, as it is the only right motive, even by love to Christ, to "preach the gospel to those who are ready to perish." I am, &c.

Q. IN THE CORNER.

Notice of Meeting.

NORTH STREET, BETHNAL GREEN.

THE Annual Meeting of these Schools was held on Monday evening, the 15th, at Crosby Hall, Bishopsgate Street. The Right Hon. the Lord Mayor took the chair at six o'clock.

His Lordship, in opening the business of the evening, said, that the great object of the meeting was to assist the Committee of these useful Schools, in their endeavours to raise funds, so as to clear away a debt of £50, which was greatly retarding their efforts. He had consented to take the chair, and had promised a donation of £5, on condition the remainder was made up at that meeting. He would have preferred taking the chair in the school-room itself, but as the chief object of the meeting was to raise money, and as the Committee had informed him that it was in vain to attempt to get up a meeting of those who could contribute in the locality of the School, he had yielded to their request.

Mr. Lindsay, the Secretary, read the Report. It stated that these Schools have been established about ten years since. That they owe their origin to the exertion of a pious young woman, who being grieved at the ignorance she found prevailing amongst the children of the poor in this part of Bethnal Green, obtained assistance of two friends, and commenced a School in a small room, she bearing the chief of the expense herself. That room was soon filled to overflowing, a second was taken and filled also, and, subsequently, a third. This small effort gradually increased until provision was made for the education of from 500 to 600 poor children. The attendance has been during the past year daily 300; week nights, 45; and on Sundays, 350. A Penny Bank was commenced in October last, and £20 12*s.* 9*d.* has been paid in, £7 12*s.* 7*d.* of which has been withdrawn, leaving £13 0*s.* 2*d.* in the bank. There are also Sewing Classes, conducted by ladies of the Committee, and articles made are sold at cost of the materials. The financial position of the institution has greatly improved. When the present Committee undertook its affairs three years ago the debts were £200, but, by the liberal assistance of friends, and the Committee of the Ragged School Union, that debt had been reduced to £40, towards which, however, £10 had been promised, £5 by the Lord Mayor and £5 by a member of the Committee, leaving £30 to be raised.

The Rev. Dr. Weir, in a very able and impressive speech, moved the adoption of the report.

The Rev. Hugh Allen seconded the motion, and called attention to the great wants of Bethnal Green, and its claims upon those in better circumstances living in the city and elsewhere.

The Rev. W. Pearson, of the Weigh-house Chapel, and the Rev. Mr. Thomas, of Sion Chapel, addressed the meeting on the importance and economy of Ragged Schools, and showed that it was the duty of every Christian, every philanthropist, and every patriot, to support such institutions as Ragged Schools.

Mr. W. Ferry (of the Ragged School Union) described the localities of Bethnal Green and Spitalfields. He stated they were densely crowded with poor. The two parishes covered an area of 1,000 acres, and contained about 120,000 inhabitants, one-tenth of which were poor weavers; that in 1848, he, with others, investigated those two parishes, and found 27,000 children between three and twelve years of age, but of that number 10,000 went to no school whatever. Towards benefiting the poorest of these, ten Ragged Schools had been established, under the auspices of the Ragged School Union. By these, provision was made for the education of from between 2,000 and 3,000 of that number. They were doing a great and useful work, but the necessities of the poor children were far from being met.

Papers, Original and Selected.

MANCHESTER AND ITS REFORMATORY SCHOOLS.

MANCHESTER, but a short period since a "town" of limited extent and of comparatively small population, has now become a great "city." Royalty has honoured it by more than one visit, and has smiled benignantly on its multitudinous Sunday School children assembled to greet their Sovereign in the park which now bears her name. Through the combined taste and liberality of its merchant-princes, this city—with which hitherto cotton and calicoes had been mainly associated—witnessed last year in the Great Art Exhibition of Pictures the noblest triumph of the æsthetic, and became a centre of attraction for the whole world. Here, too, in many a suburban villa, the English, the Greek, the German merchant has a mansion filled with the appliances of modern civilisation and luxury, and with the choicest productions of the pencil and the pen.

But to the philanthropist, the sight of so many buildings dedicated to the worship of Almighty God and to the proclamation of the Gospel of Christ, the hospitals and asylums reared and sustained by princely munificence, as well as the extended efforts made to educate the young, and to mitigate and reduce misery and crime, convey impressions of a most refreshing character.

Among these agencies for good, the Ragged School and the Reformatory system have assumed a permanent position, and every year receive fresh expansion and development.

Assuredly, the need for exertion in this direction is urgent, and ever increasing. The rapid increase of population in Manchester is a marvel of the age. Not less than 200,000 have been added since 1837; probably it now contains half a million of souls, 220,000 of whom, able to attend public worship, neglect the house of God altogether.

The pressure of "hard times" and the occurrence of commercial crises multiply poverty and increase temptation to crime. Even in the best times vice is busy, intemperance riots, children grow up neglected and without homes. Romanism, too, in its immigrants from the south and west of Ireland, adds to the supply of filth, squalor, as well as to the *materiel*—and not the least hopeful—on which, as in the metropolis and elsewhere, may be brought to bear, especially in the Ragged School and Reformatory, the light-giving and hallowing influence of the pure word of God.

We have paid a recent visit to Manchester, and have taken pains, by personal examination and the collection of documents and facts, to ascertain the present condition there of the Ragged School and Reformatory movement.

We had seen something of its initial attempts to do good several years ago, and the record of our impressions was then placed before our readers. Very pleasing therefore was it to find last month that "onward" was the motto, and progress the rule, of the Christian philanthropists of Manchester.

Accompanied by a merchant whose generous gifts and warm co-operation have helped on this and many another good cause, our first visit was paid to "The Manchester Ragged Industrial and Reformatory Schools." The *locale*

of these at the time of our last visit was at St. John's Parade, Byrom Street, but now it is changed to a beautiful open and healthful suburb, once the residence of merchants and gentry, Ardwick Green. We have always felt how injurious to our cause, especially in the case of Refuges and Reformatories, are limited space, and a crowded neighbourhood. To remove children and young people as far as may be even from the vicinity of the low haunts of teeming crime, and to give them pure air, room, and verge for exercise and healthy sport, as well as the sight ever before their eyes of green fields; this we regard as one of the essential elements of enlarged success. And here at Ardwick Green all these are amply provided. The situation is healthy to a degree. The Committee, after looking at many other places likely to suit their object, fixed on this spot, and to every visitor the judiciousness of their selection must be apparent. The neighbourhood had become less fashionable than of old, but for *their* object everything was favourable.

The reduced value of house property enabled them to obtain premises in every way adapted to the design in view. For the small sum of £2,000 was purchased a large house or mansion, long the residence of successive wealthy tenants, with extensive grounds annexed to it. This property was at once put in trust for the objects of the Institution. The amount of the purchase money was secured by a bazaar originated by ladies, who also obtained liberal money contributions. The Ladies' Committee had long urged removal from the late premises, and one of their number gave towards the object £100. For the purpose of rendering the building suitable for extended operations, a further sum (above the purchase money) of about £1,500 was required. The Committee thus undertook a great responsibility, but the result has already justified their movement.

They contemplate affording accommodation for about 300 children, which, in their last year's Report, they say "will be about £12 per head for land and buildings, as a Preventive Institution;" *whilst prison cells in prison establishments have cost the country above £200 per head.*

From the number of vagrant and destitute children in Manchester the Committee propose to avail themselves of the *preventive* means of good, which are contemplated in "The Industrial Schools Bill." A kindred measure in Scotland, known as "The Dunlop Act," has worked most advantageously. Under the provisions of the New Act, it is proposed to secure *lodging*, maintenance, clothing, instruction, and industrial occupation for not less than from 80 to 100 young persons of both sexes.

Accommodation is also being provided for above 200 children in Day Feeding Schools, which will be under the provisions of the Minute of the Privy Council on Education.

A new era is thus opened in the history of the School, and it was with great satisfaction that, in the necessary absence of the Rev. Mr. Bryan, the Governor, we found ourselves guided over the entire premises. Already in less favourable circumstances, less known and confided in, this Institution has received, fed, instructed, and industrially trained *one thousand children.* Many of these were drawn from the lowest portions of the population, thus sketched from the life by the zealous Governor of the Institution:

"Their ostensible occupations are, selling oranges, tape, or matches, and begging from door to door; but they are always ready and willing to take everything that comes in their way and call it their own. Taught to acknowledge no law but that of self-love, they are influenced by none other; hence their career is one continued progression of evil.

"There is a class of children whose parents habitually employ them in beggary and theft; they are sent out day by day to beg, pick pockets, strip clothes lines, pass base coin, or practise shoplifting; and if these poor deluded creatures are unsuccessful, returning to their haunts empty-handed, unenriched by the spoils of rich or poor, they are rewarded by cuffs and blows, or denied even the small pittance of food a limited measure of success would have secured to them. Such is the every-day, out-of-door life of these literal outcasts of society. But their nights; what are they? These young adepts in crime spend the hours of darkness in the strangest of places, locating themselves under a wagon, or a market standing, in old conveyances, or in any out-of-the-way and unwatched hiding place into which they are able to squeeze their supple limbs. They issue forth from their secret haunts as the morning breaks, and in the 'I care for nobody, because nobody cares for me' spirit, they pursue the same chequered course of life, which is destined, unless some reformatory measure intervene, to be terminated only by the prison, transportation, the gallows, or other premature death."

A ready market for stolen articles exists in Manchester in the "putty shops," whose proprietors encourage boys to bring them their plunder, and they so cunningly manage to send off elsewhere the articles thus received, that detection and punishment are very difficult.

Large additional premises are being erected at Ardwick Green. The old premises will form a Girls' School and Refuge, entirely distinct from that of the boys. Of boys, 60, and of girls, 40, are intended to sleep in these buildings. These are the worst and most destitute cases; children who are orphans, or who have criminal and intemperate parents. At the time of our visit, changes and improvements were rapidly going forward. Nearly all received are free from crime; but there were some who had committed petty larceny; most were on the verge of a course of dishonesty, ending in ruin.

The official staff consists of the governor and his wife (the matron), an office assistant, a schoolmaster and assistant.

The basis of the Institution is evangelical and unsectarian, and religious instruction is daily given. In the School we found there was a daily attendance of 120, of whom 30 were girls, and 90 boys. The disproportion of the sexes here arises from the fact that more employment is open to girls than boys in Manchester. The females, after being twelve months in the School, are recommended for service. They are eagerly sought for by respectable families.

The course of instruction in the School comprises reading, writing, arithmetic, and a knowledge of the Holy Scriptures. On the Lord's day the children go to various Sunday Schools; but it is intended, when the new building is completed, to have a Sabbath Service and School in the building, with a supply of voluntary teachers.

The building, now nearly completed, we pronounce—after inspecting many Refuges and Reformatories—to be one of the best and most suitable we have ever seen. The space allotted for the dormitories, for the work-shops, for the dining-rooms and school-rooms, with the means provided for cooking, ventilation, &c., is such as could only be furnished in a building of large dimensions, and specially and skilfully fitted up for the objects in view.

The industrial training is comprehensive in its character. There is the *printing department*. Into the printing office the best boys are promoted, on the ground of merit. Here general work is done for the public, and here the Report which lies before us was also produced. In the establishment are made the clogs worn by the children. For these they are required to pay about half-price, as it was found that the keepers of "putty shops"

tempted them to sell them at a low price. In exceptional cases they are given to the young people. The making of canvas bags for coffee, and of paper bags, chip-making for firewood, tailoring, carpentering, the assorting of bristles for brushmakers, constitute the other branches of industrial training. For some of these there are profitable returns, and an increasing demand for the future will doubtless give important aid to the funds of the Institution.

The girls at Ardwick Green are employed in the making of pinafores, of shirts for the boys, in washing, cleaning, and other employments suited to make them good servants or housewives in after-life.

The prospects of the Ardwick Green Refuge and Reformatory are extremely bright, and we congratulate our friends there on the noble field of usefulness now opened to them.

In our notice of Reformatory movements at Manchester we cannot refrain from reference to an institution which is little known, but which already has borne fruit to the glory of God. It is a FEMALE REFUGE, whose present habitat is in CARNARVON STREET, CHEETHAM HILL ROAD. It had its origin in the benevolent and pious zeal of Mr. Hilditch, a barrister, who pitied the young "unfortunates" of the streets, and provided a Refuge for them. That gentleman, now engaged in other useful operations, no longer actively supports the Institution, but is still a subscriber to its funds. A lady who had acted as a governess to the Refuge when under his care, Miss Ryves, took up the cause on her own responsibility, for nearly twelve months, and without salary. Bringing three girls with her to Carnarvon Street, and sustaining them at her own cost, she had seventeen other inmates brought in during the first year. She sent out circulars, and gradually convinced Christian persons of the duty of helping her. With rare devotion, energy, and enthusiasm, she has devoted herself to the work of reclaiming a class of girls, ranging from 14 to 22 years of age, all of whom had been led away from the paths of purity. Many of them had been in service. The effects already wrought are most encouraging. Industrial training is vigorously prosecuted. Plain sewing, knitting, and the making of ladies' cuffs and collars, are busily pursued. Many of them before entering the Institution did not know the use of a needle. They are also trained to housework, and personal cleanliness is strictly enforced. We have seldom seen a more hopeful combination of vigour and kindliness in the management of an institution like this; it is sure to prosper. The inmates, we were pleased to find, were contented and industrious, and with yearning hearts over them, we read to them the 51st Psalm, suggesting it for their individual use as "The penitent's prayer," and commended them in supplication to Him whose feet were once wet with the tears of one who "was a sinner."

The "MANCHESTER AND SALFORD REFORMATORY for Juvenile Criminals" had its origin in the Ragged School at ANGEL MEADOW, ANCOATS, a district very poor and populous, in the heart of Manchester. We well remember a visit—duly recorded in our pages at the time—made to the Institution in that, its first habitation; and with unfeigned regret were we not long after, called to record the death of its self-denying and excellent manager, Mr. Graham. By that untoward bereavement, we feared that its usefulness would be arrested. But we are thankful to record that under other devoted and able management, and removed, like the Byrom Street Schools, to a suburban district, "The Manchester and Salford Reformatory" is more vigorous and useful than ever.

The original design of the committee was simply to establish a Ragged School supplementary to that in St. John's Parade. But gradually there appeared cases of boys who had been guilty of theft, and were rather objects for a Reformatory than a Ragged School. Now at Blackley the Institution is strictly a Reformatory, and intended for the benefit of criminal boys only. The experience is too short to pronounce authoritatively as to results. But enough has been already achieved to call for thankfulness and to create hopes of extended benefit. A plot of nine acres of land was purchased in October, 1856, at Blackley. On this suitable buildings have since been erected; the entire expense for land and building being under £4,000. Among the liberal supporters of this movement was the late lamented Earl of Ellesmere. Provision is made for the support and education of 40 boys at an estimated expense of about £800 per annum. Of two boys trained under the lamented Mr. Graham, and who were afterwards apprenticed to sea-faring life, we heard very favourable accounts. It is of great importance that boys of this class, if there is confidence in the reality of their reformation, should be placed on board ship without a "ticket of leave" character, or their antecedents proclaimed either to captain or crew, who thus might break their spirit, and drive them to despair by taunts and abuse when provoked to reckless anger. The spirit of this remark we make advisedly, and its bearing on other occupations for reformed boys in different trades will at once be recognised.

Before closing this paper we have to notice two peculiar aspects of the Ragged School system as it operates at Manchester. One of them is that, *as yet*, though the tendency is towards that desirable consummation, there is, strictly speaking, no "Ragged School Union," and no centralisation of the system as a whole in the city of Manchester. There are a large number of Sunday Evening Ragged Schools. A *soirée* was lately given by a gentleman, whose exertions and zeal are beyond all praise, to the voluntary teachers of these schools, and at which a Union of the Sunday Evening Ragged Schools was formed, but which at present does not seem sufficiently comprehensive to meet the necessity of a city like Manchester. The other peculiar feature is the custom of sending ragged children to the ordinary day schools, reduced fees, by agreement, being paid out of a special fund provided for the purpose. This fund is obtained by gentlemen connected with the Manchester City Mission, and the agents of that excellent society are frequently the *media* of introducing the children to the ordinary schools. Between 4,000 and 5,000 children thus receive instruction. With some curiosity, not unmingled with doubts as to its propriety, did we make inquiries as to the operations of the system. We had the impression that the effect of mixing two classes of children thus together was perilous, that its tendency was to force the better class of children to leave where the ragged and "very poor" were numerous, and to cause the latter to be persecuted when few in number, so that they were compelled to leave the schools.

We believe that such would be the effect in London; but as far as our inquiries extended we are bound to say that such—making allowance for exceptional cases—has not been the result in Manchester. Thus, entering a Church of England school we found boys of both classes mingled together, some of the ragged class on the highest form, and by the master were assured that, while *all* the parents of the children knew that that class was received, none were either withheld or withdrawn in consequence. Similar

assurances were given us by the Secretary of the Town Mission as to the cases coming under the notice of the Missionaries. Scientific instruction is about to be extensively introduced into the day schools of Manchester, at least for the upper classes, and to these the "ragged" urchins, many of them bright-eyed, clever, Irish boys, will have the same facilities of entrance as other boys, and at *half price* in the way of fees.

We heard, indeed, of a mistress in one of the day schools leaving her position and becoming the head of a separate school for a superior class. It was conjectured that this was in consequence of dislike on the part of parents of a better class to their children being mixed up with those lower. But we could not verify this as the cause of the change. Our columns are open to any further information which can be furnished us on this subject.

We believe that a great and good work is being done at Manchester, and that with accumulative power, such as bids fair to accomplish wonders in the way both of "prevention" and "cure." We bid God-speed to the zealous band who are there occupying the field, and we invoke for them the bountiful supply of that divine agency, without which neither they nor we, "sowing in tears," can hope to fill our bosoms with the sheaves of a golden harvest.

THE FOURTEENTH ANNIVERSARY

OF THE

RAGGED SCHOOL UNION.

ANOTHER year has passed away, with all its joys and sorrows, its troubles and achievements. The Committee have great reason to look back upon it with deep thankfulness to Almighty God, for it has pleased Him to prosper their work, and to bestow upon their humble efforts many clear tokens of His favour. In almost every department there are improvements and increase. The number of schools, scholars, and teachers, is larger than last year. The finances are improved. The various operations of the Union are gradually and steadily extending, and there is a tone of earnest piety and Christian activity among the workers that is most cheering. Nothing indeed can be more gratifying to the Committee than the healthy tone of sound gospel principles and Bible teaching that pervades all operations of the Union. Whether they examine the Annual Reports of the local schools, or observe the speeches and proceedings at the Annual Meetings that are constantly occurring, it is most delightful to see that both committees and teachers, superintendents and friends, are all animated by one spirit—namely, an earnest desire to circulate Bible truth among the poorest and most ignorant of this vast city, and that without reference to party distinctions or sectarian denominations of any kind whatever.

SCHOOLS AND SCHOLARS.

By reports lately received from the various districts, the Committee find that there are now in union with them—

136 Sunday Schools, with 20,941 scholars.
104 Day " 14,472 "
129 Week Evening " 8,612 "

This would make in all—

369 Schools, with " 44,025 scholars.

But as most of the Sunday scholars are those who attend during the week, the Committee, as in former years, reckon their number at 23,000, being the number of Week-day and Evening Scholars; thus, omitting the Sunday ones altogether. The voluntary teachers in these now number 2,691, and paid teachers 334. The paid monitors 200. The number of school buildings is now 161. Above 100 of these have industrial classes for boys or girls, at which the attendance is about 4,000. But as a large proportion of these consists of girls who only learn sewing, the numbers here are not so satisfactory as might be wished; the results of industrial teaching having been found most useful to both sexes, especially for going to situations or for emigration.

The Shoe-Black Brigades

may be considered as an offshoot from this department, and the results continue to be very pleasing. There are now nine Shoe-black Societies in various parts of London; but as some have been very recently established the statistics cannot very well be furnished for the whole year. Three of the most important, namely, the Red, Yellow, and Blue brigades, numbering 190 boys, earned last year no less a sum than £3,227 by cleaning boots and shoes in the streets, being an average of about £17 each per annum, or above 1*s.* per day for each lad. When it is borne in mind that a large portion of this money is put aside to the boy's credit in his bank, after his food and lodging are paid for, and that these boys receive daily supervision and guidance from their several superintendents, and that those who behave best are raised to better positions through this means, it gives great cause for thankfulness to all who assisted in originating and carrying out this excellent work. Additional employment for boys in the streets is in contemplation, but not yet matured; though a few are already at work as Crossing-sweepers, Messengers, and Newspaper-boys. The subject of

Scholars Placed in Situations

naturally follows here. The numbers reported in the past year are 1,320; namely, 587 girls, and 733 boys. In the former year there were 1,260. Thus, in two years, there have been no less than 2,500 of our scholars reported as placed in a position to gain their own living by their own efforts, though the numbers not reported are 1,500 additional, thus making nearly 4,000 so placed out. The Committee have reason to believe that a great proportion of these retain their situations and do well. At the Annual Prize Meeting lately held they had the pleasure of rewarding no less than 490 who had kept their places satisfactorily for twelve months. The previous year the numbers so rewarded were 402. The last meeting at St. Martin's Hall, at which the Earl of Shaftesbury and the Lord Mayor of London presided, when these 490 young persons took tea together, with their teachers and friends, was a most gratifying assembly, the blessings of which may extend to generations yet unborn.

While the Committee rejoice over so large a number of rescued ones thus placed in a fair way of doing well out of school, they have much satisfaction in paying a certain sum towards monitors who have been trained to become so in the schools, and towards teachers who were formerly Ragged Scholars. The number of the latter is now 57. They may observe here, likewise, that 105 of the scholars have lately become communicants of Christian churches—a most encouraging fact. Let it not be supposed from this that the schools are getting above their level, for great care is still taken to admit only the poorest class of children.

The subject of Refuges for the outcast and thoroughly destitute is still an anxious one for the Committee, especially under the altered minute of the Privy Council, by which it is proposed to withdraw a large amount of the aid lately granted to the Refuges. The Ragged School Union will require to be all the more liberal to such institutions, and to appeal more earnestly to friends for support towards this object.

In addition to Refuges for the Destitute, the outlet which

EMIGRATION

affords is still very encouraging. This subject has again become a prominent feature in the Society's operations, more especially the emigration of girls of an age to become domestic servants whose position at home is dangerous or unfortunate. The self-devotion of the matron of the St. Giles's Refuge, in herself accompanying the girls across the Atlantic, and there seeing them placed in good situations before she left them, and a contribution of £400 from one individual towards this object, have given the Committee a fresh impetus in this direction. They have already much reason to rejoice over it. In her first trip to Canada, Mrs. Edmonds took out ten girls, all of whom were placed in domestic service, mostly in Christian families, within a week or two of their arrival; and she has lately started on a second trip, with twenty-five more, having every prospect of similar success. Some pleasing letters have already been received by her from the girls she first took out.

Thus with situations found for the industrious, and Refuges for the Destitute, and emigration for the deserving, the Ragged School becomes a means of escape from the perils of London life to many a poor, outcast child.

MOTHERS' MEETINGS

continue to yield pleasing fruits; although the number attending them is not so great as might be wished. Forty-nine schools report an attendance of 1,140, while three of the schools have a meeting also for fathers, and have an attendance of 100. At these meetings it is usual for the poor women to bring their own needlework, and they are supplied with needles, thread, and pieces, to encourage and enable them to mend any article of clothing needed; and, while thus occupied, a suitable portion of God's Word is read and explained; also books of a useful and practical tendency, and the meeting is closed by prayer. The mothers frequently express their gratitude for the opportunity thus afforded of spending an evening in profitable and social intercourse with Christian friends, whose earnest endeavour to bring them under the teaching and influence of Gospel truths, and to a sense of their responsibility before God as parents, have in many instances been owned and blessed.

At these meetings, and likewise the Ragged Church services (of which there are now seventy-four, and a weekly attendance of 3,230), the City Missionaries* continue to render most effective help. To render such meetings attractive to working men, who at night are tired out with a hard day's work, is found a difficult problem, and as mentioned in the last Annual Report, the Committee will be thankful for any suggestions from practical men on this subject.

THE PENNY BANKS AND CLOTHING FUNDS

go on successfully. Those for scholars only have last year had 7,930 depositors, with £1,990 deposited; and those for scholars' parents or friends 7,520 depositors, with £2,530 deposited, making together above 15,000 depositors, and above £4,500 of deposits. Such an amount, a great part saved from foolish or sinful indulgence, is surely most gratifying. The sum contributed to Clothing Funds

* The Scripture readers have also been found useful in some localities and very friendly to our schools.

exceeds £600, about double the amount reported last year, and yet this does not include the amount paid by poor mothers at the quarterly sales for clothing and made-up garments, which is considerable.

The Magazines, large and small, continue to give satisfaction to their readers; and the Association for the Mutual Improvement of Paid Teachers is progressing.

The state of the

FINANCES

is, on the whole, encouraging. The strenuous appeal made in the former year, which increased the funds considerably, seems to have extended its influence into the year just ended. Not only have all expenses been met, and a balance left over, but the grants to Local Schools have been on a liberal scale, and to an amount not previously possible. Thus the debts of these schools (some of which find it very difficult to raise money in their own locality) have been considerably reduced, and their financial position on the whole much improved.

The Annual Grants to the schools are now above £2,000 per year; in addition to these the Special Grants are also considerable.

The total amount received by the Union in the year has been about £4,500, which, added to the receipts of local schools, makes a grand total of more than £35,000 collected by voluntary subscriptions for the Ragged Schools of London.

Thus the work goes on upon the voluntary Christian basis with which it began. While Minutes of Council are made and altered, and the vexed question of a legalised religious education for the masses seems little nearer a solution than ever it was, and may never be settled, the Committee persevere in their work of faith, and if the public, as Christians, and patriots, and philanthropists, will do their duty, they have nothing to fear. As previously remarked in this Report, the whole operations of the Union are conducted upon a sound scriptural basis; and thus, while some still oppose Ragged School efforts, and others, if they do not openly condemn, yet look coldly on, the Committee feel quite sure of God's blessing on their operations as long as all who carry on the work are thus animated by an earnest desire for God's glory, and a thorough devotion to sound evangelical principles.

In this spirit they began the work, and in this spirit they desire to carry it on. In this spirit they once more render up their trust into the hands of those who appointed them to so high and holy an office, praying God to bless their work, and to take under His tenderest care the objects of it; so that renewed and increased efforts may be made in this good cause, and many neglected outcasts be brought to the feet of a loving Saviour through the instrumentality of the RAGGED SCHOOL UNION.

PROCEEDINGS OF THE FOURTEENTH ANNIVERSARY OF THE RAGGED SCHOOL UNION,

Held in Exeter Hall, on Monday Evening, May 10th, 1858.

THE EARL OF SHAFTESBURY IN THE CHAIR.

A HYMN having been sung, the Rev. Mr. WILKINSON offered up prayer.

THE CHAIRMAN.—This is now the fourteenth time that either in this great room, or under this spacious roof, we have been assembled together for the purpose of celebrating this great and glorious undertaking—the highest, and I will say, among the holiest operations of the present day; that great work which is to dive into the recesses of human misery, to take the measure and proportion of all human sin, to drag all suffering, ignorance, and filth to the light of day, that they may bask in the light of God's sun, and in the still more glorious light of his Gospel (hear, hear); to lift the poor out of the mire, and to set them among

the princes of the earth; more than that, under the blessing of Almighty God and the influence of his blessed Spirit, to raise them to be ministering spirits in the blessings and the salvation that they have received themselves. (Applause.) Now, I am not going to make you a speech, however tempting it may be—tempting it is with so large a congregation before me, tempting it is when I see so many of my fellow-citizens primed with Christian zeal coming here for the celebration of this great work, and bound I doubt not in holy resolutions, that in private and in public, and by every means that God has given them, they will set forth his glorious name to the consummation of this noble work. Tempting I say it is, but nevertheless I have spoken so frequently upon this matter that really if you are half as weary of my speeches as I am of them myself, I could not inflict upon you a greater suffering than make you listen to a long and sustained homily upon the present occasion. But I have another reason; there are so many speakers to be heard, some of them have rarely, some of them have never yet, presented themselves upon this platform, I am most anxious that they should be heard, and heard to the full. They have been disciples, and they are now about to become apostles in the cause, and I trust that the resolutions which they will propose and which you will ratify, will bind them in the good cause unto their lives' end. But do not suppose, because I abstain from addressing you at length upon the present occasion, that I am grown indifferent to this great cause; I can only say, that as years accumulate upon my shoulders, so by the blessing of God does the love of this great undertaking; and I may freely and honestly say that of all the undertakings to which it has pleased God to call me, there is no one that has so much entwined itself about my heart, no one that has so much recommended itself to my judgment as this good work which we are now called upon to celebrate, and the consummation of which we so devoutly implore. I should be most blameworthy if, on an occasion of this kind, I did not say that, so far from having grown cold, every hour increases my admiration of the work, and those who are engaged in it. (Hear, hear.) The more I observe the conduct of those who are in the various committees of the several schools, the central Committee and the affiliated committees, the more I see the conduct of the superintendents, the moreI see the conduct of the teachers, voluntary and paid—I hold the paid teachers in equal reverence, for those who preach the Gospel must live by the Gospel—the more I see of all the district visitors, of all those excellent men, of all those holy worthy women, who devote their days and nights to the instruction of the poor, to the superintendence of mothers' meetings, to all the variety of appliances whereby filth is removed, darkness is dispelled, knowledge is produced, and the glory of God inculcated, I confess that I review them with infinite respect and affection, and never will I lose the opportunity of testifying in public or private that it is not your fine folks who appear upon the platform, like myself, and make long and tiresome speeches—a matter of necessity it is true—but it is those who, secretly and in obscurity, without any hope of reward but that of their own conscience, without any impulse but that of the love of the Gospel, do this work by day and by night amidst every influence the most offensive both to their physical and to their moral capacities. (Hear, hear.) Now it has been said that in the speeches of many people on this platform and elsewhere, there runs a certain under-tone of disappointment. I know not where I have read it, but I certainly did read it somewhere the other day. It was observed in an article of some paper that there was a certain under-tone of disappointment pervading the speeches of all those that spoke upon the Ragged Schools. Disappointment! About what? (Cheers.) Disappointment! when we take a view of what this metropolis was twenty years ago, and when we survey it now. Disappointment! when we see the wonderful manner in which the grace of God has rested upon the work, in every one department, in every one school. Disappointment! when I see the array of agents who come forward to devote their time and their energies to this great enterprise. Disappointment! when I see the great and permanent effect that has been produced upon the tone, the character, and the conduct of large classes in this metropolis. Why, my right honourable friend on the left here, the Lord Mayor of the City of London, will tell you that in his great office he can see clearly enough that if there were not these great agencies at work, if there were not in operation these silent undertakings, and that constant, unceasing activity, the two millions and a half of this great metropolis—the largest aggregation of human beings ever known in the history

of mankind, would not be kept in order by all his police constables, or by the standing army multiplied by twenty-four. Are we to be disappointed then, when we look at the records of those who have been trained in our institutions? Are we to be disappointed when we look to her Majesty's colonies and see how many of our lads, how many of our girls, are there conducting themselves with propriety, and raising the character, not only of the Ragged Schools, but the character of British citizens? Are we to be disappointed when we go over the various families of this great town, and see how many of our children have been taken into domestic service? Are we to be disappointed when annually we hold our meetings, where some four, five, or six hundred children come to receive their prizes, bearing with them a certificate of good conduct, of continuance in the same service for twelve months? They come to receive our prizes; they come to receive the reward of our approbation; and when we reflect whence they come, that they were amongst the most filthy and the most vile, the most profligate and the most abandoned, the most hopeless and the most hardened; when we know these things, when we compare what they were with what they are now—disappointed indeed! Why, the man who is disappointed must be something approaching to an infidel if he do not immediately come forward, fall on his knees, thank God, and take courage. (Loud cheers.) But recollect you are only at the beginning of the work; there are thousands to be reclaimed; there are homes to be cleansed, there are parents to be taught; there are children to be educated; there are tens of thousands, hundreds of thousands, all of whom might stand upon the same level, receive the same benefit, and confer upon you and themselves the same honour. Disappointment I have in one respect, and one respect alone, that when the great results of this mighty undertaking are so manifest, when the evil lies before you in all its horrors, gigantic and grim, when the remedy is as clear as the evil, and when the remedy is in the hands of those to whom God has entrusted the means, they will allow the evil to prevail, because they will not apply even a portion of the remedy. The state of things is this; we want nothing now but the lowest of all worldly things, which is money, to put all our principles into operation. Had we but money sufficient, and it would be but a fraction of the wealth even of this metropolis, to speak nothing of the wealth of Great Britain, I would undertake, and I am sure I am not speaking boastfully—all my friends here on the platform, all my associates in the Ragged School Union will tell you, that we would undertake to clear even London of its juvenile mendicity; we would undertake to bring hundreds and hundreds of thousands of children within the sound of the Gospel, within the reach of Christian institutions. (Applause.) But it is in vain. Year after year we make appeal; year after year dribblets come in. Some good people there are who give liberally—a vast number of good people there are who give nothing, nothing at all. That is the condition in which we are. I bear them no ill-will. I would much desire that we could bring them here on an occasion such as this; that we could bring them to such a spectacle as was lately exhibited in St. Martin's Hall, where these wretched, godless children, redeemed from the lowest depths of sin, and misery, and vice, are brought to sing in hymns the praises of our Lord and Saviour. Much I would desire to affect them by that spectacle; but if I could not do so, and if I had the power, I would inflict upon them this just sentence, in retribution of their omissions and utter indifference to the claims of God and the rights of humanity. I would compel every one of them three days in the week, from morning until night, to perambulate these recesses of filth, of misery, of sorrow, of destitution, of crime, of profligacy and of danger, and see with their own eyes, hear with their own ears, and feel with every one of their senses, that ignorance which they will not enlighten, and that misery which they refuse to alleviate. (Applause.)

The Rev. Dr. MILLER said—My lord and Christian friends, the resolution which is to be submitted to this meeting is—

"That this meeting rejoices in the continued prosperity of the Ragged School Union, so clearly manifesting God's favour during the past years; and heartily adopts the Report now read by the Hon. Secretary, and re-appoints the Committee and Officers."

My lord, I addressed the meeting as Christian friends. I felt very much disposed to address them as "fellow-workmen," for I believe that this is an aggregate meeting of no insignificant portion of the working classes of London. (Hear, hear.) I believe that a fustian jacket and a horny hand are not essential

to working men. I hope there are some working men on the platform with black coats on their backs. I am quite sure there ought to be. Of one thing I am well assured—and I say it with the most profound respect for coronets and titles—there is a working man in the chair. (Loud applause.) A nobleman becomes a working man, and need not be ashamed of it, when he labours in the cause of God; and a working man becomes a nobleman when he puts his hand to the same good work. But, my lord, I am a little disposed, in these reforming days, to quarrel with you. We, poor parsons, are told that the days of plurality are gone by, and that there is no hope of anything in that shape now. I do think, my friends, that his lordship is one of the greatest cormorants in the way of plurality that I know of. Only imagine what the titles of the Earl of Shaftesbury would be if they were all written out! Why, he is President of the British and Foreign Bible Society; he is President of the Society for Promoting Christianity among the Jews; he is President of the Church Pastoral Aid Society; he is President of the Malta College; he is President of the Jerusalem Diocesan Fund; and really my memory quite fails me, except that I know that he is President of the Ragged School Union and of the Shoe-black Society. (Loud applause.) But, after all, my lord, I do not wonder at this. The view you have taken is unquestionably the correct one—that all these great and glorious operations are only parts of one grand and combined movement. We meet with men in the present day who have a particular hobby. That hobby may be a very good one, but the mistake which these people fall into is, they imagine that their one particular remedy is to be a panacea for all the ills under which society is labouring. There are some who think that open-air preaching is to do everything; others who think that special services are to do everything; others who think that education, or sanitary reform, or lay agency, is to do everything; but your lordship's mind has long ago grasped the great truth, that if we would really elevate the masses, we must ride all these hobbies in turn; or, if we are good equestrians enough, following the example of those persons who show off in the circuses in town, we must ride all these hobbies at once. (Laughter.) For I am persuaded of this, that if you leave one of these things out, the whole result may be materially injured; and the safest way to prevent oneself from being one of those persons who are most disagreeable in society—crotchety people, with one idea only, who, when you see them, you are certain will bore you about it—is to give out our sympathies and energies to the movement, taken as a whole, in its combination and in its blessed aggregate. I believe this is by no means the least of the movements in which you, my lord, are engaged. It may seem a very little thing that all this machinery should be set in operation, to gather up here and there a few ragged children from the streets, or rather from the gutters. It may seem hardly worth while to take notice of these unimportant beings; but look at the matter even socially; let these boys alone for another seven years, and where will you find them? If they have not passed into a dismal eternity, you will find them filching your pockets at the corners of the streets. You will find them with dark lanterns in your pantry or at your drawing-room shutters; or indulging, perhaps, in that modern invention—that choice refinement in crime, garrotting. I do say that such a Union as this is doing more to cut off the supply of crime in this country than any one movement in which philanthropists are engaged. No one knows better than you do, my lord, the depravity to which some of these little children are brought in their very earliest years. An instance of this occurred recently in Birmingham. We have been trying lately in an humble way to follow in your footsteps, and to do something with the poor shoe-blacks. The other evening, as I went up into the school-room in which this little brigade is congregated for instruction on two evenings of the week, there was a little fellow in the corner, to whom my curate particularly directed my attention. He had been there all the evening. He certainly could not have been more than nine or ten years of age. He was very dirty, but uncommonly good-looking, and, if I were to make a little domestic confession, I should say that a certain lady, of whom I will say no more on the present occasion, because she happens to be in a corner of the hall, and I am sure she will blush very much if I mention her name—this lady who ought, properly speaking, to admire only one pair of beautiful eyes in the world, and that is mine—(laughter)—was remarkably struck, as ladies are apt to be, with the beautiful eyes of this boy. The little fellow had a sad story to tell. He did not know where he was going to sleep. He had come to Birmingham, he said, two or three days ago, and he had

nothing to eat. My tender-hearted curate gave him sixpence, and we gave him into the hands of a trustworthy boy to take him to a lodging. The next day off started one of my Scripture readers to the town from which the little boy said he had come, to ascertain the truth of the case. He was led a dance of two or three hours over the town, and we at last discovered, to our great dismay, that the whole story was a lie from beginning to end, that the boy had got a mother at home, and a very kind stepfather, and that he had run away from his work. I do not know whether he had not sold some of the materials on which he was working, and his father, I believe, had been hunting for him all over Birmingham for the greater part of two days. This little fellow could not have been more than ten years of age, and in spite of his beautiful eyes, this was his precocity in falsehood and in crime; and I never felt more sensible of the premature ripeness of many of our juvenile population in crime and in the service of the devil. Now, my lord, it is such lads that we want to save; and, had it not been for the Ragged School movement, descending down to the very gutters of our cities and towns, the movement for the multiplication of faithful ministers of God, and the City Mission movement, no one can say what would have been the result. When God put it into the hearts of some of his people to originate these movements some twenty-five years ago, we had come to that point at which the case was all but desperate; and I do not hesitate to say that we have, through God's mercy, just succeeded in stifling a volcano, which might have revolutionised the country and spread disaster and ruin all around. (Hear, hear.) The evil is checked, as your lordship has intimated; but I do believe that when the historian shall sit down calmly and philosophically to write the history of this period, with the right materials before him, he will trace the improvement which has taken place in the social condition of the country, not to acts of the Legislature, but to efforts of philanthropy; and that, towering above all other names, emblazoned on the page of history as long as England shall stand, will be the noble names of "Ashley" and "Shaftesbury." (Applause.) One reason, my lord, why I love this Association, and am glad to be here to-night, is, that we are, as I said at the beginning, all workers. While others are framing minutes of council, or making motions in the House of Commons, we are gathering children from the streets —while others are theorising, we are doing the work. Another reason why I love this movement, as I do all similar ones, is, that it is a godly movement, that it is a movement sanctified by the word of God and of prayer; that the natural corruption of the little creatures whom you are seeking to regenerate is distinctly recognised; that God's truth is the mighty weapon which you employ; that God's love in Christ is the powerful magnet which you use; and that the Holy Spirit of God, who alone can quicken the dead soul, as well as give light to the eyes, and guide into the paths of virtue and of holiness, is honoured by prayer and supplication in all your councils and operations. My lord, if I dread on the one hand fusion in doctrine in the present day, I dread, on the other hand, fusion in these works of philanthropy. Fusion! I should rather call it *confusion*; for I believe it will come to that at last, if we do not take care what we are about. I do not want to unite too closely with men who, the moment you talk to them about God or about religion, give you the cold shoulder. The reason why Exeter Hall is a proverb and a byword is, that nearly all the philanthropic operations which are spoken of here (and especially those under your lordship's presidency) are sanctified by the Word of God and by prayer. (Hear, hear.) No man in his senses, who is really a philanthropist, can look at such a movement as this intently without deriving pleasure from the contemplation. Half, or more than half, of the meetings held in May are meetings for the good of our home population; and yet Exeter Hall is a byword, and there is a sort of taunt attached to it. Why is this? It is, I believe, because these great operations are for the most part conducted by evangelical men upon evangelical principles. (Applause.) That is the real secret of the hostility. If we heard more of the perfectibility of human nature—more of the moral sense, more of the inner light, more of the moral consciousness, the case would be different. My lord, what a cant there is on these things in the present day! People talk about evangelical cant, and no doubt there is a great deal of such cant, and I have no wish to defend it; but the cant of this Broad Churchism is becoming quite insufferable. If you look into any of its books, you will find a regular string of phrases and of ideas, if you can only catch them; but they seem to me a little impalpable. As Dr. Guthrie once

said to me, they are like a lark mounting up into the sky; you see it at one moment, and the next it is gone. So it is with a great deal of the mystic vagueness of the school to which I allude. Depend upon it, if we were less decidedly evangelical we should have more sympathy! But God forbid that we should ever purchase the sympathy of Broad Church, or of High Church, or of any Church, by giving up those great evangelical principles which are our glory and our strength. (Applause.) And, my lord, I will say this, that one good effect of the noble gatherings in the month of May is this, that when one is a little disposed to be dispirited, one gets cheered by what one hears. I believe that the meetings of this year have, so far as they have gone, been of the most wholesome kind. I believe that both the speakers and the auditors have borne plain, and open, and manly testimony that this miserably emasculated Christianity is not a thing that they desire, that it is not a thing that will satisfy the yearnings of their spirits, or on which they could wish the blessing of Almighty God. (Applause.) There is another point of view in which this meeting is gratifying. We have heard of the benefits conferred upon children. I would ask whether the benefits conferred upon this vast body of teachers before me have been much less than the benefits conferred upon the children. (Hear.) I would put it to hundreds who are in this noble assembly—an assembly which, I believe, could be gathered together in no country under the face of the broad heaven except happy Old England—I would ask my friends, young and old, male and female, whether you have not found that it has been of the greatest benefit to your own spiritual growth to have had your sympathies enlarged and your hearts drawn out from the miserable littleness of self? Anything that enlarges our sympathies is good for us; anything that gives us a real, comprehensive grasp of feeling and affection is good for us. Moreover, I believe that the operations of this Union are destined by God to be among the means of saving this country. If five-and-twenty years hence there shall arise high-minded traitors, desirous of bringing about revolution and anarchy, hundreds of the working classes may then look back gratefully to the past, and say, "Ah, but when I was an outcast, the man who helped to rescue me was a man who wore a coronet, and was often a guest at the table of the Queen!" (Cheers.) My lord, I believe that the safety of the aristocracy of England, which I pray God to maintain, lies in such efforts as these. I am sufficiently a Liberal to say, that I don't believe a selfish, luxurious, pampered aristocracy will ever stand long in this country. A permanent aristocracy must be an aristocracy interlacing itself with the people; it must be an aristocracy which will practically manifest its sympathy with persons in the very lowest depths of society. Again, what an advantage it is to you, my young friends, to have such an employment in this great metropolis! If I had a son coming up from the country to reside in London, I should desire that as a check upon the temptations by which he would be surrounded, his leisure hours might be employed in some useful occupation, like that in which you are employed. He could hardly indulge in habits of excess if he had to take his seat Sunday after Sunday on the bench of a Ragged School, and to take God's pure Word in his hand to speak to the children of Jesus and of heaven. Before I sit down, let me observe, that this work is pre-eminently a work of faith. Teachers must not look for any great results in this world, yet God seems to have been very gracious to you. In spite of all the jibes and taunts about disappointments, God gives you some success to cheer you. Where are the disappointments in that Report? Is the disappointment to be found in those ten young women who have been taken to Canada under the protection of a matron, and placed in comfortable situations? Then, I say, God grant us many such disappointments. Is your disappointment to be found in that groom who, in all the pride of his fine livery, was riding through the streets on his master's horse? Is your disappointment in the young lady now trying to learn languages to qualify herself to be a governess? Is your disappointment to be found in that young man who fell as a hero upon the blood-stained field of Inkermann? Is your disappointment to be found in the young ladies who are comfortably married? Well, there may be some disappointment there. (Laughter.) I quite acknowledge that, but that is a kind of disappointment which married people very often have to learn to bear. But, let me say, there are more successes than we had any right to expect; but remember, that what you have to do is to hew out the rough stone out of the quarry. Other hands may do the chiseling and the polishing. But you shall see it

glistening in God's temple, in the day of Christ's appearing. (Cheers.)

The Rev. JOHN GRAHAM said, he rejoiced at the outburst of religious life and energy at the present day. Some persons asked, what good did the Ragged School Union effect? In the first place, the Society was good for prevention; and, in the second place, for cure. Many an improvident merchant had found out that it would have been much better to prevent contracting a bad debt than by a successful lawsuit to cure it. It was better by sanitary reform to prevent the appearance of cholera than to have to cure the disease when it was ravaging the city. It would have been far better to prevent the Sepoy mutiny by the inculcation of Christian principles, and the conscientious vigilance of rulers, than to have to suppress it by the blood and treasure of England. So it was better to prevent corruption, ignorance, and depravity among the lower classes by Ragged Schools, though they might cost something, than to have to cure these evils when they occurred. (Applause.) The principal evils which Ragged Schools sought to prevent were poverty, ignorance, and theft, and that terrible social evil which was at once a gangrene on the face, and eating into the heart of society. There could be no question that poverty was an evil. Persons in easy circumstances could little conceive the stress of temptation bearing on a vast mass of our fellow-creatures, when subjected to the gnawings of hunger or cravings of thirst, and the demand for clothing and shelter, which they could see no means to obtain but by theft or illicit means. Few agencies could be more effectual to prevent poverty than the Ragged School movement. By its means in the last year 190 boys were taught to earn a shilling a day by honest labour, 1,320 youths and maidens had been put into situations, and many others had received employment in various departments of labour. Some speculative philanthropists might sneer at the attempt to cultivate a few ragged children, but had not ragged things in nature and art often turned out splendid developments? The little bundle of rags that went to the paper-mill might appear by-and-bye in a splendid volume, bound in morocco and gold, with the words of the Bible written in it, and carried perhaps by some peeress as she went to worship in the house of God. Out of the ragged shell of the oyster might come the pearl that would shine among the jewels of royalty. From the ragged root put into the ground might rise the resplendent flower that should bloom in the parterre or ornament the conservatory.

"The huge rough stones from out the mine,
Unsightly and unfair,
Have veins of purest marble hid
Beneath their roughness there.
Few rocks so bare but to their height
Some tiny moss plant clings;
And round the crags most desolate
The sea-bird soars and sings.
Believe me, then, that rugged souls
Beneath their rudeness hide
Much that is soft and beautiful;
They've all their angel's side."

(Applause.) Let them not, then, despise Ragged School children, for God might have something to develop from them that should yet bless the world. The book of books pointed to the most ragged of God's scholars ever taught in this weary world—to that wretched being whose sores were licked by dogs, whose mouth was fed by the crumbs cast from the aristocrat's table—the man who, while receiving evil things, aspired after the best things, and was at last borne up to the bosom of earth's highest aristocrat in heaven, the father of the faithful, and there earth's Ragged School child was found among the hierarchy of heaven in the centre of its society, one of the redeemed of God. Would it not be so in many of the Ragged Schools? It appeared from the Report that 105 Ragged School children had been so developed as to cast off their rags, their filthy garments and their self-wrought righteousness too, and had applied for admission to the communion table, "clothed, and in their right mind, and sitting at the feet of Jesus." He implored them, if they loved their country, to maintain the Ragged School movement. If he were required to paint a portrait of beloved Old England, how should he do it? He should not paint the grand old Britannia, with the helmet of a thousand battles, and the shield of a thousand victories, and the trident of all the seas; but he should paint her with a free printing-press on one side and a free pulpit on the other. He would represent her with a Bible in her right hand—that Bible that the noble chairman had lately presented to England's eldest daughter—and he would have her even with a newspaper in the other hand, and would not object to the *Times* if it continued to write as it had written of late upon India. He would paint her with sandals, not with the greaves of battle, but with the "preparation of the Gospel

of peace;" he would give her a coronet, a grand diadem of England's free institutions,—not highest her Parliament, not highest her House of Lords, or House of Commons,—but he would give her, towering as the Koh-i-Noor of the circle, the British and Foreign Bible Society with Bibles for the world; he would give her a London Missionary Society, a City Mission, a Ragged School Union, among the gems; and he would present her with a Ragged School meeting behind, the children casting off their rags, and putting on genteel clothing; and thus he thought he should give an emblem of England to Englishmen that they would love as much as any that they had ever seen. He was sometimes called upon for spiritual prescriptions for people who were troubled with a kind of spiritual anasarca, and what should he recommend for such complaints? Not more prayer-meetings, not more preachings—all good in their way. He should not lay aside the phraseology of the Gospel, and import long, susquipedalian, vapoury words into his creed, but would rather try and expand the grand ideas folded up in it. He would have plenty of good preaching, but that was not his prescription for the doubting and the feeble, those who were troubled with squeamishness of spiritual appetite; but his prescription was this, he would have them go, like their blessed Master, and visit some poor family and try to do good to some poor, wretched, outcast soul. Let them go to the next street, up in yonder garret, or down in the cellar, and they would find souls needing help. Let them give such, if need be, the meat that perisheth, and especially the bread of eternal life. In watering they should be watered themselves, in blessing they should be blessed, and they would receive comfort by that means that nothing else could afford.

> "Wouldst thou from sorrow find a sweet relief:
> Or is thy heart oppressed with woes untold?
> Balm wouldst thou gather for corroding grief?
> Pour blessings round thee, like a shower of gold.
> 'Tis when the rose is wrapt in many a fold,
> Close to her heart the worm is wasting there
> Her life and beauty; not when all unrolled, her bosom rich and fair
> Pours freely its perfumes throughout the ambient air."

(Applause.)

The Right Hon. the LORD MAYOR, in supporting the resolution, said—He could not hope to vie with the eloquence of the gentleman who had preceded him, but he would not yield to any in his strong endeavours to promote the cause of Ragged Schools. (Applause.) From the position he occupied he had witnessed the benefits accompanying the efforts made by the friends of the movement. He agreed with almost everything that had been said in behalf of Ragged Schools; but one remark had been made by a speaker that evening, in which he could not concur. He said he fancied some one casting a sneer upon the noble earl in the chair. Now he (the Lord Mayor) confessed that his imagination could not carry him so far; he could not imagine any individual casting a sneer upon the Earl of Shaftesbury. They might all be proud of him. (Applause.) He was not given to flattery, but they saw in their chairman a man of high attainments and position traversing the little courts and alleys of the metropolis, mounting or descending little steps of dwellings that many of the aristocracy would be ashamed to enter, for no benefit of his own, but for the welfare of mankind at large. He believed the economical view of Ragged Schools was not sufficiently borne in mind. If, twenty or twenty-five years ago, the same active exertions had been made to promote Ragged Schools that had been made in recent times, he believed there would be no occasion for the many meetings now held to establish reformatories. In the heavy taxation from which all classes of society suffered, they were only paying a forfeiture for their neglect of their poorer brethren in times past. He was sorry that many Ragged Schools were not supported as they should be by persons in their own districts; and sometimes that support was withheld from sectarian feelings. The great advantage of the Ragged School movement was that it was perfectly unsectarian—(hear, hear)—and that had led to many beneficial economical arrangements. Wherever the Ragged School was established there followed mothers' meetings, penny banks, and many other excellent arrangements for the social and spiritual welfare of the poor, who had been before entirely neglected. Before sitting down, he wished to pay his humble tribute to the 2,580 voluntary teachers in connection with this society. When he considered the sacrifices they made, and the devotion they manifested to the cause, he did not believe there was any body of men in the country so deserving of approbation and esteem. He (the Lord Mayor) had seen many of the most splendid spectacles that had taken place in the world, but had never witnessed one with which he was so

perfectly gratified as that which he then saw before him. (Loud applause.)

The resolution was unanimously agreed to.

The Rev. F. Tucker—The resolution which I have to propose is—

"That notwithstanding all that has yet been done, this meeting deplores the ignorance and degradation of many thousands of outcast children and young persons, who still wander about uncared for and untaught in our streets; and desires to encourage the Committee to go on diligently in their various operations (so productive of real good to the community at large), and to extend them in every possible way."

My lord, this is the first time that I have had the pleasure of being present at your annual meeting, but it is not the first time I have stood on the platform of the Ragged School Union. A few weeks ago I had the privilege of being present at your meeting at St. Martin's Hall, and I can assure this large assembly that it was no small privilege to address the 496 young prize-men and prize-women who appeared there that day to receive a reward for having been in their situations not less than twelve months and bearing good characters. To me it was a meeting of unprecedented interest, and I caught a glow from it that I have never lost since. I felt that I was a guest at a joyous festival; that I was a visitor at a harvest home; and having but recently arrived in London to be a resident here, I felt that nothing London had ever shown me in any former visit could compare with that in real gratification. (Applause.) You remember, my lord, that the recipients of the prizes came up the steps at one side of the platform, and went down the steps at the other. Your lordship gave them their prizes, and I, from curiosity, perhaps—I hope from a higher motive also—took my place at the head of the further steps, and spoke to more than a hundred of these little prize-men. Of course it was not for me to speak to the young ladies. (Laughter.) As the boys came by I touched them on the shoulder, and said, "What are you working at, my lad?" and in answer I do believe I got all the trades and handicrafts of the Post Office Directory. "What are you working at, my lad?" "Ivory turner, sir?" "And you?" "Hearth-rug weaver, sir." "And you?" "Brass founder, sir." "And you?" "Artificial flower maker, sir." (Poor little fellow! he looked very unlike an artificial flower himself.) "And you, my lad?" "Gold and silver lace maker, sir." Of course I made my bow to gold and silver lace. "And you?" "Paper stainer, sir." And I thought there was a merry twinkle in the little fellow's eyes that seemed to convey the idea that he knew some of us that stained paper not quite so profitably perhaps. (Laughter.) Then, my lord, came the girls, and I did venture to speak to two of them—little girls about twelve years of age. I said to one of them, "I know what you do: you take care of baby, don't you?" "Yes, sir." And to the other, as nice and tidy a little child as ever I saw, I said, "Well, my little girl, and what are you?" "Domestic servant, sir," was her prompt reply. My lord, I am not ashamed to confess this evening that my heart welled up to my eyes as I looked on that little child, and I thought, "My dear little sister, and is it so that you were once down in the very mire of society, that you have been filtered through a Ragged School, and are now occupying the situation of a domestic servant with a twelve months' good character? God grant that as you have learned the tone of a higher class of society, you may imbibe its spirit and its excellence in all respects!" My lord, this is a new thing in the earth. There are magnificent ruins in Egypt, ruins of idol temples and of the sepulchres of kings, but I have never yet heard of the ruins of an Egyptian Ragged School. There are beautiful statues at Rome and Athens—statues which will ever command, I suppose, the admiration of the world; but I do not think there is one of them that sets before us the bodily form and features of the President of a Ragged School Union. Dr. Livingstone has travelled through Africa, and he never found anything like it there; Mr. Layard has come back from Nineveh, and not in all the palace grounds of Sennacherib could he find a trace of it; and as for India, why the whole system of caste there seems intended for the very purpose of preventing the masses from rising to a higher grade than their fathers occupied, and makes it impossible, until Christianity shall have triumphed in the land, that there shall be a Ragged School. Well, in England it was not much better many years ago. Our forefathers were very eloquent, many of them, in denouncing the depravity of the lower classes; they were very diligent, and skilful, and ingenious, in defending themselves against that depravity; but to go down into the very heart of the mass, to form the companionship of the poor, to court their society, to attract their con-

fidence, and then to raise them until they should be at length, not merely the defenders, but the ornaments of the land—this, my lord, I pronounce to be one of the crowning glories of these latter days. Strange that we never discovered it before. I read some time ago of a story of a gentleman who came down late to breakfast one morning, and, looking at his watch, found it had stopped. He shook it, but it would not go, and then he said, "I suppose it wants cleaning." "O no, Papa," said his little girl, who sat beside him, "I am sure it can't want cleaning, for baby and I washed it with soap and water for half-an-hour this morning." (Laughter.) And is not this what we have been doing with our poorer brethren? We have forgotten that the spirit of the poorest man is more delicately susceptible than the finest watch spring; and in our indifference we have thrown plenty of cold water over it, and by our repressing measures we have used the harsh, astergent yellow soap, and very little good has come of it. What the human spirit requires is the delicate oil of a kindly friendly sympathy, to smooth its asperities, and enable it to work, wheel within wheel, in easy and harmonious action; and if you want me to point out the most successful oil-merchant I know, there he is! (pointing to the noble chairman.) (Loud cheers.) He not only seems always to have enough for himself, but nobody can get near him without becoming oily. (Laughter.) There are many points on which I presume to differ from your lordship; but it is with no insincere or cold heart that I utter what I am now speaking. I rejoice in the tokens of the coming time, when "the mountains shall bring peace, and the little hills righteousness." His lordship is a snow-crowned Alp in the midst of us bearing a rich burden upon his head; the Sun of Righteousness has shone upon that burden, and here are the flowing streams on every side. But it is not the mountain alone that is to help the irrigation and fertilisation of the earth. We, the little hills of society, I hope have got our little burden too; and we shall try to swell the streams. (Applause.) And now I should like to say a dozen words or so to the Ragged School Teachers themselves. There must be hundreds of them in this assembly. A friend of mine says that all society may be divided into two classes—those who are doctors of divinity and those who ought to be. (Laughter.) Now, I could almost divide this assembly into two classes—those who are Ragged School Teachers, and those who ought to be. (Cheers.) To the former it is that I have just a word to say. My brothers and sisters, I know no work more honourable and more admirable than yours; and can you tell me any work that would really bring with it so much real pleasure, so much high enjoyment? Those poor young men that sot away evening after evening in the public house, are they as happy as you? Those poor dandies that strut our streets and puff away half the day's wages, are you going to make me believe that they are happier than you? And then your free and easy gentlemen that kick their heels half the night in a casino, do you mean to say that they are happier than you? My dear friends, I look upon such classes of society with a desponding heart. They are not rising, they are not helping others to rise; but they are sinking, and they are helping others to sink too. Why, if they have families, the very next generation of these classes of young men will only be fit to furnish scholars to the very poorest of your Ragged Schools. That won't be the case with you. You are doing a work of which you need never be ashamed; you are establishing the greatness of your country on surer and firmer foundations than before; you are laying the cement in between the loose stones at the bottom of the social edifice that shall make that edifice more stable than it ever stood before the world. The work on which you enter is one on which you can always ask the blessing of God; it is one from which you can retire and always invoke God's blessing. And confidently may you expect God's blessing while your right hand grasps the Bible, and your lips proclaim the glorious Gospel. (Loud cheers.) One word, my lord, and I have done. There was a time when this old England of ours was herself in a very ragged condition. The civilised nations of the world did not think her good enough or tidy enough to be numbered with themselves; but when the gospel came to Britain, and our scholars had translated it, and our ministers had preached it, and our confessors had adorned it, and our martyrs had bled for it, then came the glorious, the delightful change. I remember, when a boy, standing in our great cathedral, thinking who was the architect, and looking about for his statue. I soon found under the organ in Latin the words, "If you wish for his monument look around you." And I looked around on those massive pillars, and those soaring arches, and that dome that seemed to recede into

the very heavens, and I said, "Here, and here alone, is a fitting monument for Sir Christopher Wren." Now, does any one ask me to-night for a monument to the gospel? I say, go and stand in the midst of England, and look around you. All that is just in our laws, all that is honourable in our commerce, all that is friendly in our intercourse, all that is happy in our homes—here we have a monument to the glorious gospel of the blessed God. (Cheers.) The monument is not yet complete; there are many stones to be added, and many lovely ornaments to be attached. Go on, workmen! for you are doing the work. Round with the windlass to draw up the stones; be busy with the trowel to cast in the mortar; and let me say to those who are not Ragged School Teachers, the cry I hear from the top of the pyramid is, "More hands! more hands! We want more hands to turn the windlass there; we want more hands to cast in the mortar there—more hands! more hands!" And shall there be no response? Why, I can fancy many of you in this assembly will say, "Here I am; have me." Go, my friend, and as the word of God is true, the monument shall be complete at last, and the topstone shall be brought in with shoutings of "Grace, grace, unto it!" (Cheers.)

The Rev. R. MAGUIRE said, he considered it to be no small privilege to be permitted by the kindness of the Committee of the Ragged School Union to take his humble place, and play his humble part upon their platform. Previous speakers had shown how necessary it was in the great spiritual conflict at present carried on, to use every appliance that could possibly be employed—not to ride particular hobbies to death, but to work them all at once. They might take a lesson from military warriors. When Delhi was to be assailed, there was no particular assault made upon one gate, but upon all simultaneously. One detachment thundered from the batteries to make the breach; another was in readiness to enter, and every regiment did the duty assigned to it, until at last the health of Victoria was drunk in the midst of that capital. Their desire now was to assail the great citadel of vice and error by all the open doors, and all the appliances that God had placed within their reach. Notwithstanding past successes, there was a vast amount of ground still to be covered. While there was one ragged, ignorant, outcast, wretched child in the metropolis, no Christian man could hang down his hands, and say the work was done. They had still to labour to raise that outcast child to its proper destiny, and bring it up as a gem to shine in the diadem of the Saviour. Every philanthropic man must be sorry that that was only the fourteenth anniversary of the Ragged School Union. If it was its centenary,—if they had permeated every lane and alley in London for a hundred years, judging by the success that had attended their efforts during fourteen years, what a change would have been wrought in the condition of society! Time was when education was possessed by the clergy alone, who accordingly monopolised all the great offices of state. After the Reformation, the clergy were sent forth from their hiding places, and spread for their own necessities' sake the education they had received, and the consequence was, the next generation raised up such men as William Cecil, Roger Bacon, Ascham and Walsingham, men whose names stand as household words in the diplomatic history of England. But it was necessary to go lower still, and accordingly at the end of the last century, and the commencement of the present, there arose men who undertook the education of the masses, such men as Lancaster, and Bell, and Raikes, who opened up the gate of knowledge to those who had hitherto been debarred from it. From that date might be reckoned the onward and rapid strides of education in this country. Still, the work was not complete. It was necessary to go lower still, and this was effected by the Ragged School Union, which took under its benevolent control the great masses of the outcast, the wretched, the poor, ragged and degraded population of the country. (Applause.) He did not see why they should not hold public festivals of the Ragged School children. He was present at the Crystal Palace, when some 5,000 children belonging to the National Schools of London exhibited their vocal powers, and contributed so largely to the gratification and instruction of the vast multitude assembled. Why should there not be a similar gathering of the 22,000 children from the Ragged Schools of London? (Hear, hear.) The resolution spoke of outcasts. Outcasts! Who made them so? God had not driven them from him; he loved them as tenderly as others, for he was no respecter of persons. Rags might, by a special process, be converted into noble materials. He had lately read a document as to the value of the dust heaps of Paddington, which he understood were

very valuable commodities, and often contained costly materials. Now many a precious gem might be recovered from dust heaps of the Ragged Schools in London! Many a ragged child brought under the influence and power of the Gospel, might receive the privilege of sitting down with Christ on his throne in heaven! (Applause.)

DR. MACLEAN of New York, then addressed the meeting. He said England occupied justly a high position among the nations for its literature, its manufactures, its commerce; but its highest glory was bound up in its religious and philanthropic efforts. He regretted to think that the efforts of the ladies were not prized as highly as they should be, and he recommended that their services should be more extensively sought in every good work and labour of love.

The CHAIRMAN said, that Mr. Payne was to have moved the next resolution, but had been obliged to leave the meeting. That resolution (said his lordship) was to have been a vote of thanks to myself. Instead of that however, I will act as mover and seconder, and propose that a vote of thanks be offered to this great auditory. We will thank them for what they have done, and for what they are doing; and we will draw so far upon Christian charity, that we will thank them for what they are going to do. I heartily wish you good night, with many earnest prayers that it would please God to enable us to meet together to celebrate another anniversary. (Loud applause.)

The Doxology was then sung, and the meeting separated.

Notices of Meetings.

PECKHAM.

THE combined Annual Meeting of the friends of the Girls' Ragged and Industrial School, in Victoria Place, and the Boys' Ragged School, High Street, was held on Tuesday evening, the 20th of April, in the large room at the Rosemary Branch, the free use of which had been kindly granted by the proprietor. The chair was ably occupied by W. T. Tatlock, Esq., who, previously to the meeting, had collected by his personal exertions about eight guineas, principally in half-crown subscriptions, and had otherwise manifested a warm interest in the institutions.

The Boys' Report lamented "deeply and bitterly" the want of both teachers and funds; the Reports of the Girls' School and of the Maternal Association connected with it were more cheering, but in all three cases the Committees were embarrassed and their operations impeded by the insufficiency of the number of *regular annual subscribers*. One of the resolutions stated, "that there exists in Peckham and its neighbourhood a large class of extremely poor, ignorant, and depraved children, whose character, employment, and habits prevent their admission into the ordinary Sunday and Day Schools, but who gladly avail themselves of the gratuitous instruction afforded by the *Ragged Schools*, which are consequently deserving of the warmest support." It might appear unnecessary to embody so self-evident a fact in a resolution, but an opinion having gained currency in influential quarters that the ragged class does not exist in Peckham, it was thought well to give the speakers an opportunity of correcting so erroneous an impression, which they emphatically did; it being demonstrated by the united testimony of ministers of various denominations, and gentlemen connected with different Schools in the neighbourhood, that there were certainly large numbers of both girls and boys in the village, whose case could be met by no known agency except the Ragged Schools.

The meeting was addressed by several ministers and gentlemen residing in the district, as well as by Lieut. Blackmore, Rev. J. Thompson Smith of Newington, and Mr. R. N. Baily of the Lambeth Ragged Schools.

The collection (including the sum raised by the chairman) amounted to £15 15*s.* 4*d.*

SANDWICH STREET AND BRUNSWICK STREET.

THE Annual Meeting in behalf of these Schools was held in the Free Church, Burton Street, on April 20th, the Rev. T. Dale, Vicar of St. Pancras, in the chair.

The Hon. Secretary made a statement, of which the following is a short summary:—

Sandwich Street.—A Day School for infants every day in the week except Saturday. A girls' Evening School, which is open every evening in the week except Saturday. On two evenings the girls are instructed in needlework. A Sunday School for boys and girls on Sunday afternoon. An Adult Class for women on Sunday afternoon. A Mothers' Meeting every Wednesday.

Brunswick Buildings, Cromer Street.—A Day School for boys and girls every day in the week except Saturday. This School was only commenced in the present month. A Boy's Evening School, which is open on Monday, Tuesday, Thursday, and Friday evenings. The most destitute boys are removed to the Refuge, Britannia Court, Gray's Inn Road, where they are fed, and trained in habits of industry. A Sunday School for boys on Sunday evening.

There are a Provident Fund and a Lending Library attached to each School.

Mr. Ware stated many interesting particulars of the good which these Schools had been the means of effecting, and referred to the help which was afforded by the Industrial School and Refuge in Britannia Court, where ten of the most destitute boys were at present maintained, and also by the Shoe-black Society, which now employed five boys from the Brunswick Buildings School. Several of the children from these Schools had obtained the prizes awarded by the Ragged School Union to those scholars from Ragged Schools who had remained one year in their situations, and had conducted themselves well. Several of the boys had emigrated, and most satisfactory accounts were received from them. Mr. Ware read several letters which he had received, one from a boy in the navy, one from a boy who had gone to New Zealand, and one from a boy who had emigrated to Canada.

The Rev. C. T. Woods, the Rev. T. Ratcliffe, Mr. J. H. Fordham, the Rev. T. Pelham Dale, and other friends, addressed the meeting.

Papers, Original and Selected.

SPIRITUAL LIFE AND RAGGED SCHOOLS.

THE attention of British Christians has been for several months past specially directed to a great spiritual awakening, which has extended over the United States of America. To the reality, depth and power of the alleged movement there, witness has been borne by Bishop M'Ilvaine and Dr. Tyng among the Episcopalians, as well as by the leading and most experienced ministers of *all* Evangelical churches. It has not been attended by any extravagance or excitement, such as brought discredit on "Revivals" in previous periods; nor has it been mixed up with questionable doctrines and appeals to the mere animal sympathies of human nature by "Revival preachers," known as such. In truth, it had its precursors in a mercantile crash, and in the calamity sanctified to the sufferers—in business men meeting for united prayer—(a little company gathered in a Dutch Reformed Church in New York so far back as December last)—and *one* precursor there was, to which, perhaps, too little attention has been paid—namely, the district investigation undertaken as to the number of children, both rich and poor, who were *not* in schools on the Lord's day.

We have conversed, during the last month, with the Rev. Dr. Schauffler, one of the distinguished band of American missionaries in Turkey in Asia. That gentleman had been recently on a visit to the United States, extending over a period of nine months. He had left behind him in Armenia young and vigorous Protestant churches, just gathered out of the corrupt churches of the East, and fired with all the fervour and with the hallowed enthusiasm and devotedness of "first love." He told us he had seen revivals in Turkey, and in the German provinces of Russia, where a spiritual work, to the astonishment of their Muscovite masters, spread "like a prairie fire" among the German Protestants of Bessarabia; he had also witnessed a real awakening in America in 1826. But of all these and other kindred movements, none bore so unmistakably and deeply the stamp of genuineness, as that whose beginning and glorious progress he had witnessed in the United States in 1858. When he arrived there ten months ago, all was cold and dead in the churches; faithful men were lamenting the evil influence, on the simplicity and honesty of Christian professors, of the abounding and apparently real prosperity of trade and commerce. Then followed the CRISIS, and as its result, humiliation, penitence, return to God on the part of multitudes who had wandered, recovered nearness to the throne of grace by the people of God, the might of united prayer, and the Pentecostal effusion of the Holy Ghost. The opponents of, or scoffers at, this great work have been found only in an infidel newspaper, such as the *New York Herald*, or in a High Church or Tractarian journal, which declared that nothing real could be expected where "apostolical succession" was not practically recognised, and where "church principles" did not prevail. Popish journals also tried to write up revivals after the Romish fashion, and professed great doubts about the

worth of a movement which (as they *falsely* said) had led to no instances of "restitution" as of fraudulent evasion of debts contracted, or as to ill-gotten gains.* We take for granted, then, that this is a real work of God. We rejoice at it in common with such journals as the *Record*, the *Christian Times*, the *British Banner*, &c., and with known friends of the gospel, and of that genuine philanthropy which is its proper fruit—such Christian men as are Lord Shaftesbury, and a host of the clergy, ministers, and laymen of Protestant churches. We do not refuse to accept credible testimony coming from eye-witnesses; nor, in spite of the malice of a Theodore Parker, and the hatred of an Archbishop Hughes, can we refuse to recognise "facts" as, indeed, "stubborn things."

Well! but what has all this to do with *our* special work and calling? Much, every way; first, because it is identified with the triumphs of that glorious Evangelism which is the very life-blood of our own system, and without whose inspiration it would never have existed at all, save in the shape of a mock philanthropy, secular or Romish, which, when the poor criminal child, or the little starving "mitherless bairn," asks for bread, would but give him a stone. Next, because that whatever makes Christians, as such, more earnest, more sin-hating, more zealous, more self-sacrificing, and, above all, *more prayerful*, is sure to tell on the moral and spiritual destinies of the young outcasts of the rising race in the metropolis and in our great cities. Just as a real revival tells alike upon the pulpit and the pew, as it causes Christ's ambassadors to preach with a liberty and a power, with a plain fidelity and glorious fulness of truth, and with a Christ-like compassion for the perishing, such as arrests their hearers, surprises themselves, and brings glory to God in a rich revenue of souls regenerated and saved—so, let us have but a thorough revival of personal godliness among the officers, teachers, friends, and supporters of our schools, reformatories, refuges, mothers' classes, as well as of our church and chapel unions, and, as the inevitable result of the law of cause and effect (instituted by the sovereign Lord, under this, the dispensation of the Spirit), we shall see criminals not only reformed and fitted by honest industry to earn their bread, but made "new creatures in Christ Jesus." We shall see drunken mothers not only learning to be sober, and ceasing to swear, to steal, and to quarrel, but made holy matrons and wives by a regenerating and supernatural power. We shall see conversions from sin to holiness, from darkness to light, under our preaching to the ragged and the wretched, under our Sabbath-day and week-day instruction in holy Scripture, under our personal dealing with the hearts and consciences of those hardened grown-up girls and youths, who come to our evening classes, ere they are admitted to our dormitories and night refuges, as well as to those legally untainted boys and girls in our refuges and schools, who are ready to repeat verses, to sing sweet hymns, to obey the directing hand of a skilful teacher or monitor, but who as yet "give no sign" that the truths which they have been taught have proved in their case "the incorruptible seed which liveth and abideth for ever."

Far be it from us to imply or to declare, that a genuine work of the

* We have in our possession facts connected with the American revival most gratifying as to "restitution" made. This was one of the striking results, also, of the great awakenings in Scotland in the last century at Kilsythe, Cambuslang, and other places.

quickening Spirit was not identified with our system from its earliest beginnings. We adoringly recognise that Almighty Agent in its origin and progress, in the thorough cleansing of young hearts once foul, in the happy and peaceful death-beds of many who have been taken away from amongst our pupils, and in the earnest and loving piety of many who are now members of Christ's visible Church, who, through the power of the truth of God in connection with this blessed enterprise, are daily adorning the doctrine of God our Saviour in all things.

But yet do not the most earnest of our teachers and friends long for a more abundant manifestation of Divine influence? Do not we all want a fresh baptism of fire, that our hearts may glow and our lips may be purified? Have we not been prone to trust too much in our machinery, so admirable, so various in itself, and so harmonious in its workings? Have we not, also, been too ready to reckon up successes by secular and moral results, achieved by increasing annual revenues and resources, by fresh ground occupied, by the successive and marvellous developments of the system which each succeeding year has revealed? What if we have been proud of our skill, of our management, of our mechanism, of our triumphs over opposition, of the recognition of our services by the press and the country? Have we given God *all* the glory? Or have we kept constantly and steadily in view the *highest* and *noblest* end of our operations, namely, the education of immortal spirits for a holy heaven and a blissful eternity?

And have we not sometimes grown weary *of* our work, as well as weary *in* it? Or, if most have been stedfast and persevering, yet, when the ranks were thinned by death or desertion, or withdrawment by the hand of Providence, have volunteers in plenty stepped forward to fill up the gaps in the battle line? While we have laboured, have we been tender, and pitiful, and forbearing to the froward ones under our charge? Or have we sometimes unbelievingly despaired of success, as if "anything" was too hard for the Lord? Have we, indeed, felt that friends were nothing? an unmutilated Bible nothing, willing teachers and faithful preachers nothing, unless God's own Spirit should put breath into the bones in the valley of vision, and cause them to stand on their feet, clothed not only with skin, but instinct with a life divine?

And what if we, who have been instructors of others, have not watched over our own vineyards, and cultivated personal piety to the uttermost? What, if ours has been too much the spirit of officialism, and formalism, or, at least, of lukewarmness, in the best of causes? What if we have not habitually risen to the height of the great argument as to the worth of souls, the urgent peril of their loss, the necessity of redeeming the time?

One thing is certain, that there is a vast multitude of children, both in London and out of it, whom the Ragged School system, and its accessory instrumentalities, have *not* reached, but whose case is just as desperate as was that of those already rescued, and who must grow up in ignorance and vice unless a revived and extended Christianity supply the agents and the means necessary to their rescue. Each succeeding year, in the report of accelerated progress, and of increased funds, is but a rebuke of the lethargic and imperfect past. Have we yet reached the standard of liberality or of zeal in this cause? Would many of our schools be embarrassed with debt, or left without proper buildings, or a sufficient band of voluntary teachers, if the Church of Christ were really and thoroughly revived? There is of gold and silver more than enough for this and every

kindred enterprise of Britain, but have we laid to heart, by the teaching of the Holy Spirit coming with a weighty and awakening power, that word, "The silver is mine, and the gold is mine, saith the Lord?" If it please the great Head of the Church to quicken and revive his people, we shall not want anything needful as to spirit, zeal, unity, liberality, consecration of talents, and prayerful energy, necessary to ensure a wondrously enlarged success.

We invite, then, an intelligent and earnest attention to the great theme which we have so imperfectly dwelt upon. The outpouring of the Holy Ghost is the "promise of the Father;" it is dispensed in answer to the prayer of faith by the enthroned Saviour as water upon the thirsty, and as floods upon the dry ground, out of his own inexhaustible fulness. We would stir up ourselves and all our fellow-workers to a deep sense of the need of an *abundant* supply of the Spirit of Jesus Christ for our own souls, for the perishing ones committed to our charge, as well as for those other "pariahs" of society for whose souls as yet no man has cared. We invite the teachers of schools to the continuance of that *united* prayer, which, we rejoice to believe, according to the request of the Union, was generally observed at the beginning of May, and before our great anniversary season. One blessed result will be an increase of personal piety, another, of liberty and delight, a third, of greater sympathy and warm love among the scattered builders round the wall, and a fourth, that—unless we are indeed hindering the great Miracle-Worker by our unbelief—we shall assuredly, ere long, behold such spiritual results as shall fill our hearts with thankful joy. Saved ourselves, and feeling that we are saved, shall we not thus unceasingly labour to save others; and labour, too, in the confidence that the end is sure, and the reward inconceivably glorious?

Art thou content? Hast thou no higher aim
Than just to gain admittance at that door:
In faintest characters to trace thy name
Among the list of those who die no more?

Saved from the wreck, reach out a saving hand;
Thousands are sinking 'neath the waves of sin;
Stay not thine efforts till God bids thee land—
Thy task accomplish'd, He will steer thee in.

Dost thou not know, that in thy diadem,
The souls which owe their heaven-sent light to thee
Shall form, each one, a bright, immortal gem,
Gracing thy brow through all eternity?

PETTICOAT LANE ON SUNDAY.

PUBLIC attention having been called to the alleged desecration of the Sabbath in the labyrinth of narrow lanes and alleys collectively known as Petticoat Lane, or for brevity's sake, *The Lane*, we [*The City Press*] felt it to be a duty incumbent upon us to visit the scene, in order that we might lay before our readers a statement of the actual facts. Accordingly, on Sunday last (June 13th), we entered upon the Terra Judaica, not, as the Lord Mayor did, with an escort of police, but altogether unattended, and quite prepared to be bonneted, robbed, bullied, and hustled, as the case might be, but still not by any means anxious to undergo

martyrdom, and therefore with a little caution, and with very little in our pockets.

Entering Houndsditch from Bishopsgate Street shortly after ten, the indications of the proximity of "a fair" were many; for, in truth, Houndsditch was "all alive," the pavements thronged by persons of both sexes, who, for distinction sake, we will describe as of the working class, but of the lowest and flashiest order of that class,—fustian, dirty shirts, yellow and red neck-ties, and shawls more remarkable for colour than quality, being the outward indications of their status. Not to commit a grave error, let it be understood that this crowd consisted of Gentiles, for it would be absurd to speak of them as Christians, but here and there on the kerb-stones and about the road were dozens of Jew vendors, engaged in supplying the Gentiles with nuts, ginger-beer, mosaic jewellery, and other items, which may be collectively described as "trifles." The large baskets, barrows, and portable stalls of the vendors, regularly dotted the roadway, so as to impede the traffic, and the trade was carried on openly, with apparently no fear of the police, and with the vociferations common to such scenes. Turning into Phil's-place, we found ourselves in the thick of "the fair;" the miscellaneous crowd in Houndsditch being merely the overflow of the dense mob, which from this side fills the whole of the narrow causeways as far as the Whitechapel end of Middlesex-street. Phil's-place and Cutter-street lead to the "mart," which consists of two squares, one fitted with partitions for the dealers, the other open to the sky, and flanked with bare walls, the latter being an appropriated site, from which some buildings have been removed. It was entirely blocked up; ginger-beer stalls, and Jews laden with clothes, filled up the road, and the pavements were so densely packed, by unwashed Gentiles, that it was barely possible to move along even at a snail's pace. At every step we were accosted with invitations, in true Hebrew accent, to try on coats, waistcoats, trousers, boots, hats, and a brisk trade was going on at every step. Jews laden with hats, Jews laden with trousers, Jews bearing trays piled up with confections, pastry, cocoa-nuts, and barcelonas—Jews and Jewesses in the thick of the dirtiest traffic ever carried on in any place on the face of the earth, and the buyers Gentiles of the lowest rank; filthy jests, horrible oaths, and low bargain chaffer completing the din and turmoil. It was no easy matter to get towards the mart, for after escaping the questionable pastry, which seems to consist of turmeric varnished with size, all slimy and sticky—after pushing past dozens of greasy youths smothered with clothes of all sorts, from corduroys to black—and fighting our way through piles of labouring people, and getting our elbows well greased, and our shoulders whitened with lime and plaster from contact with bricklayers' jackets, we got at last to the corner which opens to the mart. This corner seemed to us to be appropriated by thieves, for we found ourselves suddenly in the midst of a gang of youths of that peculiarly raw Bill-Sykes sort of cut on which the police are wont to fix inquiring eyes, and as our attire was not exactly in keeping with the place and company, we were, doubtless, a suitable "plant," as the phrase is. There was a small rush, a pretence at a lark, and then a mob of some ten or twelve closed in; but the trick failed, and with a glance that they could well understand they found us ready, and we got through with no more harm than a few digs in the ribs from their active elbows. Drawing the handkerchief from our pocket, and placing it in our hat in a knowing sort of way, and with a very firm hand, was sufficient to ensure us a passport, and we got to the mart at last. Now this mart is a strange place. You would think that all the Gentile blackguards, all the scum of Israel, and all the old clothes in the world, were somehow packed together in one fusty, seething, fermenting mass, if you were to see it when in its prime on Sunday morning. The black greasy partitions of the several dealers are smothered with garments; and coats, vests, hats, and boots, are thrust in your face at every step. Here may be seen lace flounces—muslins dangling in grease—petticoats, gowns of all kinds, from rich silk to cottager's stuff, flung here, there, and everywhere. The dealers of both sexes seem to spend all their time in revolving round and round with shoulders, arms, and

hands laden with complete wardrobes, suited to persons of every rank and condition. The pavement in the mart, and all round it, is strewed with boots, and the black regiment of translators busy in filling up holes in the uppers, polishing and fitting on the dozens of shoeless feet of the dilapidated supporters of the fair. If the mart proper presents a strange and a busy scene, what shall we say of the great open ruin which has been converted into a supplementary bazaar—a space nearly as large as Charter House Square, smothered with human habiliments, the very brick walls being hung a dozen deep with cast-off female garments, and thousands of other gatherings from highways and by-ways hanging from lines, tumbled in heaps on the ground, and borne on industrious shoulders, arms, and hands? All over the extent of these two spaces buyers and sellers are jostling cheek by jowl, and a flying cohort of thieves hang all around, to ease of their possessions those arriving to it, and strip of their bargains those going away. But why should we speak of thieves, seeing that as we escaped being robbed we have no ground for so sweeping an accusation? In this matter we just take the ordinary view of ordinary people; and say, if the swarms of boys in greasy frock-coats, caps, and fancy neckerchiefs—if the dozens of young men that hang about in couples, and threes, and fives, all bearing the prison stamp, and actually smelling of Newgate,—if these are not thieves, and if they are not hungry for the handkerchief we have stuffed hard into our hat—hungry for the hat itself, and the coat upon our shoulders,—then we rejoice that our surmise is a false one. Would that they bore upon their hands and garments the signs of toil, as do the thousands of closely-packed pedestrians that form the bulk of the throng in the mart and the densely-packed causeways; for labour degrading itself is a less painful sight than villany festering in its chosen nest.

To leave the mart, and thread our way along White-street and thence to Middlesex-street, was a work of patience. The roadway all through, and in all the alleys branching off on either side, was one continuation of the fair; the shops all open, and their proprietors in the thickest bustle of business, and the roadway choked up with a solid line of stalls, trays, baskets, and all sorts of contrivances for exposing wares and tempting passers-by to spend their money. When every ordinary and reasonable want may be supposed to be satisfied, a hundred inventions are resorted to, to provoke appetite or excite vanity. For instance, you may buy clothes of all kinds sufficient to illustrate the costume of every nation, tribe, and class of the world, and in quantity which one would think sufficient for the world's population for one year at least. Then the moving shops, in the middle of the road, offer braces, necklaces, shirtbuttons, glass studs, penny jewellery, combs (one halfpenny each), needles, thread, pins, pots, pans, brushes, pen-knives, corkscrews, and all sorts of hardware, from barn-door hinges to saws for saw-pits, screw-drivers, and tenpenny nails. Then, in the way of eating, there are several little butchers' shops, which, to our eyes, seemed as if stocked for canine and feline customers only; for the sticky, dirty, scraggy bits of meat, dabbed about in the filthy windows, looked as if human stomachs were an impossible association with it. Then lots of fried fish, and to prove its genuineness you could see the little round fat women in yellow dresses, streaked with fishy smearings, frying it might and main. Then there are bakers, with windows full of queer-looking bread, such as we never saw before, and all round one, in the street, heaps of the dirty turmeric dumplings, glistening with varnish, and offered by means of the question, "Ool gie me arn-sell?" with turnovers, piles of fried fish, tarts, cakes, ginger-beer, lollypops, tamarinds, figs, bloaters, haddocks, pickled cucumbers, gherkins, olives, fish swimming in slime, and lots of things cut up in slices, and piled in penny lots, for which, in our ignorance, we can furnish no name. As the Frenchman said, "We don't know what they're made of." Then the temptations vary again to prints, picture-frames, and no end of miscellanies belonging to the arts of decoration, medicine, and including cameos, at a penny each, "real silver" pencil cases, snuff-boxes, and mounted canes; huge boards, on wheels, covered with herbs, and adorned with coloured representations, life-size, of the human frame turned inside out,

gaunt, horrid, but very attractive; and as for the herbs at a penny a bunch, and the written placards setting forth their virtues, who could resist being cured for a copper?

Even then the genius of the place was not exhausted. There were machines in which you might be weighed, and by which you might try your strength, by punching an imaginary man in the chest, the force of the blow on a cushion being registered on a dial; and, to complete the study of comparative manliness, a huge gasometer-looking thing, with a tube and nozzle, to which thousands of disgusting lips have been pressed, to blow successive puffs of fœtid breath. "It's only a penny to blow with all your might, and know what's the strength of your lungs." Venture a penny, and take the fever that the last customer left upon the befouled blow-pipe. Even now we have not completed the list; let it suffice that nearly one square mile gutted through with lanes, averaging fifteen and twenty feet from wall to wall, is every Sabbath day thronged all through by a filthy, besotted, avaricious mob, including entire hordes of professional thieves and wrestlers—men and women ready for any deed of infamy, and to commit it in open daylight—low and filthy Jews, with mouths full of obscenity, blasphemy, lying, and nasal slang; add, to make up the bulk, thousands of unwashed idlers, reeking from their lairs, with a goodly sprinkling of real children of misery, seeking, by means of the last shilling, to get shoes for their blistered feet, or covering for their shirtless backs—and you have the scene which the high walls of a few leading thoroughfares shut in and hide from the respectable part of the populace, at the very moment when the church bells are ringing for morning service. There cannot be less than ten thousand persons there in the course of a Sunday morning, for the crowd swells and boils over at every outlet, and the extreme ripples reach as far as Artillery-lane, on one side, and to Aldgate pump on the other; and what with selling, exchanging, and stealing, an immense amount of property must change hands in the course of every Sabbath morning.

Truth compels us to say, that though we heard many an awful oath, we did not see one single case of drunkenness—so much for the compulsory closing of the dark little grog-shops that abound there. Nor did we notice anything approaching to a melée, though small scuffles were numerous enough. At every few yards stands one of the City police, overawing the mingled elements of discord, and by their firm bearing compelling order, such as it is. Indeed, we feel assured that, abandoned for a single hour by the police, Petticoat-lane, and its odoriferous precincts would more than realise the most vivid imaginings of Pandemonium, and, indeed, it is already little else than a hell upon earth.

Taking this "Pandemonium" as a centre, there are in close proximity six Ragged Schools efficiently at work, and doing what they can to stop, or rather lessen, such a mighty torrent of iniquity as is here so graphically and painfully described. In these six Schools upwards of a thousand children are under instruction, which it is earnestly hoped will not only save them from swelling the already overflowing numbers of "*The Lane*," but by whose influence, tiny as it may be, many a father and mother may be induced to forsake the practice of such evil courses. These schools should not only be strengthened and enlarged, but others established; for there are yet thousands of children eligible in all respects for Ragged Schools; but which, at present, are not brought within their leavening influences. And why? The answer is twofold:—

1. The six Schools already at work have not only expended, with great economy, the funds placed at their disposal, but have a balance against them of £200.

2. More voluntary teachers, men and women moved by love to a risen Redeemer and perishing man, are wanted, to make known the former, and thereby become the honoured means of saving the latter.

HINDES MEWS RAGGED SCHOOL, MARYLEBONE.

"WHICH is *the* Ragged School district?" is a question often submitted to us by visitors to the great metropolis. The haunts of the destitute or the depraved are unhappily not restricted to the foul slums of Westminster—the notorious "Little Hell" of Lisson-grove; or to the crime-stained dens of the Mint. These, doubtless, are the most glaring spots; for Virtue, laughed out of countenance, cannot breathe such vitiated air. Whatever be the special vices of those districts, the denizens thereof are at least free from the sin of hypocrisy, and thus strive not to gloss over sin by that refinement which ever renders vice attractive. Hence a visit to those spots reveals scenes of iniquity such as pen could not fully describe, and which prove that, what is true of the land of idols, is but a photograph of home-heathenism—"the dark places of the earth are full of the habitations of cruelty!"

Yet, after all, these haunts of fever and cholera—for when was Vice not attended by its shadow, Disease?—form only the more prominent portion of the Ragged School district. In the most unlikely spots those institutions have been established, as they were needed. For, even when there was no cry of the depraved classes, "Come over, and help us," the claim of the destitute was equally powerful: and if the spiritual wants of the destitute were neglected, who can doubt that, through the influence of home-training and street education, poverty would speedily degenerate into crime. Hence, for example, near the very heart of Belgravia—where the glare of luxury fails to veil the poverty behind—there is a flourishing Ragged School. So in the wealthy parish of Marylebone, in the oblong district which is bounded on the east by Cavendish Square, on the north by the New Road, on the south by Oxford Street, and on the west by Portman Square, there are five Ragged Schools, including nearly 900 scholars. Thus is it seen that the extremes of wealth and of poverty are allied in districts where the cursory visitor can trace nothing but the signs of affluence. But by this blending of the two opposite grades of society, the great lesson is daily taught to the richer brethren, "The poor ye have with you always." Well is it, when this lesson leads Dives to leave the couch of luxury, to help the destitute classes up the steep hill of life!

Of one of the five Marylebone Ragged Schools we propose to give a pen and ink sketch. It is situate in Hindes Mews, Wigmore Street, on the northern border of an Irish colony. As it was established in 1840, it is scarcely necessary to say that this Ragged School was one of the first of those valuable institutions for the reclamation of outcasts and vagrants. At first, it was conducted in Oxford Buildings, Oxford Street. The Sunday and Night Schools attracted about 170 scholars. We may infer that they were of the right class from the fact that out of 170 scholars, of both sexes, 88 were orphans, that is, 38 were fatherless; 35 motherless; and 15 were deprived of both father and mother. Many of the lads had been imprisoned for petty theft; twenty juvenile thieves, indeed, being in constant attendance. The pranks common to a new school were at the outset played by those who regarded the mere fact of *their* being invited to attend school as a capital joke. It is true that they had before attended a too popular academy, even the school of Satan. But now, for the first time, they were to learn that there was another academy, where souls are trained for eternity, even the school of Christ! Past lessons, however, could not be readily forgotten; and hymns were rarely sung without the fag-end of popular songs being interweaved into the holy strain. The teachers were asked questions couched in language quaint in the extreme, such as would have puzzled the Royal Society to answer; and the conversation of the lads was too often interlarded with oaths and curses—the sad result of street-education, or of parental example. Not rarely, too, the forms were thrown down, *accidentally* of course—the lights were suddenly extinguished in the midst of some pathetic address; and the rougher parents not

rarely aided their children in giving another job to the glazier. Hopeless as the experiment at first seemed to be, the teachers, having faith in Him who said, "Occupy till I come," persevered in their labours, until Divine love conquered those whom the bars of a gaol had failed to intimidate. The disturbers being placed in a minority, either slunk away, or what was better, settled down into quietness; and order—without which a Ragged School can bear no fruit—became *the* law of the School. That the great battle of discipline was won, was testified by a pleasing incident: for some of these social outlaws craved leave to remain at the teachers' weekly Prayer Meetings, and when permitted so to do, they behaved so reverentially as to induce the feeling that some at least recognised the great truth, that it is no slight privilege to be permitted to talk with the Father of Mercies—to confess common sins, and, in the "name above every name," to ask for common grace. We indeed are disposed to regard the monthly teachers' Prayer Meeting as the true secret of the success of this institution, for we know no school remarkable for spiritual prosperity where the teachers do not statedly assemble for united supplication.

After some time, the school-room in Oxford Buildings was found inconvenient for the various objects; and in 1845 it was removed to Gray's Yard, James Street. Subsequently a stable was rented in Hindes Mews; and, after the necessary alterations, the school was removed there. The present building is an eligible one, and from being well lighted and lime-whited, has a thoroughly cheerful aspect: it thus well contrasts with the wretched dens from which so many of the scholars emerge. The boys and girls are taught in separate rooms on the Lord's-day; and in a class-room the infants are taught on the collective system. The following operations are now carried on—namely, boys' and girls' Sunday evening schools; a mixed Night School; a Penny Bank; and a Band of Hope.

The Sunday night school is attended by about 170, and the Week night school by 60. At the Sunday School seventeen voluntary workers strive to show that it *is* possible for Christians to unite whilst on earth upon the same platform

whereon they must meet in heaven—that is, as saved by the same grace, giving every disciple of Christ the brotherly grasp. It is true that they do not "see eye to eye" on theories of Church government, or even as respects those points which divide the Arminian and the Calvinist. But they find the work too great to permit their energies to be wasted in profitless controversy; and thus practically say with holy Nehemiah, "We are doing a great work—why should the work cease whilst we leave it, and come down to you" to discuss doctrines which do not affect man's salvation? That a true "Evangelical Alliance" has thus been formed, is testified by the fact that, of the 17 teachers, 8 are Independents; 4 Episcopalians; 2 Wesleyan; 1 Baptist; 1 Presbyterian; and 1 not known.

If the number of children who pass through Ragged Schools every year were placed on record, the total thereby indicated would by many be considered as savouring of exaggeration. 23,000 scholars *now* attend our day and night schools; but thousands passed through them during the past year whose names are not included in the list, but which would need to be, for a correct estimate of this great missionary work. We rarely visit a school without observing fresh faces, or missing others with whose lineaments we had been familiar. This is not simply caused by those rambling habits of the scholars which render them apt counterparts of the Bedouin Arabs, but by the migratory habits of their parents. East, west, north, and south do they migrate, either as work, or their unsettled dispositions demand. For example, in 1856 no less than 2,032 pupils were admitted into the school in George Street, Lisson Grove; of whom only 300 remained on the books at the close of that year. Nor does the history of Hindes Mews present any exception to this rule; for, since October 1854, about 800 boys and girls have attended the week night school. Facts like these serve to show the solemn importance of Ragged Schools; for, as in hundreds of cases, this is the only time in their lives that they are under direct religious training: their future history, as well temporal as eternal, *must* be coloured by this brief attendance. Where are they all now? is a solemn question. The majority, doubtless, cast into the festering whirlpool of society—many are diligently tilling the soil in far-off lands—some, we know, are zealously teaching the same great truths they acquired in our Ragged Schools; whilst not a few have entered the *silent land*, not to be recognised by their teachers before the last trumpet sounds. May it not be, then, recorded of any of these—

> Oh, there was wailing, wailing,
> Bitter wailing at the Judgment Day!

One of the more recent, but not less fruitful, offshoots of our movement, is the attempt to evangelise the parents. Hence, our flourishing Parents' Meetings, where mothers especially are taught how to render their homes happy. Impelled by the same desire, the "Ragged Church" sprang into existence. By these means, not far short of 3,000 adults are weekly brought within hearing of the Gospel—and who can tell the rich harvest that has been already, and will yet be, ingathered?

It is, however, by the penny bank that the parents are more directly taught that the wise man sees that there is *a to-morrow*, and perhaps a dark one, as well as a sunshiny *to-day!* Impressed by the improvident habits of those among whom they laboured, the committee established a penny bank in April 1845. The soil was then virgin; but happily this agency is now connected with four out of five schools of the district. Of its general appreciation there can be no doubt, for during the last three years 1,160 depositors have paid in £249 11s. 11½d. Of this sum, £217 0s. 10½d. has been withdrawn—the period of withdrawal being chiefly at Christmas. Many parents have thus been enabled to provide good old English fare for the family dinner at the annual reunion. Nor is the acquirement of the habit of foresight the sole fruit of this penny bank. As no attempt at fraud has been made, nor any bad coin tendered, during the past three years, we may infer that some degree of moral feeling has been developed in a class not too much characterised by the sentiment of honour. Another fact deserves mention, as it

may serve to stimulate those who, from fear of the expense, have not yet established a penny bank; namely, that, though no interest has been paid on the money deposited, there has been no difficulty to get 1,160 depositors without the usual bonus. The secret of success is this—the poor too well know their inability to keep money—for, as they proverbially say, "it burns a hole in their pockets." Hence they gladly entrust small sums earned by charing, washing, mangling, or hawking fruit, to a Christian friend, which would otherwise be spent in trifles, if not in the gin palace.

Every influential Ragged School has some *special* feature which distinguishes it from the neighbouring institutions. This principle is fitly illustrated by the leading schools of this district. For example, Blandford Mews has its comfortable reading-room, well supplied with books and periodicals, for male adults; Grotto Passage its busy mat-makers in the Refuge; and Gray's Yard its united parents' and scholars' meeting every Friday afternoon. So the Hindes Mews committee employ an agency which is not connected with any other Ragged School in the north-west of London—namely, the "Band of Hope." This branch of its operations commenced in June 1853; and no part of the machinery employed has been more effectively worked, or borne more fruit in a peculiarly gin-drinking district. It is scarcely necessary to state that by a "Band of Hope" is meant a juvenile Teetotal Society. Since the institution of this society 590 boys and girls have signed the pledge of abstinence from intoxicating liquors. Before, however, the neophytes were permitted to sign this pledge, the worthy superintendent visited the homes of the parents—some of whom were notorious drunkards—to learn whether they objected. As might be expected, the effect of this excellent precedent was that not only did the parents cordially consent, but some were weaned from that debasing vice, that was ruining both body and soul.

The Band of Hope meet twice every month in the lower school-room, from 100 to 150 being the average attendance. Temperance melodies are sung; teetotal periodicals are read and circulated; and pictorial contrasts are exhibited of the homes of abstainers and drunkards. By these means accessions are made to the society; and the juvenile abstainers are not only confirmed in their principles, but they are led to become zealous missionaries in the temperance cause. Whatever, then, be thought of juvenile pledge-taking, or of the principle of total abstinence, we cannot but intimate—from what we have noticed of the fruits of this Band of Hope—that it has reclaimed some, and preserved many more from the vice of drunkenness, and thus from dying the drunkard's death. It is thus a Pharos in a dark district, where, with too many, to become intoxicated is the highest conception of happiness.

Another plan employed in this institution cannot properly be omitted. About two years and a-half ago, an attempt was made so to *systematise* rewards that they might tend to moral elevation rather than to pauperise. Whilst human nature —yea, even regenerate human nature—remains unaltered, rewards and penalties will ever materially influence mankind. One principle, however, is certain, that rewards ever fail when the *head* and not the *heart* is regarded in the distribution; or when they do not serve as bonds of attachment betwixt the scholars and teachers. But the great difficulty is so to select and apportion them that, whilst there is no under, there shall be no over-reward. Whether the Hindes Mews committee have discovered the right method, and hit the proper medium, they at least deserve the credit of *thinking out* a system. The plan adopted is as follows —namely, two tickets are given to the scholars every Sunday evening, one being for early attendance, and the other for good behaviour. Twelve of these symbols of reward entitle the possessor to a penny book; seventy-two to a bound copy of "Our Children's Magazine;" and a higher number to a proportionate reward. During the period this plan has been adopted, the following books have been given, namely, 94 Bibles; 33 volumes of "Our Children's Magazine;" 69 packets of small religious books; 764 Curwen's Hymns; and 285 gilt cards of religious poetry or Scripture texts. Whatever be the inherent merits of the plan—and, if generally adopted, whether one ticket per night would not be an ample reward—

it at least has served to accomplish the chief end of its promoters, that is, to secure early and regular attendance. Valuable as is this result, it has not been attained at an extravagant cost, two guineas per annum being the average expense. Would that every forty shillings were as worthily spent, and brought forth as rich a crop of fruit!

Enough has now been stated to indicate that the Hindes Mews is a true oasis in a moral waste. Fellowship with Christ has induced unity in labour; and love to Jesus has been developed in the only true way, that is, by obeying his last injunction—"Feed my lambs." Nor has this affection for the souls of the perishing been without its due reward. Planted, as it is, on the verge of an Irish colony, this institution has won the confidence of the semi-civilised hordes who abide there; and more especially of the mothers, quarrelsome and drunken though they be. So with the children; for we have never visited this school without observing groups wending their way thither with such fleet steps and blithesome look, as showed that they expected a rich treat. An old writer says, "I would rather have the love of the young than win the applause of the great;" and justly, for, whilst the one is often only conventional, the other springs from the unsophisticated heart. This affection has been evoked: and if nothing more had been effected—when we consider the mighty influence of Christian love for time and eternity—we think that the labour bestowed has been amply repaid even in this world.

As regards direct spiritual fruits, the last Report says that

"The time has gone by, along with public exhibitions of converted negroes, when cases of cure are demanded to be recorded. We cannot put our finger on any one, and say, *there* is a soul converted to God! Our work is a sowing of truth, the results of which can never be fully calculated in this world. But faith in Him who is our sheet-anchor, leads us to know that no word shall fail: for years hence, when we are forgotten, precious fruit, to the glory of God and the salvation of souls, may spring up."

Whatever, however, be the final results of spiritual labour, so long as the injunction of Christ, "Preach my Gospel to *every* creature," is unrevoked, true faith will obey the bidding of the Master, and not ask—*Why?*

And yet this institution has been more than once on the eve of extinction. Not because it is not required, or because it is expensive, for, as £65 per annum defrays every expense, no school can be more economically managed. We trust however, seeing the teachers do their work so well, that the facts related will stimulate the public to do their portion of the work, so that this school may not die out before the district becomes so spiritually improved as to render it unnecessary. Surely, there are not too many of God's lights in this dark world, as to lead us to suppose that we can dispense with any one that He has in His infinite grace been pleased to kindle. Yet, were this Ragged School now given up, we could not but consider that one of God's lights had been extinguished. We, however, appeal in confidence to those whom the Lord hath constituted trustees of *His* silver and gold, and who remember who hath said, "It is more blessed to give than to receive!"

MEETING OF LONDON DELEGATES.

THE usual meeting of delegates from our London Ragged Schools was held at Field Lane school-room on Wednesday evening, the 21st of April. The subject proposed to be discussed related to the Week Night Schools, which have ever formed an important feature of the Ragged School movement. There are at the present time 8,652 scholars of the peculiar class for whom they have been instituted. In connection with the 160 Ragged School institutions on our list, 84 are open for boys only, 69 for girls only, and 38 for boys and girls mixed—making in all 191 distinct schools.

Mr. W. Locke, Hon. Secretary, presided, and in opening the proceedings of the evening said:—

"It gives me much pleasure to see the faces of so many old friends, for to-night we have a great many practical workers. The subject to be discussed is, "Week Night Ragged Schools, their need, management, improvement, and extension." The real objects of the Ragged Schools and Ragged School Union were the establishment of Week Night and Sunday Night Schools; they were the original Ragged Schools, and instituted to meet the necessities of the outcast juveniles, and to teach them the Scriptures. The Day Schools have been added to them and should not be undervalued; but we must not neglect the real original object. It was gratifying to know that there was an addition of some 1,000 scholars now attending the Week Night Schools over former years; but still there was room for an extension." He then called on Mr. Ware to introduce the subject.

Mr. Ware said, it would not be his duty to make a long speech, but to lay before this meeting in a few words the topics on which the discussion should proceed. There were many here who would like to say something, and the object of each one should be to offer suggestions, not to make speeches. He quite agreed with Mr. Locke; the original objects of the Ragged School Union were the Week Night Schools. It had struck him that while there was much for congratulation, as might be seen from the fact that there were 1,000 scholars more in the Evening School now as compared with this time last year, yet there was room for considerable improvement, as would be seen from statistics of the last published Report of the Ragged School Union. From that Report it seemed that out of 157 Ragged School institutions there were 55 which had either no operations or had what were very small. But many of these had very large Day Schools; this he took as an indication that there was something wrong. It must be remembered that Ragged Schools commenced with this class of schools alone. The Week Night Schools were established for the benefit of a very large class then found to exist of those variously employed during the day. The Day Schools were to meet the wants of a younger portion of the same class. But if the Ragged Schools neglected to make provisions for the elder portion that cannot be got into the Day Schools, they were neglecting those very objects for which Ragged Schools were first instituted. If a school could be conducted by a band of voluntary teachers, no doubt but it would flourish. But it was very difficult to obtain them in sufficient numbers; nevertheless he felt that where a paid teacher was employed, the occasional visits of the voluntary teachers and members of the Committee were very important. They tended to throw a spirit into the school, and to encourage the teacher. If, however, it was impossible to get voluntary teachers every evening, they might perhaps be obtained for one. This was done in several schools, one evening besides Sunday being devoted to religious instruction under voluntary teachers, and found to work well. The Evening Schools naturally formed the base of missionary operations. There you met with more of the rough and the elder class than you could in the Day School, and here, too, the Provident Fund could be worked to greater advantage. We should all do what we could to encourage this missionary element; and he felt assured that the more this department was attended to the more the whole of the operations would prosper. He made these remarks as he felt he was speaking more to managers of Ragged Schools than to teachers. He was of opinion that they should be open more frequently than at present they are in most cases; and the more frequent the more effectual they would prove. Much might be said on the subject of efforts to keep the scholars from the theatres and gaffs. He felt that when the school was only open one or two nights a week, the children were left in a condition to be tempted to go to such places on the others. The two nights a week only, might account for the scholars getting on so slowly in their learning. His experience in connection with the Shoe-black Society was, that many of the boys were not so forward as they ought to be, hence the necessity for extending their efforts. If there must be a vacant night in the week, he would suggest that that should be Wednesday, which would enable the teachers, both voluntary and paid, to calculate for other purposes on an evening when all could conveniently assemble. At present there were not more than 20 open on a Wednesday night. Some of the schools closed their Week Night Schools in summer months. He thought that a bad plan. It would be better, in his opinion, to keep them open if only six at-

tended, than close them altogether; for it would give an opportunity for those to study in quiet who chose to do so, and which few would form a nucleus, around which to re-establish their operations for the coming winter. The necessity of giving greater attractions in our schools was a point worthy of consideration. He would suggest that, as the autumn comes round, there should be something of a special character to collect the scholars together. It did not require to be something on a very grand scale. But the masters and teachers would do well to set themselves to work, and prepare homely lectures—on, for instance, public days, India, the history of England, or a scuttle of coals from the pit to the dust-bin. Little lectures of that kind will do much good.

The subject was then discussed in a very animated manner, and a variety of opinions and suggestions of a very opposite character advanced; but the points upon which most seemed agreed were—

1. To connect with the Week Night Schools a system of obtaining employment, such as shoe-blacking, selling newspapers, &c.
2. The delivery of occasional lectures, illustrated and amusing; but especially at the commencement of the winter months.
3. Commencing the Evening Schools with that exercise the children are most fond of, such as writing or arithmetic, &c.
4. Classification of scholars where practicable, and exercising them in simultaneous reading.
5. The combining voluntary agency with paid teachers as much as possible, by a system of visiting, or making one night each week a Religious Teaching Night; but in no case interfering with the authority of the superintendent, whether paid or voluntary.

A NEW SHOE-BLACK SOCIETY FOR BIRMINGHAM.

INTERESTING as are many of the meetings and proceedings with which the glad Easter time is always welcomed, none could to the philanthropist be more so than the breakfast given to, and the recent regular inauguration of, the Most Noble Order of Shoe-blacks in Birmingham. To see above thirty lads, many of them orphans, most of them homeless, and all of them poor—the very material out of which the most unfortunate and the most dangerous class of the inhabitants is made; to see them gathered in a social circle, decently clothed, well fed, and above and beyond all that, impressed with a consciousness that someone thinks of and cares for them, was a sight by which any man might be made happier and better. Dr. Miller has brought his idea of organising and assisting the Shoe-blacks to a successful issue, and he invited all the members of the Brigade, thirty-three in number, to breakfast, that they might make a sort of formal entry upon their duties. The reading-room in Shutt Lane, Moor Street, was chosen as the scene of the festivities. It is a very comfortable and convenient room, and very suitable for the purpose. Early in the morning the Scripture readers belonging to St. Martin's had arranged the room, and plentifully supplied the tables with roast and boiled beef, ham, and meat pies, while two large urns steamed on the cross table. At this table was seated Dr. Miller, as chairman, and some of the guests specially invited to witness the proceedings. Among these were the Mayor, T. C. S. Kynnersley, Esq., Mr. Alderman Allday, J. Miller, Esq. (the father of Dr. Miller), &c.

The new uniform of the Brigade is comfortable and suitable, and of a colour and material which are likely to be serviceable. The hat is of black oil cloth with a red band, on which is embroidered the name of the Brigade and the number of the wearer. The coat is of brown russet cloth with red collar embroidered like the cap, and a red badge with the number on the sleeve. The trousers are of stout, dark green corduroy, and a pair of strong clog boots completes the uniform. In addition to this, each boy is furnished with a pair of black sleeves, a strong

box for brushes and blacking, with convenient kneeling pad, and also a set of brushes, blacking pan, and two cakes of blacking, to make a start with.

After grace had been sung, Dr. Miller rose to address a few words of advice to his young guests. He said:—"My dear lads, I have particular pleasure in meeting you here this morning, and also in seeing the first magistrate of the borough and the worthy and benevolent stipendiary, Mr. Kynnersley. My pleasure in the presence of Mr. Kynnersley is peculiar, because it gives him an opportunity of seeing the practical fruit of the suggestion which he was the first to make. Some time ago, when seated before a feast richer than that to which you have been this day invited—I mean one of the Mayor's dinners—it was my good fortune to be placed beside Mr. Kynnersley. I do not think it would be irreverent to say that it was in the course of God's good providence that we sat together and entered into the conversation that engaged us. Mr. Kynnersley said he wished some one would think of the poor shoe-blacks, and endeavour to do something for them. Many of them had been brought before him for irregular conduct in the streets, and he thought that an arrangement might be made by which these lads, instead of being a public nuisance, might be made useful to the town. This idea I took up, and aided by many kind friends, and most especially by the labour of Mr. Dale, who has given himself heartily to the work, I have been enabled to bring it to the position which you now see. I shall now call over the names of all the boys, and as the Queen never admits a knight to the Garter or the Bath without going through a regular formula, so I shall proceed to give you the right to attach to your names the honourable initials K.B., or Knight of the Brush, a distinction which, if not equal to that of D.D., is at least of some importance, as showing that you belong to a body determined to earn a living by honest industry. Listen, then, and each of you consider that I am addressing him personally." The Doctor then called over the names, and then read the following charge:—

"I hereby admit you to the St. Martin's Brigade of the most noble and most useful order of Birmingham Shoeblacks. Never disgrace your uniform. Be obedient to the laws of the Brigade. Polish the shoes and boots of her Majesty's subjects until the wearer shall be able not only to feel his legs in them, but to see his face. Specially avoid gambling. Be punctual and orderly at your school. Be kind to one another. Keep up a wholesome horror of the police court. Honour the magistrates, but have nothing to do with them during their hours of business. Respect the police, but let your acquaintance with them be that of private gentlemen, not as between policemen and prisoners."

He then proceeded to say—"It is a most important thing for you at this time, which I hope will be for all of you for good to remember, that there are hearts that care for you. The feeling of desolation which fits the mind for the perpetration of crime need not now be yours. Some of you are orphans, and many without friends; now we wish to be your friends, and at any time that you may want advice you will always find some one in the school-rooms who will be ready to aid you. Distinctly understand, however, that the movement will come to no good if you learn to lean too much upon others. What is intended is, not to put our money in the place of your labour, but to give you a fair start in life, after which you must trust to yourselves. If in five or six months your uniforms wear out, you must buy others for yourselves, and so on in other matters. With regard to the rules laid down for your regulation, you will perhaps find some of them unpleasant, but every one in this life has to learn the great lesson of submitting to control. Besides our own rules you will have to obey the police regulations. With them I have nothing whatever to do, and over them I have no more power than one of yourselves; therefore obedience to them is your only course. There are some other things I wish to impress upon you. Firstly—Remember in every position in life the importance of truth. Never be cowardly or mean enough to tell a lie either to save yourself from punishment or to gain an apparent advantage. Secondly—Never be guilty of uncleanness in word or action. It is terrible to hear the language sometimes used in our streets. Be sure that you in your intercourse with one another or with strangers, never make use of expressions of an improper nature. Thirdly—Remember that whatever habits you acquire in youth leave their effects upon you through all your future lives. You will have temptations and trials, and I know of no other way to guard against

them than the fear of God. Bear in mind four simple words, 'Thou, God, seest me!' and they may become your guard. I do not wish you to think of God with terror, but as a merciful Father, bearing much and forgiving much. There is one more thing, small, but not unimportant, I wish to say — be always cleanly; both moral and physical health depend upon it. Visit the bath as often as possible, and you will find the benefit of it. Now, my lads, when you go to your stations to-day, you will perhaps be a little chaffed, but I do not doubt you will be encouraged if by orderly conduct you deserve it. Except in the school-room or in praying for you, I have now done all I can. I hope this will be a start for you, and that you will so conduct yourselves that you may become useful and respectable members of society, and that in the great day when we shall all be called upon to give an account of our actions I shall meet you on the right hand of God."

The Mayor of Birmingham and Mr. Kynnersley having spoken a few words of advice, Dr. Miller again briefly addressed the lads, telling them that when any one of them became mayor he should be expected to be appointed chaplain. It was an old practice in many families that when a new suit of clothes was first put on something was given to put in the pocket. He was glad to be able to follow this good example, and each of the boys when he received his copy of the rules would also have a shilling to put in his new pocket.

The rules and shillings were then distributed, and the meeting closed with prayer, in the responses to which the lads joined with great earnestness. One of them, named Bragg, also took an opportunity of thanking the Doctor for his great kindness, and also to hope that all the Brigade would faithfully obey the rules laid down.

The boys then proceeded to their respective stations. As they went along they did, as their host had predicted, meet with a little chaff, but they took it quietly, one of them whom we saw getting the better of his ridiculers by triumphantly showing his shilling, and asking if they would not like to be enlisted in such a regiment. The production of the coin was a very telling argument. During the day all those at least whose stations were in the centre of the town not only attracted considerable attention, but also a good deal of custom, and we think and hope that all of them commenced service in the most noble order under most favourable auspices.

THE MANCHESTER SUNDAY EVENING RAGGED SCHOOL UNION.

A GENERAL meeting of teachers and friends of the Sunday Ragged Schools in Manchester and neighbourhood was held in April last, at the Free Trade Hall, Manchester, to endeavour to form a "Manchester and Salford Ragged School Union, similar to those already established in London and Liverpool." Tea was provided, at the cost of Mr. R. Barnes, in the supper-room; after which from 300 to 400 persons gathered in the assembly-room.—Mr. Barnes took the chair; and the proceedings were commenced with singing and prayer.—The chairman said he felt so strongly on the subject of Ragged Schools, that he was apt to think those to blame who were not equally earnest as himself; that might by some be thought rather uncharitable; but he was sure that he did not, and could not, over-estimate the value of those schools. He knew that those who took an active part in the management of such schools, enjoyed therefrom an inward satisfaction which no other occupation could afford. He exceedingly regretted the necessity for so constantly building gaols; and his experience in connection with the Manchester goal had generally led him to think that it was almost vain to attempt to reform adults, except in very rare instances. Certainly, those who worked by means of Ragged Schools, had the satisfaction of believing that they were beginning at the right end. The public ought to know what was being

done in Manchester, in this respect; for he believed it was a point on which there was a need of information. In Manchester and Salford, there existed nine such schools, with an average attendance of 2,342 scholars. On the books there were 347 teachers, with an average attendance of 220. The expenditure last year was £321 10s. The oldest school had existed six years and a half; the youngest was opened three months ago. The teachers included members of all denominations, and all were voluntary. The Rev. J. Martin proposed:—"That this meeting desires to record its grateful acknowledgments to Almighty God, for the moral and spiritual good which has already resulted to the children of the lowest class, from the voluntary and persevering efforts of the teachers of Ragged Schools." Mr. C. Swallow seconded the motion. He urged the teachers in the schools, and in Sunday Schools generally, to recognise, and to act up to, the important missionary character which belonged, or should belong, to themselves and their work. It would be very nearly correct to call this particular movement the Sunday Evening Ragged School Union; and it was their greatest value that they were opened at the only time when those whom it was sought to benefit could be got hold of, and that they were opened in proper places. Mr. J. Consterdine supported the motion. The chairman appealed to the "real workers" in the schools to address the meeting—an appeal to which several persons in the body of the meeting readily and effectively responded. One of them narrated several cases that had come under his own notice, showing the good, religiously and morally, that had resulted from attendance on the St. Ann's School. One firm in Manchester had taken into employment three of those once ragged lads, asking no other recommendation than was given by the superintendent. The resolution was unanimously adopted. The Rev. James Bardsley moved—"That this meeting, feeling the great importance of Sunday Ragged Schools, and believing that their improvement, extension, and permanency will be best secured by mutual co-operation and assistance, considers it exceedingly desirable that a society should be formed for that object, to be called 'The Manchester and Salford Sunday Evening Ragged School Union.'" Mr. T. D. Crewdson seconded the motion; and after it had been supported by Mr. Armstrong, a superintendent, and others, it was unanimously adopted. Mr. Armstrong gave some interesting details as to the progress and present state of the Sharp-street School; and he urged that, in the proposed union, which would be most beneficial if properly constituted, it should be above all things secured that each school should be left to its own free management. The proceedings terminated with thanks to Mr. Barnes, for his kindness in bringing together and presiding over the meeting.

The Children's Gallery.

PRAYING JANE.

A PLEASING fact occurred in connection with our school during the last quarter, which has greatly encouraged the teacher and others connected therewith to persevere in this particular labour of love.

The mother of a little girl, named Jane G——, came to the school the other day for the purpose of expressing her gratitude for the benefits her child had derived from the instruction therein received. Among others, she related the following incident. "As I was returning home some weeks back from market, I heard my little Jane talking very seriously to a neighbour's child:—I heard her say, Do you ever pray? and the child answered 'No.'—Not wishing to disturb them I remained listening, when I heard Jane tell the other that the great God who made heaven and earth was her Father,—that he gave her all things, and he wanted her to be happy,—but she could not be happy unless she was good, and 'my teacher says we cannot be good unless we

ask God to make us so;' and then, taking her less informed companion by the hand, she said, 'Let us ask our Father in heaven to make us good children, shall we?' and they both knelt down and repeated a little prayer which she had been taught at school. I felt," continued the woman, "I could have knelt down too, for I well knew I was very much worse than those little ones, and I had never till then thought to ask God to make me good."

The Missionary on visiting this woman relates that she not only corroborated the above statement, but added, "I have never since that time let a day pass without imploring God, for Christ's sake, to grant me the blessing of a new heart."

The above mentioned woman has since this occurrence attended with regularity the house of God, though much opposed in consequence by her husband.

God hath chosen the weak things of this world to confound the mighty.

Poetry.

"SOW THY SEED."

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Eccl. xi. 6.

Sow ye beside all waters,
Where the dew of heaven may fall,
Ye shall reap if ye be not weary,
For the Spirit breathes o'er all.
Sow, though the thorns may wound thee;
One wore the thorns for thee;
And, though the cold world scorn thee,
Patient and hopeful be.
Sow ye beside all waters,
With a blessing and a prayer,
Name Him whose hand upholds us,
And sow thou everywhere.

Sow when the sunlight sheddeth
Its warm and cheering ray,
For the rain of heaven descendeth
When the sunbeams pass away.
Sow, when the tempest lowers,
For calmer days may break,
And the seed, in darkness nourish'd,
A goodly plant may make.
Sow when the morning breaketh
In beauty o'er the land;
And, when the evening falleth,
Withhold not thou thine hand.

Sow, though the rock repel thee,
In its cold and sterile pride,
Some cleft there may be riven,
Where the little seed may hide.
Fear not, for some will flourish,
And, though the tares abound,
Like the willows by the waters
Will the scatter'd grain be found.
Work while the daylight lasteth,
Ere the shades of night come on;
Ere the Lord of the vineyard cometh,
And the labourer's work is done.

Work! in the wild waste places,
Though none thy love may own;
God guides the down of the thistle
The wand'ring wind hath sown.
Will Jesus chide thy weakness,
Or call thy labour vain?
The Word that for Him thou bearest,
Shall return to Him again.
On!—with thine heart in heaven,
Thy strength—in thy Master's might,
Till the wild waste places blossom
In the warmth of a Saviour's light.

Sow by the wayside gladly,
In the damp, dark caverns low,
Where sunlight seldom reacheth,
Nor healthful streamlets flow;
Where the withering air of poison
Is the young bud's earliest breath,
And the wild, unwholesome blossom,
Bears in its beauty—"Death."
The ground impure, o'ertrodden
By life's disfiguring years,
Though blood and guilt have stain'd it,
May yet be soft from tears.

Watch not the clouds above thee;
Let the whirlwind round thee sweep;
God may the seed-time give thee,
But another's hand may reap.
Have faith, though ne'er beholding
The seed burst from its tomb,
Thou know'st not which may perish,
Or what be spared to bloom.
Room on the narrowest ridges
The ripen'd grain will find,
That the Lord of the harvest coming,
In the harvest sheaves may bind.

PLEA FOR THE CRIPPLES' HOME.

'Twas a bright and balmy day in June,
All nature joyous seem'd;
The sun in cloudless beauty shone
O'er the cheerful village scene.
And happy children danced and sang
Among the flowers and trees,
The air with shouts of laughter rang,
Borne on the summer breeze.

And as I watch'd them in their joy,
So free from grief or care,
I turn'd aside to heave a sigh,
And wipe away a tear.
For I lay in helpless, weary pain,
On my couch from day to day,
Without hope that I could ere again
Join in such healthful play.

But when I thought whose blessed will
It was to keep me there,
I knew that He could mean no ill
To His own child so dear.
I remember'd, too, the loving friends,
Parents and brothers dear,
And countless mercies which God sends,
His suffering one to cheer.

I thought, too, of the children poor,
Without home, or friends, or food,
Of the cripple child from door to door,
Begging its daily bread.
'Twas then I read of the Cripples' Home,
With inmates neat and clean;
Of the Refuge raised to rescue some
From depths of want and sin.

Then I bless'd that God who had moved the hearts
Of some of his people dear,
To pity these suffering helpless ones,
And a home for them to rear.
And I pray'd that He their work of love
With favour would regard,
And fit them for their home above,
Their crown and rich reward.

Oh ye who are bless'd with strength and health,
Strangers to woe and pain,
Give of your time, your prayers, your wealth,
The cripple to maintain.
That many such may be taught to love
Jesus who came to save,
And that they might share His home above,
His life a ransom gave.

ALPHA.

Notices of Meetings.

SIMON'S BUILDINGS, WESTMINSTER.

A MEETING, in connection with these Schools, was held on Wednesday evening, June 2nd, at No. 3, Perkins Rents, Westminster, known as "The One Tun Public-house." The Earl of Shaftesbury (Patron of these Schools) presided, and who, after an eloquent address, distributed prizes, from 5s. to 10s., to 4 girls and 3 boys, who had been educated in these Schools and left for situations, and who now brought from one to three years' good character for honesty, industry, and civility from the same employers.

The Marquis of Westminster, Rev. J. T. Brown, Mr. J. Norman, and Mr. V. de Montgomery, moved and seconded two Resolutions, which were carried unanimously, bearing upon the great inconvenience experienced by these Schools from the unfitness and crowded state of the rooms, at 3, Simon's Buildings, for school purposes; also upon the great necessity of Ragged School education in the neighbourhood, and the good that must ensue from "the conversion of the One Tun Public-house (which had been the resort of thieves and the most depraved characters for 200 years) into a Ragged School."

The thanks of the meeting were presented to the Earl of Shaftesbury, for his long, tried, and earnest interest in these Schools. In reply, his Lordship expressed his gratification that the meeting, in compliance with his suggestion, had been held in the old "One Tun;" and also at seeing such a large number of children (over 200) with their parents present. His Lordship said, all must now see what a good work was going on, and it must not be allowed to stop for want of means. Nearly £100 were still required to convert the "One Tun" into a Ragged School; and he promised, even at the risk of being reported to the "Mendicity Society," to do what he could to obtain something towards it, and hoped all present would "Go and do likewise."

Mr. W. H. Miller, of the Ragged School Union Committee, gave a most instructive and amusing address to the children; and during the evening the Lord Mayor of London came to the meeting, and expressed his deep interest in a movement which converts buildings, that have been used for the training of young persons to become adepts in felony and skilful in eluding detection, into Training Schools for poor children, by the means of which they became esteemed servants, carrying off prizes for the excellency of their character. The "One Tun" is the third old public-house, in Westminster, that has been taken and converted to Ragged School purposes, two of which are fully occupied, and the third will be as soon as it can be made ready for use.

NORTH PLACE, MAIDA HILL.

THE Twelfth Annual Meeting was held on June 2nd. The Right Hon. Lord Ebury presided.

The Report, read by H. C. Pierson, Esq., indicated that both the School and the Refuge were working successfully. The Sunday Evening School was attended by 166 boys, girls, and adults. The boys' and girls' Night School, which are taught solely by voluntary teachers, are at-

tended by 100. A girls' Needlework Class had been instituted which, as well as the Mothers' Meeting, had proved of great benefit to an improvident class. 138 boys and girls had contributed to the Provident Fund. In the boys' Industrial Class, which is used as an industrial test, and as a stepping-stone to the Refuge, there were 30 lads employed. These, and the inmates of the Refuge, besides many articles of clothing, had, during the past year, made 20,000 paper bags, and printed the labels thereto attached. Not the least pleasing feature of this institution is the sum contributed by the lads towards their own maintenance. For from paper bags and printing £131 was realised; and £51 by articles of clothing sold or repaired. The inmates, too, of the Dormitory, had paid £26 2*s.* for the accommodation afforded. Thus it appears that last year the inmates of the Refuge had contributed no less than £208 2*s.* to the funds of the institution.

The receipts were £652 5*s.* 3*d.*, and the expenses £680 6*s.* 6*d.*; thus, with a former debt, leaving a deficit of £37 15*s.* 6*d.*

The interests of this institution were warmly pleaded by Rev. E. H. Carr, J. Payne, Esq., M. Ware, jun., J. Clayton, B. Shaw, and Mr. E. J. Hytche.

COTTAGE PLACE, WATERLOO ROAD.

The Annual Meeting of this School was lately held. The Right Hon. the Lord Mayor presided.

By the Report it appeared that the Mixed Day School is attended by 130; the girls' Night School, by 30; and the Mixed Sunday Evening School, by above 180. Notwithstanding the economical manner in which the School has been conducted, it has always been in debt; and it became a question whether the Committee ought not to abandon the experiment, much as it was required by a district where the "great social evil" glares most terribly. But before yielding in this struggle with moral evil, it was resolved to canvas the leading commercial establishments of the locality—and with great success; for at the close of the financial year there was a balance in hand of £8 10*s.* 4*d.* As, too, the Committee has been reorganised and strengthened, the School is in a more satisfactory position than has ever yet been the case.

The interests of this institution were pleaded by Alderman and Sheriff Lawrence, Captain Smith, Rev. Messrs. Barker, Collinson, and Howlett, and Messrs. E. J. Hytche, R. S. Dixon, and J. C. Lawrence.

CLARENCE STREET, ROTHERHITHE.

A Public Meeting was lately held to inaugurate the new school-room. The Bishop of Winchester presided.

The Hon. Secretary read the Report, whereby it appeared that the School commenced in the year 1853, and was conducted with great success for three years; the ill health of the master compelled him to resign in 1856. A successor was not appointed, the Committee determining to wait until better accommodation could be provided, including provision for girls, whose wants had not hitherto been cared for. Ground in Clarence Street was purchased at an outlay of £305 17*s.* 8*d.*, including sufficient space for school-rooms for boys and girls, and a dwelling-house for the master and mistress. A tender for the erection of the buildings was accepted, amounting to £915 11*s.* 5*d.* This sum was inclusive of architect's commission, &c., but not of the sum of £49 10*s.*, for repairs of the adjoining residence. A grant of £650 had been voted by the Committee of Privy Council, and the remainder of the sum has been raised by voluntary contributions. The building, consisting of two large well-lighted and ventilated school-rooms, was capable of accommodating 120 boys and 80 girls.

The meeting was addressed by General Sir W. Gomm, Rev. W. W. Champneys, W. Cadman, and E. Blick, and also by Messrs. E. J. Hytche, Ravenhill, and Goddard.

The meeting was closed by the Right Rev. Chairman, who expressed how greatly he had been gratified in being present at that meeting. These Schools were not sectarian, and his reverend friends knew that it had long been a principle with him that these children should not be taught any particular creed, but simply Bible truth in its purity. He valued discipline as highly as any one, but there was a time and place for such instruction. It was this unsectarian principle which made the Bible Society so valuable to him. Then these Schools were valuable because of the opportunities of usefulness they afforded to all classes and ages, and to both sexes. Man lived first to save his own soul, and then to labour for the salvation of others. If he secured his own salvation, he would at once begin to feel an interest in the spiritual welfare of others. Ragged Schools gave to those who from day to day eat the bread of carefulness, opportunities to prove that they were not wholly absorbed in the world, but that they could and did hold out their hands to help those who required help. He then alluded to the pleasure he had derived in connection with a service at which he officiated in Clapham. There were present some twenty decently, neatly clad youths, who he was told constituted the Shoe-black Brigade. One of the clergy afterwards waited upon him with a short analysis of his sermon, written by one of those lads, and he could assure them he felt he had never received a greater compliment, or one that gave him greater or purer pleasure.

OLD KENT ROAD.

The Annual Meeting of the Schools was lately held at the school-room, Lower Park Road. The chair was taken by the Right Hon. the Lord Mayor, who made some excellent remarks on the advantages afforded by Ragged Schools and Reformatories, which, in his opinion, were amongst the most powerful auxiliaries for raising the outcasts of society and the children of the poor to a useful position in life.

The Report stated that the average attendance of children in the Day School was about 100, and 98 boys and girls attended the Evening School, which embraces an Adult Class for men, a Class for lads from 16 to 20 years of age, as well as a Class for girls; 120 boys and girls attended the Sunday School, and were taught by 30 teachers.

Lectures on historical and scientific subjects had been delivered to the working classes, which excited so much interest that the Committee extended the series. Particular reference was made to the Industrial Branch, which had not been fully developed; an appeal was made for help to enable the Committee to carry out this department more effectively. Band of Hope Meetings were held monthly, the attendance on the average being about 110. Mothers' Meetings have been held weekly during the year, with an average attendance of 15. The Sunday services had been well attended.

The meeting was addressed by the Rev. Daniel Moore, R. P. Hutchison, P. Gordon, and several other clergymen and gentlemen. At the close a collection was made of £17, including £5 from the Lord Mayor. At the conclusion of the meeting a unanimous vote of thanks was given to the Lord Mayor for his valuable services in the chair, and his lordship was loudly cheered as he left the room.

Papers, Original and Selected.

LONDON OUT OF TOWN.

"OUT of town?" yes, "all London"—fashionable, parliamentary, scholastic, legal, middle-class, parental, and juvenile—is either going or gone "out of town." "Are you *going out* this year?" "Yes!" "Where are you bound for?" Such questions are frequent in June and July, and the answers are various. One tells you that he intends to visit the Menai Bridge, to wander in the vale of Llangollen, or climb to the top of Snowdon, in Wales. Another will soon be "off" to Killarney, or to "the Lakes"—the old haunts of Wordsworth, Wilson, Southey, and Coleridge. A third will take wing "over the border," and "over the hills and far awa," to the Highlands of Scotland, west and north. Staffa and Iona are to be explored by him, and with reverence he is to tread the spot where Samuel Johnson was so impressed with the relics and recollections of those presbyter-monks, St. Columba and his disciples, who held fast the primitive faith, and made Ireland for a time "the island of saints," and the light of Western Europe.

But others tell you that they are going to Switzerland by the Rhine; that Chamouni, reposing beneath Mont Blanc, and Geneva on the margin of her silver lake, shall bid them welcome; and that the valleys of the Vaudois shall be pensively traversed, with the gentle shade of a Zwingle, or of one of those "slaughtered saints" whose memory Milton's noblest sonnet embalms—walking by his side. And as for Londoners—"cits," and suburbans—many will go down to Margate, Ramsgate, Dover, or to that very quiet place Herne Bay, or mayhap to Eastbourne and Hastings; while a far larger class content themselves with a trip to Hampton Court or to the Chrystal Palace.

But then there are other large sections of our two millions and three-quarters, each of which must have its day "out of town." These are the associated trades and unions of all kinds, off to Rye House or High Beach. There are, too, thousands of Sunday School children, ay, and last not least there will be—there have been—joyous troops of the children of London Refuges, of Ragged and Reformatory Schools, carried away in vans to spend one whole day on the green lawn, in the incense breathing meadow, on the glassy slope, or amid gipsy haunts in forest glades. We love old London itself, and we love it especially for its suburbs, and for their many, many summer scenes, easy of access for young and old, far as the eye can sweep, from Hampstead to Greenwich, northward and eastward, or from Shooter's Hill to Richmond, Twickenham, and Kew's glorious gardens, southward and westward.

Ragged School excursions in summer time are not novelties. They are in truth several years old. In our numbers for September and October, 1856, we had the pleasure of recording numerous "excursions" and "treats" given to thousands of children. Some gentlemen threw open their grounds, and were at the whole expense themselves, and this doubtless has been the case last year also, as well as during the present summer. In this connection it gives us pleasure to refer to the delightful treat (one of an annual series) again given to a large body of children from Clerken-

well a few weeks ago by W. H. Bodkin, Esq., Q.C., at Highgate ; and also to the "fête" given this year by Robert Hanbury, Esq., M.P., to the boys of the Spitalfields Refuge, of which he is one of the founders and supporters. Ere these lines shall be printed, a large number of the children of our schools shall—through the generosity of local patrons—have been "out of town;" and others doubtless are anticipating the same treat for August. When the children are able to march to the ground, as at Primrose Hill, Kennington Common, or Victoria Park, the expense will be considerably less than when conveyed by rail or van into the country. But *money* is required in either case. Supposing the little people to bring with them something like an apology for dinner, they must have one substantial meal in the early evening, namely, tea, with its attendant piles of cake and hampers of bread and butter. For all this, and for many other unavoidable expenses, provision must be made. Never were entertainments however more cheaply got up than these have been. The system adopted of grouping the schools in different districts, so as to conduct the children to *one* locality, tells admirably in keeping down the cost. Thus, in 1856, for a sum somewhat less than £54, nearly 3,000 children and their teachers and conductors were entertained. And as to the exuberant enjoyment of the young people our pages thus gave expression to what had been witnessed of the delight manifested by the 750 children entertained in Victoria Park.

"Had those kind benefactors who provided the means for these entertainments seen the exhilarating effect which the fresh and green grass, with surrounding shubbery and scenery, had upon the squalid, juvenile inhabitants of those dense neighbourhoods in which our schools are placed, they would certainly have thought their bounty well bestowed. The unbounded delight of the children when they first felt themselves upon the green sward, manifested by rolling, turning summersets, etc., as if they thought the turf too soft and luxurious for feet to tread on, was a spectacle not soon to be forgotten. The remark of one little girl, of 12 or 13 years of age, that *she had* never *had* a *holiday*, is a sufficient apology for such excitement." Yes, and we now take leave to add that the fact that *thousands* of our school children are in danger this year of *going without a holiday altogether*, must be "a sufficient apology" for us to press upon our generous readers—some of them at the moment they read this appeal amid scenes of exquisite freshness and rural beauty—to come to the rescue. Let it then be plainly understood that, after all the exertions that have been made, and gifts bestowed in this direction for several years past, that *a large number of Ragged School children* in London have not once been "out of town." Many of the little creatures have never seen a green field. Shut up in the murkiest and most unhealthy alleys, lanes, courts, and dens of this metropolis are—

> "Tens of thousands, stow'd in breathless rooms,
> Midst poisonous smokes, and steams, and rattling looms."

If *adults* suffer from being thus "in populous city pent," how much more is this the case with children who require a double quantity of oxygenized air! And if we cannot take them away to the hills or forest side altogether, at least let us do what is in our power. Had we our will and way however, we should have every Refuge and Reformatory far from the haunts of crime—so dangerous in their propinquity to those already tainted—and

we should place them in the suburbs. This last *is* being done, we rejoice to say, increasingly every year.

But our schools, strictly so called, are in their proper localities *in* town, and in the very heart of the districts which need them most. But, *for one day in the year*, at least, let there be a break up and a holiday. Go and stand in Newgate Street, and, looking through the railings, you will see not one "yellow stocking" in the spacious playground area of Christ's Hospital; the cloisters of St. Paul's School, of the City of London, of Merchant Tailors' Schools, and many more, wont to ring daily with the shouts of the pupils,—all are silent. The well-born boys are all "out of town." Not so with *our* little people. Hundreds of them, thousands of them, plead through us, and shall they plead in vain? We ask for such conscience-gifts, such thank-offerings, as led one gentleman to write us two years ago, to send us from Trent Park £20, "for the purpose of furnishing treats and excursions for the children in the Ragged Schools during the remaining summer months;" and another to write, "I cannot enjoy the pleasant sunny breezes by the sea-shore without doing something to second Lord Shaftesbury's effort to send some of our pent-up London for a holiday treat." *His* "something" was £5, backed by another from a friend; but whether it be larger or smaller, we ask every one who can (and who cannot?) to send us "*something*," and *that speedily*. Here, as in many another case, "*Bis dat, qui cito dat*"—"He gives double, who gives quickly."

In conclusion, we remark, that this is not a question of sentiment or benevolence merely, but as involving considerations of sound Christian philosophy. The class whom we seek to bless and save are a peculiar class. They are precocious, clever, cunning, and mischievous to a degree. But *truth* and *love* can tame them. And so let us treat them with kindness, as leading to the grand end,—let us indulge them when we can in a treat or holiday. The words spoken by the Noble President at a great meeting of the Sheffield Ragged Schools, some time ago, are peculiarly seasonable:—"I hope you will adopt the system of giving the children periodical treats two or three times in the course of the year. In the winter let them have a good tea, AND IN SUMMER TAKE THEM OUT INTO THE OPEN FIELDS, THERE TO DISPORT THEMSELVES FOR A FEW HOURS, AND ENJOY, UNDER THE CANOPY OF HEAVEN, ALL THE BEAUTIES OF GOD'S CREATION."

Summer will soon be past—the park, the meadow, the harvest fields, *now* beckon away! Who will help so to crown the Ragged School Excursions of 1858 that there shall not be the children of one school a stranger to a day "out of town?" Donations will be received by Mr. Gent, 1, Exeter Hall, London, W.C.

MY FIRST TRIAL OF PHILANTHROPY.

BY X. X. X.

LET me make the admission at once. I am an attorney in a provincial town. Attorneys, as a class, are not generally the softest hearted men in the world, or the softest *headed*. Yet I became involved in a work of philanthropy in an unexpected manner, and if your readers have any curiosity to know the results of my experience in my new character, I will tell them how it was.

Some months since, I made the acquaintance of Inspector Clincher—professionally, of course. Not a case of solicitor and client between us, but in the usual

sequence of business in the Inspector's line; plundered client, indignant solicitor, detective officer. A friend of mine had been robbed of some copper, and we wanted to find the thief. Not a bad fellow Inspector Clincher, though a good policeman. I am not in the same profession, but I have traced out a few things in my time. However, this once we were both at fault. My client, a conscientious man, had views of his own about the spy system, so we gave it up, declining the services of a "smasher," just out of the county gaol, who was willing to encounter six weeks' honest labour to oblige us with the doings of his fellow-workmen, and who was fully to be trusted, belonging, as he did, to a higher *caste* of vagabonds, who think it "low" to steal.

My friend, the Inspector, is a broad-shouldered fellow, nearly six feet high, and has a keen, dark eye in his head, which, if I were a thief, I should fly from like a pestilence. Many a scuffle has he been in, with four or five of the dangerous classes, and the knuckles of some of them have been twisted in his cravat rather tighter than you or I should like; but he is not, for all that, on bad terms with his customers, who many a time, when out of luck and starving, have begged a crust or a sixpence of him, for old acquaintance sake, and have not been refused, either.

No men know better than the police their own inefficiency for the *prevention* of crime, or how clumsily society goes to work in suffering the "street sparrows" to become full fledged thieves, and then setting thousands of police constables to catch them, and pay thousands of pounds for doing it. You cannot expect, however, that the police are going to spoil the business by proclaiming this from the house-tops. In a common sense way of reasoning, if there were fewer thieves there would be fewer policemen; though, by the way, as we manage business in this country, "My lords," or "Mr. Secretary Noodle," would possibly think that a reason for having more. Be that as it may, in their private and confidential communications—for even A 1, like the area windows on his beat, has his unguarded moments—the police will admit that the growing crop of crime springs naturally from the seed, which is sown broad-cast, in the shape of the neglected children of the streets, who must either steal or starve. When I pushed the question home to Inspector Clincher, he surrendered at once. It was of no advantage to humbug me, my face was too well known in the police court, and he confessed.

"I assure you, sir, it makes my heart bleed to see these poor, hungry boys hanging about the door of the police-station. Many of them have no friends but *us*, and when the night-charges are disposed of, we give them the morsels of bread left in the cells where the disorderlies have been locked up. I never can keep a copper coin of any description in my pocket. I find it very hard, for, out of my pay, I cannot afford to keep all the homeless boys that come about us. There's one poor fellow I think will be driven to steal at last, though he takes very badly with it. He wants me to get him into the Reformatory, but I cannot, as he has never been convicted. He's often waiting round the corner; I dare say he's round the corner this very minute." [Half-a-dozen quick steps into the street, and sharp, detective glance in every direction, which must have brought him down if within half-a-mile.] "No, he's not there! What to do with him I am sure I don't know." Seeing my client more interested in the lost boy than in the lost copper, an idea, which a couple of years before had crossed my mind, now revived. "Could you find him?" [Smile of compassion—for me this time, not for the boy.] "Would he make a shoe-black?" [New idea, detected, apprehended, and secured by the Inspector.] "I think he would." "My friend and I will start him. Bring him to me." "Tuesday morning, sir;" and we parted.

On Tuesday, deep in a mortgage, conveyance, or business letter, and thinking no more of philanthropic objects than attorneys hard at work are usually supposed to do, I am interrupted by a tap at my office door, and, without raising my head, call gruffly, "Come in." After writing a few words to preserve the chain of my ideas, a look upwards reveals Inspector Clincher, with the living picture of "Joe," stepped out of the pages of Bleak House, but infinitely worse off. Joe, in fact, without the respectability of the broom and the crossing. A round bullet-head, with a shock of hair, face deeply pitted with small-pox, shambling gait, and hang-dog look, were

not very promising; but many a man has that look in an attorney's office, and I was used to it. A bright blue eye shone through the dirt, and gave me hope. I am a great believer in physiognomy, and said so. "So am I," said the Inspector. His clothing was the master-piece of ingenuity, with small means, I ever beheld. You have heard of "the man with one button." Here he was. Everything depended on that. How it was done I know not; but a bare skin showed at pretty large openings, and at frequent intervals; all his wardrobe was looped to one button. If that gave way he was naked.

A few days wrought a change in the appearance of our ragged friend. The Inspector had full liberty to rig him out as he pleased, and he came, as nearly as our joint recollection would carry us, to the uniform of the youngsters who may be seen at the foot of Wellington's horse, in front of the Royal Exchange, or on the steps of the General Post-office.

The struggles that poor young vagabond had to encounter in his first endeavours to follow a settled occupation! Many a young physician or barrister has not endured half so much. Other street vagabonds resented his desertion from the ranks of the Bohemians, pelted him with stones, broke his blacking bottle, called him opprobrious names, and hooted or mobbed the first daring individuals whom his solicitations had induced to lift their boots to the public gaze. One brute, worse than the worst of the vagabond class, put his foot on the box, and when the poor boy went on his knees to brush his boots, kicked the shoe-black in the face, and then rushed into the railway station, and went off by the starting train. This became too much for endurance, and the protection of the chief constable was invoked. He took the matter up, appealed to the bench of magistrates, and orders were issued that the police should aid and defend the infant movement. We found, also, an auxiliary in an unexpected quarter,—the "cabbies" came to our assistance, and every cab-stand was a place of refuge for the persecuted members of the new body. We now mustered three, having added to the original shoe-black two brothers, fine smart lads of respectable descent, who had been abandoned to the world by an unworthy father, and had "walked the unions" ever since, doing, from time to time, in the large towns, a little shoe-blacking on their own account. People now began to wonder where these red-coated boys came from, spoke to them in the streets, asked them questions, and gave them small donations. As we had, thank Heaven, no monopoly of charity and humanity—which are pretty widely distributed in these islands, whatever our continental friends and allies may think of us—we soon found that many people were disposed to assist; seldom a day passed that the Inspector did not bring home a crown or two in his pocket, and an occasional half-sovereign dropped in. A respectable, motherly woman, who kept a cook-shop, undertook to board and lodge the boys; the little bed-room over the shop, though the access was up a ladder, was clean, and the beds, though homely, were better than the paving stones of the gas-yard, partly sheltered from the rain by the hot wall of the retort-house. Our idea had taken root and flourished. A well-known inhabitant of the town, whose son was secretary to the Ragged School, announced his willingness to receive subscriptions. We formed a committee, and found to our amazement that we had founded an institution. The number of boys increased to six, and three beds were crowded into the little room. Day-room we had none, but the police-station, where some of our inmates, now willing, had been unwilling visitors. The chief constable and the stipendiary magistrate good-naturedly winked at the boys coming "home" to the station, the boys' boxes were paraded in the morning as regularly as the policemen's lanterns at night, and the "reserve men" ruled the scraps of waste paper for the boys' copy-books, as if they had been bred up to the business.

Nothing astonished me so much as the good behaviour of the boys, and the manner in which they stuck to their stations, at first. The change in their appearance we were prepared for—the magical transformation, produced by the few trifling articles enumerated by Doctor Kitchener, "food, clothing, air, exercise, and sleep," to say nothing of soap and water,—but the change in their habits was amazing, and that of their countenances not less so. The half-sullen, half-defiant look, the sense of insecurity which made them bring up their arms over their faces, when

spoken to, as if they apprehended ill-usage from every stranger, disappeared, and they now had a bright and trustful expression. Much of this was due to Inspector Clincher, who knew his subjects, and chose them well. One day, having resolved ourselves into a Committee of Ways and Means, for we were rather "outrunning the constable,"—from the constable outrunning us,—the Inspector proposed another candidate for admission. "This boy," said he, "is the cleverest young thief in Oldminster, and has just been discharged from prison for stealing the contents of the poor-box in the Catholic Chapel." A thought crossed my mind that, but for the irregularity of the appropriation, he had perhaps as much claim to the benefaction as many who would share it. "He is a master thief," said the Inspector, "I want to take his man, who is a fine sharp boy, and I know it is of no use taking one without the other, for these young thieves *do so cling to each other*. They know no one else, poor things, and it's natural they should." There are many other classes, Inspector, thought I, to whom you could not give so good a character. Men who live in fine houses, give grand dinners, and whose wives ride in carriages and dress in silks and satins. Do they cling to each other if they happen to get into the Court of Bankruptcy, or into a debtor's prison—perhaps into the criminal side—or make a bolt to avoid it, leaving their wives without a shilling? *I know*, for I am an attorney, and so do you, Inspector, for you are what you yourself call a "detec——."

Enter an amiable-looking, fair boy of fourteen, and a little shrimp of twelve, with a fine broad forehead and an eye full of drollery and fun, though rather cowed by the Committee—these were the master and the man. Nothing else for it, but to make the boys sleep three in a bed, and admit them. "If I can save these two boys," said the Inspector, "I shall save myself a monstrous deal of trouble for some years to come, and the borough of Oldminster will save some hundreds of pounds." The "master" is now promoted for good conduct to the dignity of a non-commissioned officer, and takes the command of our force as serjeant; the "man" is as full of tricks as a monkey, tumbling, "bending the crab," and walking on his hands, as "recreations in the intervals of business," and petitions strongly to be apprenticed to a travelling circus. But they have both retired from that profession of which they promised to be such ornaments, and have, I hope, definitely quitted the *rifle*—for the *shoe-black brigade*.

Down a narrow lane in our town, which I recollect noisy with the cries of venders of black puddings, stay-laces, and lucifer-matches, and which formerly led to a market, now abolished, there is a small court, flanked on one side by what once was a good house. The cornices in the two upper rooms, and the wide staircase which was protected by a handsome baluster in walnut wood—till a printer, the last tenant, pulled it down—bear testimony that the place was, in its best days, highly respectable. It was formerly the office of Timothy Splitstraw and Son, attorneys-at-law, and if that is not highly respectable, I should like to know what is. Old Tim has long since gone to render his account. His son has grown a great man, has been chairman of a Railway Company, and contested the neighbouring borough of Goatsbeard for a seat in Parliament, so he has equally "cut the shop." The shoe-blacks, now numbering twelve, were the new tenants of old Timothy's chambers, and the iron safe in the lower room where he kept his securities, held their brushes and blacking bottles. It was a great stride when we got a house of our own, with a table and two forms for the boys to sit at in the kitchen, and twelve iron bedsteads in the two rooms up stairs. The detectives, in their hours of relaxation, ably seconded the Inspector, arranged the beds and bedding, nailed up the pegs to hang the boys' clothes on, and did other odd jobs; and the first night that the dozen of poor outcasts from the streets were all in bed in comfort and cleanliness, such as they had never known, tears were detected in the eyes of a detective, as he looked upon the row of well-known faces, and thought of what they had been, and what they were.

I think my association with the detective force must have given me some touch of their manners, for one Sunday evening, coming down the lane in the dark—and very dark it was, after the gas-lamps in the main street—I gently pushed open the front door to go in. I heard a deep voice reading aloud with good accent and

emphasis; and at the risk of eaves-dropping I paused to listen. My ears were struck with the words of Scripture. The inner door was partly open, and through the few inches which stood ajar I beheld a scene which amply repaid me for any time and trouble I had devoted to bring it to pass. Near the end of a long table which projected from the wall under the gas-light stood Inspector Clincher, with the Bible in his hand; opposite was one of the sharpest of the detective officers; and ranged on each side of the table, in dead silence with eager faces, were the shoe-black boys, devouring with eyes and ears the words of the SERMON on the MOUNT. "For I was an hungered and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me, I was sick and ye visited me, I was in prison and ye came unto me." I was startled, and well I might, to hear such words to a squad of young thieves. Unwilling to interrupt the service, and, if I must confess it, somewhat abashed, I remained on the threshold till the chapter closed. "Let us pray," said the Inspector solemnly; and a dozen poor children fell on their knees and repeated after their self-constituted spiritual instructor the words of the Evening Prayer—words of Christian supplication, long strange to their lips. I never heard anything so impressive in a church. This seems a better plan than letting the thieves alone till they are old enough to be taken to prison, or, perhaps, to strangle the men who might be their benefactors.

"Left! Right! Left! Right! Mark time! Halt! Dress!" may be sometimes heard echoing through the kitchen, or in the limits of the yard which forms the parade-ground of our brigade. One of our committee—the Dragoon, in fact—in addition to devoting much of his time to the moral welfare of the boys, attends to their military education.

There is something touching in seeing a big portly man, with a beard like a Crimean hero, turning down the sheets of the beds of these poor boys, and passing in review, with all the minuteness of barrack inspection, the arrangements for their comfort and cleanliness, seeing them all into bed at nights, and up with the lark to superintend the morning ablutions. Not less is it to see the gravity with which, to please the fancy of one of the smallest boys, he stands erect before him, giving the word of command, while the little urchin, with as much solemnity as if his life depended upon it, draws and sheaths an imaginary sword "in three motions." This military training has an excellent effect on the boys. They march to church on Sunday morning like the soldiers. It keeps them apart from other boys, and they like it.

"Every medal has its reverse," say the Italians; and, of course, all did not go smoothly with us. We found that among the boys we had picked out of the streets there were some we could make nothing of. The first we dismissed was a sort of hero among the street boys. "Sir Colin" was the name he bore amongst them, and he had all the daring, if he had none of the prudence, of his namesake. Another boy we sent to the County Hospital until, by the care of the house surgeon, he was cured of bronchitis, contracted by sleeping on staircases and lying out on wet flags all night in the rain. Then we had a mutiny! Finding that the system worked well on the whole, some of the Municipal Council who could see a little further into the future than their neighbours, granted us the occupation of a house, the property of the borough, at a nominal rent, and we furnished, in a rough way, the kitchen and dormitory. Who so proper, thought we, to take charge of his own work as our friend, the Inspector? And so he was installed in the management, and took up his residence in the house.

This did not suit the views of some of his superiors, and he received notice to quit under pain of suspension. Why, we never knew, but so it was. We thought in our ignorance that he was very well employed, nipping crime in the bud, instead of waiting for the harvest; but the Vigilance Committee, to whom belonged the administration of the borough police, thought otherwise. As soon as it was known amongst the boys that the Inspector was about to leave, they first crowded about him to beg him to remain, and finding this of no avail, became completely demoralised; and one night, at bedtime, broke into a riot and insisted upon being let out to walk to Tazzlewool Fair, though that town was many miles from Oldminster. Our friend, the dragoon, was present, so he called out the military, in his own

proper person, and quelled the riot without bloodshed, by locking the door and putting the key into his pocket. The lads howled themselves hoarse, and then went to bed. The next morning we held a court-martial. The serjeant was reduced to the ranks, one of the rioters had his good conduct stripe cut off his jacket, and the third was expelled from the force. It was not many hours before the boy who was expelled prevailed on the other two to leave. This was "a heavy blow, and great discouragement," as the serjeant was the younger of the two brothers mentioned above, and had succeeded to the vacant office on the elder having obtained a respectable situation. We could not resign ourselves to see this lad go to ruin, and kept our eye on him. Through the kindness of a large railway contractor, we got him on the works of a new railway. Of five boys that we dismissed, one remains in the town, the hospital patient. The others have disappeared, some to earn an honest living, some to end their days in the hulks. The poor lad has been seven times in the hands of the police in four months, the first for *stealing lead*, the last for *picking pockets*. Pretty significant this fact. On the other hand, we have clothed and equipped and apprenticed to the sea six boys, who will turn out smart active sailors, instead of smart active thieves; and we have placed six others in the way of maintaining themselves. The "master" thief is now the best boy we have, and the "man's" younger brother, aged ten, has joined us, and earns as much or rather more than any boy on the list. The brother of the "master" was too old and too far gone for us to grapple with. A few days since he came, for by no means the first time, into the hands of the police, and was locked up in a cell with three or four others. The Inspector passed the grated window where the poor wretches were caged like wild beasts. "I'm very hungry, Mr. Clincher," said the prisoner, "will you send me some bread." The Inspector stopped to listen to his request. "How's my brother getting on?" he continued. On being informed of his brother's good conduct, his wan, dirty face, brightened up, and turning to the companions of his misery, he said, "Look there, now! Had there been such a thing when I was his age, I should never have been here! But it's too late now." And he turned away from the grating.

The eldest brother of the family was at that moment in the police cells of the borough of Sonderbund, and his sister in Oldminster jail. Yet at this moment we are thrown on our backs, and our infant institution in danger of shipwreck, because the Vigilance Committee will not grant us an hour or two in the week of Inspector Clincher. Such are the present condition and future prospects of my first trial of philanthropy.

OUR SUBURBAN RAGGED SCHOOLS.

CHAPEL PLACE, STRATFORD.

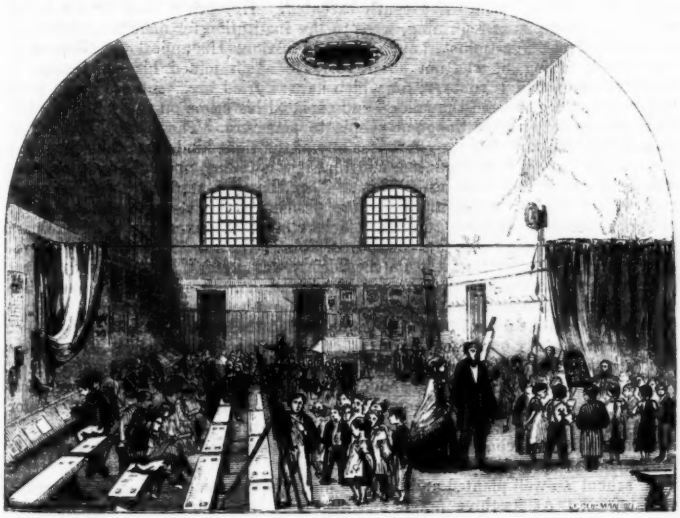
London, or *Llyn-Din*, once a small town on the lake, as its old British name imports, has with the growth of years widened itself—first into an oblong square; its breadth extending from Maiden Lane, Lad Lane, Cateaton Street, to the Thames; and its length from Ludgate to Walbrook. It then overlooked the low grounds on the Surrey side of the river, which were usually overflowed, as well as those extending from Wapping Marsh to the "Isle of Dogs." It subsequently assumed the importance of a City, and was circumscribed by walls of Roman structure. Its rapid growth, and peace rendering those military walls of no further use, they have long since disappeared, and now it is difficult to determine where London begins, or where it terminates on either side. Suburb after suburb has sprung up, and become connected by a line of thickly-studded buildings, good carriage roads, and of late years by railways—so that London is not only now found on its ancient site, but covers what for centuries were designated, "Out of Town" localities.

Our London Ragged Schools are, then, not only to be found in and near to the

localities of Ancient London, but in its suburbs. Each suburb, an offshoot of London, is becoming a little London itself, and few are to be found without its needy poor, its rookery, and consequently, its Ragged School.

Stratford is one of these. Its close contiguity to the forest, and its rural beauty of old renown, has invited many of our wealthy merchants and bankers, and also respectable placemen to reside here. It is a point at which several junctions of the Railways centre, and the growth of its population has greatly increased.

It has, in addition to the ordinary requisition for the services of the mechanics and the labouring poor, factories for calico-printing and lucifer-match making. These have not only an increased demand for the very poor to labour therein, but the habits and associations of those employed have a very demoralising influence, especially on the young boys and girls who are required to assist them, preference, we are informed, being often given to those excelling in cursing and swearing. Nothwithstanding the railways have removed the stage coaches from off the roads, yet the traffic of town carts, conveying the farmers' crops through the town to the London markets, keeps many of the road-side inns and beer-shops in full requisition. Stratford abounds with churches and chapels, and is blessed with a Gospel ministry. In connection with these, there are ten or eleven National and British Schools, and about 1,700 children of the labouring poor are brought under their beneficial training.



But in the year 1853, there were found in the neighbourhood of Dean's Place, which went also by the name of Blue Boar Court, a number of youths upon whom no such training had been bestowed, but who had from neglect been left to grow up in ignorance and vice, and who having fallen victims to the corrupting influences of a street education, had become pests to the inhabitants, and all passers by that way. They subsisted on the spoils of petty thefts. Not only were the ladies' purses in danger if once seen by these "young actives," the silk pocket-handkerchiefs, if but once drawn from their place of deposit, any portable commodity on the railway works that would fetch a penny, but even the carters' provisions, as suspended to the vehicle, would be sure to be "grabbed" with

remarkable dexterity and subtlety. Besides these, there was a younger portion growing up amidst these scenes of infamy, and who would in all probability in their turn become equal adepts in crime, unless a timely hand were stretched out to rescue them, and thus confer the double benefit on, first, the child and then the community at large. At this juncture, two philanthropic ladies, moved by compassion for these neglected ones, called at the office of the Ragged School Union, conferred with its officers, and having obtained advice and assistance, took a small cottage in the very centre of these scenes of dissipation and fraud. It consisted of four small rooms, and exceedingly inconvenient for school purposes. Here Sabbath, Week Day, and Evening Schools were quickly set in motion, and the space in each room as quickly occupied by the infant and juvenile portions of the inhabitants here in the day, and youths and young men of an evening. Many were the difficulties to be encountered by our philanthropic female friends, who by this time had engaged the services of regular teachers, and also the assistance of some of their own immediate friends, who supported the teachers by their presence and help. The kindness of these ladies was at first rewarded by all kinds of mischievous pranks—upsetting a bottle of ink, and spoiling their dresses—filling the key-hole with gunpowder, and firing it—placing a pail of water under the stairs, which were dark, so that the teachers should step into it—blowing out the candles, upsetting the forms, and throwing the teachers on their backs, and many other such pranks. Among these early scholars was the convict, locally known as "Bluey," who was recently executed. He, being tired of his course of life, and desirous of reforming, went to the Institution for male adult criminals in Smith Street, Westminster, and sought admission. His appeal was listened to, but friends failing, he was not admitted. He again joined his companions in iniquity, committed a robbery, for which he was tried and sentenced, and while under sentence murdered the jailor—and expiated his crime on the gallows. But these things only incited the good people to persevere. They regarded them as unmistakable tokens that the effort was one of the right kind, that the school was planted just where it was wanted, and that it was telling upon the very class for whose benefit it had been established. They therefore resolved to go forward, and, with a view to place it on a more permanent basis, by obtaining larger premises, adequate support, and an efficient staff of managers, a preliminary meeting of gentlemen was convened at St. John's Vestry. The Incumbent presided, a representative from the Parent Society was present, and a goodly number of ministers and laymen of different denominations. A gentlemen's committee was formed, and active measures taken to obtain a better school-room. For two years, however, the school had to be conducted in these four separate and distinct small rooms, under one master, and at one time, and the teachers to continue their self-denying duties in small ill-ventilated and crowded rooms, and often it was feared the work must be abandoned. But at length the present premises, which were formerly and for many years used as a Baptist Chapel, were offered for sale, upon lease for 80 years, at the low ground rent of £8 per annum. The sum required to purchase it was £305. Efforts were made, the sum was speedily raised, and the premises secured.

A school so well planted and so ably managed was not lacking in patronage and support. At its three public meetings held, the chair was first occupied by the presiding magistrate of the Essex quarter sessions, W. Cotton, Esq., the late much respected Samuel Gurney, Esq., and Alderman Finnis, the late Lord Mayor. Among the contributors is the name of the vicar of West Ham, the Rev. J. Ram, for £5 5s., which he forwarded upon being informed that the school was not exclusively of a Stratford character, but embraced, both in its object and its machinery, all classes of the community, and that it was not limited to any district or to any religious denomination, the rule being that actual destitution and want should be the only grounds for admission in that school.

The Committee of the Ragged School Union have from the first most cheerfully responded to any application for aid, and have voted assistance in the shape of special and annual grants to help forward the work so well begun.

Stratford Ragged School is now fully established, and its operations consist of

a Day School, at which about 175 are in regular attendance; an Evening School for about 40 boys, many of whom are factory boys, who, by the arm of the law, are compelled to spend a fixed portion of their time at school, but who are so rough and dissipated that no other school is willing to admit them; and there is also a Sunday School, with an attendance of about 70, which has been found very beneficial, as the hope of gaining a few pence by running after carts and vans on their way to the Forest induced many children here to break the Sabbath; and many were found who never entered a place of worship. A goodly number now regularly attend divine service on Sunday mornings. This is the more pleasing, as their attendance is purely voluntary. The general instruction, which is given in the simplest manner, consists of reading, writing, arithmetic, and a knowledge of common things. The elementary truths of Christianity are taught from the Holy Scriptures, and the observance of all moral and social duties, carefully inculcated order and discipline, are steadily maintained.

The elder girls are every afternoon instructed in all kinds of plain needlework, and are employed in making articles of clothing, which are sold to the parents at a very low price; the materials are provided out of money so received, added to the produce of a working fund supplied by the Ladies' Committee; and old left-off clothing sent by local friends is altered and made up to fit the most needy of the scholars. To the Girls' Evening Class an Industrial Class was formed for boys. It consisted of paper-bag making. A few tradespeople in the neighbourhood kindly purchased the work, and the proceeds arising therefrom were divided between the boys and the Society, thus rendering it profitable to the Institution and the scholars. The employment proved attractive to the boys, and they were most eager in its pursuit. On an average 12,000 bags were made per month, and 2*s*. per 1,000 was the price charged for making—the paper being supplied by the parties requiring them. The boys received a third part of the sum paid, according to their work; those who were most expert and diligent received from 4*s*. to 8*s*. in the month. A pleasing instance occurred with respect to a lad who had earned the latter sum, and was thereby enabled to save his mother's few articles of furniture from being seized for rent. The lad had been one of the most refractory and unmanageable, but for many months after his attendance at the school had given great and decided evidence of reformation, and was a constant attendant for that time at St. John's Church.

A Shoe Club has been recently established, conducted by one lady, who attends every Monday afternoon to receive the pence contributed towards it. Sixpence is allowed on each pair of shoes bought, and the children may employ what shoemaker they please. Twelve have contributed, and five, having completed their payments, have been supplied with shoes of good quality.

A bath in the centre of the school-room, which is accessible by removing a few boards which are made to cover it, adds much to the cleanliness and comfort of the boys. It measures eighteen feet by twelve feet and is five feet deep. A good supply of water is obtained, and its depth regulated according to the size of those about to use it. This bath is free to the scholars attending the school, except such as go out to work, and a charge is made to them of one halfpenny.

The benefits conferred by the operations of this school have been truly gratifying.

The Committee were very active in endeavouring to get employment for such as had been in the habit of spending their time idling about, and succeeded in many cases, but there is no record from which we can state numbers. But the fact that in the year 1855 no fewer than seventeen boys from this school had prizes allotted to them, shows that they had been peculiarly successful in their efforts. They also sought asylums for the destitute and criminal portions of the youth coming under their observation and knowledge, and in this way much good was done, as the following few extracts, taken from a Register book, will show:—

C. R. aged 14 years, admitted into St. Giles's Refuge: the master says, "The boy is

doing well, learning his trade and giving every satisfaction; there is every sign of his becoming a good member of society."

W. S., aged 11 years, admitted to Whitechapel Boys' Refuge, one of nine children, most destitute; nothing seen at his wretched home but drunkenness, fighting, &c.; had been twice in prison. The governor writes: "That he is highly pleased with the boy, and that he is the *most cheerful* boy in the institution."

W. F., aged 14 years, an orphan, whose parents, once respectable tradespeople in Stratford, were both taken away by cholera. This poor boy had many a time gone for two days without food, and slept during the cold nights in the fields, doorways, and alleys; three or four times he was found early in the morning sleeping on the door-step of the Ragged School; he had been once in prison; and of all the destitute cases none could exceed it. He was admitted to the Walton-on-Thames Industrial Institution; he was taught the business of a gardener; the governor spoke highly of his conduct, and said that he often spoke of the Stratford Ragged School with the greatest delight. A gentleman at Brighton took him as a page, and he gave such satisfaction, that his master sent him to a "private school" to obtain for him additional education.

J. N., aged 16 years, one of the worst characters in Stratford. Six years since he was first committed to prison, and during that time he has spent three years and a half there; he complained that the police were ever on his track. He was sent on board a coal vessel, and subsequently he was *apprenticed* to a merchant vessel for five years.

W. W., aged 16 years, three times in prison, quite a ringleader in dishonest practices, reduced to the lowest state of destitution, and one of the most profane lads in the neighbourhood; admitted last year into the Walton-on-Thames Industrial Institution. At the end of the year the governor writes, that "he was learning to be a gardener; that none of the boys gave such decided proof of reformation; and as to honesty, that he believes him to be the most honest boy in the institution." This boy wrote to his mother: "I hope that my brother and sister attend the Ragged School more regular than I did; but I bless the day I went there, for if it had not been for it, I do not know what would have become of me."

C. R., aged 14 years—the father had deserted his family: this boy had lost one of his legs by misconduct, had been twice in prison, and twice in the union. He was admitted to the Walton-on-Thames Institution in June 1855; a good report was received from the governor; but in February 1857 he sailed with his family to America, to join his father, and, sad to relate, *all* were drowned on the passage.

Such operations with such results coming within the knowledge of the Committee must be very cheering, and surely the locality of Stratford must have been the better for these well-directed efforts. But its benefits were not confined to the knowledge of the managers. They were manifest in other quarters and declared by other authorities. For, at the quarter sessions at Chelmsford during the summer of 1856 a question having been asked by the chairman, How it happened that there were so few juvenile offenders?—the gaoler replied, that it was in consequence of a Ragged School having been instituted in Stratford, *from which place the largest number had been usually supplied*;* and when application was made to the Railway Company at Strat-

* The Gaol Visitors' Report stated, that the establishment of a large Ragged School at Stratford had tended to keep many poor children out of the streets, and consequently from the commission of crime; and it would be a source of satisfaction to them if the continued decrease of offenders should make the contemplated enlargement of the gaol unnecessary.

Mr. Cotton remarked, that part of the decrease of crime was no doubt attributable to the removal from the locality of a body of navvies who, he hoped, were now serving their country with the same activity and determination which they were wont to evince in breaking the laws. With regard to juvenile offenders, several brother magistrates had noticed, in common with himself, that there were fewer poor children about the streets; and they knew there were fewer brought under the exercise of the magisterial authority. He was sure he spoke the feeling of every magistrate when he said that no part of their duty was more distressing than having to adjudicate upon

ford for the use of a large room to hold the last annual meeting in, they said, "That it was with great pleasure they granted the room for the purpose, for since the Stratford School had been in operation they had ceased to be annoyed by petty thefts, which were of very frequent occurrence before, and not only the room, but lighting and attendance, even to the services of the Railway Band to perform on the occasion, should be furnished gratuitously, as a testimony of their appreciation of such labours."

When the school was first established the neighbourhood was actively canvassed for subscribers. Some thought there were schools enough already, and declined. And among those was one gentleman who had premises adjoining the rookery, and was constantly annoyed by his windows being broken. Some months afterward he called on a member of the Committee, and cheerfully tendered a two guinea subscription, stating that he would support the effort, for, since its establishment, he had had so few windows broken.

We trace the remarkable successes that have resulted from this school's operations to the blessing of God upon the indefatigable labours of the resident ladies, assisted as they have been by the incumbent and ministers of different denominations. The principles upon which the school has been conducted have been to do good, not to promote the interest of any party, but to seek out the most needy, and to endeavour to make them honourable and useful members of society, above all to make them Christians. Notwithstanding, there have been some on whom efforts have been made in vain. One poor neglected little girl was taken by a lady, washed, her rags stripped off, and clothing neat and clean put on instead. She was sent home to her mother; but the child never returned to the school, and was soon after seen in the same wretched plight as before, beside her wretched and unnatural parent, begging in the highway. Three other little girls, who have been trained to beg, have been brought under the teaching of these

---

young criminals, because they could not but feel that much of their conduct might be attributed to the neglect of others. They had previously formed their opinion as to the effect of the Ragged School at Stratford, but, after the Visitors' Report was drawn up, he thought it desirable to ascertain the actual facts, and accordingly wrote to the intelligent gaolor at Ilford, Mr. Anderson, whose reply was as follows:—

"*Ilford Gaol, Essex, 15th Oct.* 1855.

"Sir,—I beg to forward you a return of the commitments and recommitments of juveniles for the years ending Michaelmas, 1851, to 1855; and in doing so would respectfully observe, that the gratifying reduction which has taken place in such commitments may, in my humble opinion, be mainly traced to the effect of the Ragged School at Stratford; indeed, I was so surprised at the reduced numbers that I made inquiries of the boys themselves; and from their account was induced to believe it was the effect of the school. I went to Stratford, saw the master, and was confirmed in my belief. "I remain, sir, your most obedient servant,

"John M. Anderson,

"Wm. Cotton, Esq." "*Governor.*"

The return of juvenile criminals from Stratford was as follows:—year ending Michaelmas,

1851	males	73;	females	5;	total	78.
1852	"	64;	"	5;	"	69.
1853	"	79;	"	4;	"	83.
1854	"	102;	"	8;	"	110.
1855	"	66;	"	9;	"	75.

The great reduction in the last year was attributable to the beneficial operation of the Ragged School; but this was one part of the gratifying result: the re-commitment of names for the first four years had been respectively 9, 14, 16, and 24; but he was happy to state, that in the last year there was a reduction in the number to 10. He would further observe, that many of the lads in the Ragged School—formerly very active little thieves—were now, he was happy to state, very active little pupils, and the rapidity with which they acquired information, as well as their readiness in working with their hands, was really remarkable.

ladies, but all efforts to take them off the streets have been fruitless. The occupation is such a source of revenue to the parents, that they are still living by begging.

These failures, though they are cases to be regretted, tend to show the class among whom these efforts are brought to bear, and the evils from which those who have been benefited have been rescued. Benefited as they have been temporally, improved in morals, trained to habits of truthfulness, and honesty, and industry, and brought by religious teaching to the Fountain of life, there can be no doubt but many of these neglected ones, for whom no one seemed to care, will hereafter rise into life to bless the names of their benefactors, who have thus gathered them in from "the highways and hedges," "from the streets and lanes of the city," with the God-like motive of "saving them that were lost."

SEED-TIME AND HARVEST.

"The harvest is plenteous, but the labourers few."

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Such is the language of holy writ, and is suggestive of the principles upon which acts of Christian beneficence should always be performed. To the husbandman, seed-time and harvest are the two most interesting periods of each revolving year. The former stimulates him to activity, and the latter fills his soul with a joyous satisfaction. Experience convinces him, it is his duty "to break up the fallow ground;" "to sow beside all waters;" to "sow bountifully" and continuously. He is encouraged to act this, his part, by the annular proofs that he works not alone, nor in vain, but that God works with him, inasmuch as he sends the copious fructifying shower, and causes the sun to cast his genial rays upon the earth, so that in due time his industry is rewarded by a plentiful harvest.

As in the vegetable kingdom, so in the kingdom of grace. The principles upon which effort should be put forth are peculiarly the same in both. God has ordained a system of agency to carry out his merciful designs and "good-will towards man." He has made man the teacher of his fellow-man; the elder "the keeper" of the younger; the wise to care for the ignorant; the rich to have regard for the poor; and the saved to seek out the lost, and bring them back to the fold of Christ. But in all this man is only an instrument in the Divine hand. He is nevertheless an instrument, and one of no small value and importance in the economy of grace. God has made his people repositories of saving truth. He has given to each one a talent or talents to fit him for the peculiar department of labour assigned him, and he is responsible to the Sovereign Ruler of all for the rightful employment of the talent or talents reposed in him. And the most momentous consequences, either for good or evil, will accrue to those whom they immediately concern from their use or non-use.

Such are the principles upon which every Christian should act. Each one has a sphere of action, and if the benefits of such principles were but diffused by each one in his own immediate sphere of labour, how rapidly would the blessings of the ever-blessed gospel be disseminated through the wide-spread globe! But we do believe that such principles have actuated the breasts of our noble band of supporters and co-workers in the Ragged School vineyard. It is to this fact we attribute the large successes that have attended this great philanthropic and Christian benevolent movement. Often have we been cheered by the relation of good done, but never more so than when attending the annual meetings of our local schools during the past few months, when it was truly delightful to hear the grateful notes of praise, as sounded in the Reports read, for the signal tokens of Divine favour upon efforts put forth—cases of benefits of a temporal and

spiritual character—cases in which physical and moral improvement to a whole community have been self-evident; individual reformations, such as the thief ceasing to steal, and supporting himself by honest labour, the vicious becoming virtuous, and the pest transformed into a blessing to his family and society at large; the spendthrift taught to be frugal, the swearer prevailed upon to forsake his oaths, and adopt the language of prayer' and praise; the Sabbath-breaker induced to keep holy the Lord's day, and the drunkard to abandon the intoxicating cup; the ragged and filthy made tidy and clean; the ignorant instructed and advancing in useful knowledge; and others giving tokens of Bible truths having been rendered powerful to their salvation. Some of those Reports have spoken of others, who, from the force of circumstances by which they were surrounded, had no chance of doing well in this country, were now rising in the scale of society by active industry in distant climes; while many pleasing accounts were narrated of some who were arrested by sickness and death, but not without leaving ample testimony that ere they departed this life they had found power through believing, and who died triumphantly, rejoicing in Christ Jesus as their Saviour.

But gratifying as these statements were, we could not help anticipating that these things were simply what had come within the knowledge of the labourers of each local interest, and most probably a greater amount of good had been achieved, but was unknown to them, and some incident sooner or later might disclose the facts, or they might never be known till the great day shall declare them.

Attending a meeting in the east of London, our surmises were verified. The Report was read, and a truly interesting one it was. But there was a fact showing the good done to one, formerly a scholar of the school for which the meeting was held. The secretary knew it not, and therefore it was not in the Report, but a speaker, the Rev. W. W. Champneys, presented a letter which he had received from New Zealand, written to him by one who had been a teacher in one of the Parochial Sunday schools, in which he makes mention of a young man, formerly a scholar in one of the Ragged Schools in that parish, whom he accidentally met with in that country, and who had amongst many others been lost sight of and forgotten. The following is a copy of the letter:—

"Rev. and dear Sir,—Let me give you an instance of this, one out of many. When I was up in the wild bush, about fifteen miles from here, I fell in with a young man who was taught in one of your schools, but more especially the Sunday school. He was living with a farmer, and it so happened that I went to live close by him; so an intimacy sprung up between us when I told him that I was one of your Sunday school teachers; and almost every evening we would be together, and he interested me very much singing some of the Psalms and Hymns that used to be sung in your church and schools, such as—'A charge to keep I have,'—and again, 'Guide us, oh! thou great Jehovah,'—and another, 'Before Jehovah's awful throne, ye nations bow.' He had the tunes so perfect, and such a fine voice. I said to him one day, 'Well, Bill, I wonder you have not forgotten.' 'Oh! no, no,' he says, 'never!'—then he would repeat some of the Collects,—then he would go on to expound the meaning of them as well as he could remember you telling him. But it came to pass that the farmer put away almost all the men he had working about his place; but as for Bill, he said, I find no fault in him,—he is sober, industrious, and well-disposed, and also a loyal subject in case of necessity. I will keep him. Now this young man sprang from one of the lowest families in London, such as the Ragged School children generally are. However, I left there, and he came to see me the distance of fifteen miles about three months ago. I have seen nothing of him since."

This case is one sufficient to show that we know not the extent of good done, and it should stimulate us to persevere in our good work.

But there is one sad thought, and that is, whilst there is an extensive vineyard, and its 161 plantations are being most assiduously worked by nearly 3,000 labourers, whilst we may gaze with admiration upon some 20,000 young plants of hopeful promise, still there are waste places, with their thousands of young

immortals who are brought under no culture whatever, and who are still the outcast and neglected. For these we would make an appeal. The harvest is indeed plenteous, but the labourers are few. Our Sabbath attendance during the winter months is far beyond what we have teachers to instruct. Some few schools are closed on Sabbath evenings because teachers are not to be obtained in sufficient numbers, and others are rendered inefficient because the teachers attending are overpowered by having more children than they can well manage. To those who can, we would say, "Come over and help us."

ANGEL MEADOW, MANCHESTER.

A LITTLE more than five years ago, a few young men in a respectable position in society turned their attention to the neglected district of Manchester known as Angel Meadow. They wished to try their hand at the work of home civilisation; or, as the late Dr. Chalmers styled it, "excavating the heathen." They hired an empty tenement, and got together as their first pupils a few uncivilised and thoroughly ignorant lads from the streets. But the heathenism of Angel Meadow did not wish to be excavated, and set itself to revenge the missionary intrusion. Stones were thrown through the fanlight over the door, and through the window into the school-room. Dead cats and dogs were frequently projected into the passage; and, as unpopular actors are treated at Drury Lane, a series of discordant noises was kept up opposite the place night after night, which well nigh rendered teaching impossible. But the young men resolved not to be angry and not to be discouraged. They entered the dwellings of the most determined of their disturbers; urged upon the parents the honesty of their motives; and gradually they succeeded in converting the stoutest opponents into the warmest supporters. After the lapse of five years we have the fruit of this well-directed zeal,—in the face of perils and difficulties innumerable,—in the shape of an institution, which, in addition to the religious instruction communicated on Sundays, gives to the young people of Angel Meadow all the advantages which an ordinary mechanics' institution dispenses to its members. Upwards of 400 a week is the average attendance on the juvenile classes; while there are classes, readings, and lectures in connection with the Working Men's Association, a branch of the work not the least surprising in its civilising effects upon the neighbourhood. The teachers are still the volunteers they were at the commencement, the only deficiency in the staff noticed being in the sewing class for girls, which has prevented it from increasing to the extent that is desirable. The work which has been done in previous years and is now doing, has been carried on under great disadvantages. The workers not unnaturally urge upon public attention that they have not room to do the work properly. In a room 13 yards by 6, they regularly communicate instruction to 240 individuals. In this, the poorest district of Manchester, the labours of these young men have been crowned with abundant success. They have reaped a full crop of moral, educational, and religious benefits, in a neighbourhood previously estranged from all civilising and educational influences. They have been rewarded with the blessings of hundreds who were ready to perish but for the self-denying efforts which, within the Sharp Street School, have fairly set them in the path of improvement and social elevation. The practical question which the teachers, in their appeal to the public of Manchester, desire to have answered, is,—Shall this important, moral, and educational machinery be continued in the neighbourhood? They are in this position that, if the work is to be done properly, and if the pressing demands for its extension are to be complied with, they must have larger premises. The premises now occupied by the school are, however, incapable of enlargement; and there is no suitable

building in the neighbourhood which could be rented for the purposes of the institution. At the same time, the teachers cannot think of removing it from the district, feeling that by so doing the school would be broken up, and the labours of years, in a manner, thrown away. One chance, however, encourages them in their appeal to public sympathy. Adjacent to the school is a large plot of land, which can be had cheap, and on which a commodious but plain building could be raised. In seeking the means to erect such a building, are they making an undue demand upon the liberality of Manchester? Already many have answered this question by promises of subscriptions for the erection of a suitable school; and what we have stated in this notice is written with a view to influence those who are able and willing to make the requisite inquiry, and so to satisfy themselves of the worthiness of the object in behalf of which their aid is sought. The work is one which has a strong claim to public support. So long as we have no general system of education, localities like Angel Meadow must be, to a greater or less extent, destitute of moral and educational agencies; and there cannot be a doubt that the missionary zeal of a few young men has, in this district, in the course of a few years, saved many scores of children from lives of ignorance and crime. With these remarks we leave the subject, only asking for the Report just issued by the teachers a careful perusal.

The Teacher's Column.

OUR DECEASED FELLOW-LABOURERS.

Pescod, Ward, and Parsons.

To elicit instruction from the events of human life is manifestly the duty of every Christian. It is one of the ways in which God frequently inculcates an important lesson to his creature, man. Holy writ is His voice, but events are His hand. The former is His word, the latter His deeds. From that word we gather that all men are mortal—that human life is limited, short, and uncertain; and therefore it is the duty of every man to "watch," for he "knoweth not the day nor the hour wherein the Son of Man cometh." These truths are verified in the events ever happening; and never more so than in the cases of three of our long-tried and faithful masters, who have been recently removed by death from their beloved and useful spheres of labour. We allude to Mr. W. C. Pescod, of Albert Street, Mile End; Mr. and Mrs. Ward, of Britannia Court, King's Cross; and Mr. Parsons, of Philip's Gardens, Euston Road. It is but a few short weeks since we beheld them, each at his post of duty, and also enjoyed their company and fellowship at the monthly gatherings of teachers. Sweet were their words of sympathy, profitable their language of counsel, and fervent their words of prayer. But these meetings with them have ceased, and no more shall we recognise each other till the archangel's trump shall summon us "to meet the Lord in the air."

Mr. W. C. Pescod was in the prime of life. He had been brought to a knowledge of the truth when young, and he was anxious to teach others that truth which had been rendered so precious to his own soul. Hence he applied himself to self-culture, and became a teacher of the young and the most needy. He was not content to labour merely in the school-room, but was incessant in his visits to the ungodly poor, the sick and distressed. In fact, he was a man peculiarly adapted and devoted to Ragged School work, and we fondly hoped he would long have continued to prosecute his valuable labours. But we had our misgivings when we found the local committee had resolved, if possible, to obtain Government grants, for we felt assured that whilst he was just the man for Ragged School work, he would not be likely to pass such an examination as he would be subjected to. He, however,

made the attempt, went up for examination, and was put back. This, with other alterations made at the suggestion of the Government inspector, with a view to put the school in a position to receive the grant, and which, had they been for a school of a higher order, we could not but have approved, had a tendency to break down his spirit. He continued in his work, but seemed to feel keenly the position in which this circumstance had placed him, and the ultimate probability of his being as a consequence removed from that school in connection with which he had so long and successfully laboured. This unsettled state of mind no doubt impaired his health, and rendered him susceptible of any virulent disease with which he might come in contact For, having occasion to visit a family ill of a malignant fever, he took the disease, and was gone in a few days. The nature of the disease and brevity of his illness afforded but little opportunity to testify his character by the incidents of a death-bed. But those who knew him read his character in his life. They saw evidences that he was "a new creature in Christ Jesus," and they testify that he was *a godly man, a Christian man, a teaching man, a reading man, a preaching man, a praying man, and a missionary man.* He died May 18th, and was interred on the 22nd. His remains were conveyed to their silent resting-place in Victoria Park Cemetery, accompanied by a large number of children who had been benefited by his devoted labours, and also by the girls of the Refuge. The intense interest felt on that solemn occasion was greatly increased by a group of sorrowing children standing in a line, with a white banner, which had been prepared at the suggestion and cost of two boys who carried it, bearing the inscription, "WE HAVE LOST A FRIEND—A TEACHER."

Mr. and Mrs. Ward, of Britannia Court, King's Cross, Refuge, were removed in a good old age. Like a ripe shock of corn they have been gathered to their fathers. We only knew them in the eventide of life, and as the founders, and the subsequent master and mistress of the institution. The career of their labours was one peculiar to themselves. They began their philanthropic labours under circumstances of peculiar difficulty. In a rough shed, with a dwelling attached, anything but commodious, they gathered some half-dozen destitute boys, whom they employed at wood-chopping; fed, clothed, and lodged them, and acted the part of parents to such as were orphans or deserted. They were for a while assisted in these acts of charity by a few benevolent Christians, until the institution took a more important and permanent form, and a committee of gentlemen was formed for its management. Its operations became extended, and the venerable old couple were recognised as master and matron. They were not hirelings; they had the temporal and eternal interests of the lads under their charge constantly at heart, and this was visible, not only to the managers of the institution, but also to the boys themselves, who in most instances regarded them as the best friends they ever had. Here many a destitute orphan and deserted one found an asylum, a spiritual instructor, and a temporal benefactor. Here many a one, to whom the world was a dark blank, found an open door to honourable occupation, whereby they now fill useful and remunerative positions in society.

These Christian people continued their labours until May last, when Mrs. Ward was laid on a sick bed, from which there was not, from the first, any hope of recovery. She knew her end was near, and, whilst her affection for her aged and infirm partner, and her attachment to the boys, upon whom she had bestowed so much care, caused her to wish at times her stay might be prolonged, yet she had a desire "to depart and be with Christ, which is far better." She continued in a happy state of mind, and full of faith, until she fell asleep in Jesus. Her decease was a heavy blow to her bereaved husband and fellow-labourer in this good cause. The shock was too much for his frame, and in about six weeks afterwards he also was summoned to his rest.

Mr. Parsons also had passed the prime of life. His labours as a schoolmaster were highly valued. He was much beloved by the children under his care, and we doubt not will long live in their memories, by the excellent religious instruction he was ever wont to impart to them. Of him, as of the foregoing, it may be said, "he was a faithful man." Of him the curate writes—"During his illness I was frequently in attendance on him, and his calmness and resignation evinced the Christian. His sole dependence was on his Redeemer's finished work—on that he relied. I have every reason to believe that his end was a happy one. His widow is managing the school, and is giving much satisfaction."

The Children's Gallery.

A STRANGE HOUSE, WITHOUT ANY LIGHT.

"The Lamb is the light thereof."

About a year since I was in the habit of instructing a very interesting class of boys at a Sabbath School. One Sunday a little fellow said to me, "If I could always live in this world I should be perfectly happy." He was a bright boy, and his fine dark eyes sparkled, as fancy pictured a world upon which the gloomy shadow of death never rested.

"Perfectly happy, Johnnie?" I slowly repeated.—"Yes, if I could have as much money as I wanted."

"But why can you not be happy now?" I asked. "God has given you everything you need, and He will let you live as long as he has any work for you to do." The child did not reply, so I repeated the remark.

"Why," he answered, at length, "I don't see any use in studying, or working, or anything else, when we must die so soon; and why should we love anybody, when, perhaps, as soon as we have got to loving them, they will die, or else *we* shall?"

"Are you afraid to die, Johnnie?"

"Yes," he sadly replied.

"Why, my child?"

"Because it seems," said the lad, "somehow like going into a *strange house in the night, without any light.*"

"And yet, Johnnie, there have been people who were not only fearless when death came to them, but were very glad and thankful to leave the world. Do you understand how it could be?"

As he looked perplexed and shook his head, I tried to explain it to him. I spoke of strong men, delicate women, and even tender children, after terrible sufferings, calmly falling asleep, because they trusted in Jesus;—how loving mothers had left helpless children in the world without pain, because they believed that God would fulfil and keep all His promises, and they felt him very near them. Then, in a low tone, whilst the piercing eyes of the child fastened on my face, I told him how Christians toiled, studied, and loved in this world, that they might do much for Christ, and rest with Him throughout a blessed eternity; and even while they worked thus for the Master, they feared to live more than they dreaded to die. Before he had time to reply, the hour came for closing the school, and I said "good-bye" to my class. Ere I met those dear boys again the heat of summer had faded into the chill of autumn, sickness having called me away.

One day soon after my return, some one rapped at my door; a note was handed to me, which I found to be from Johnnie's mother. She said her dear boy was very ill, and wished most earnestly to see me. As soon as I possibly could, I went to the house of his parents. As I entered his room, I saw a sight which I hope never to forget. The dying child, whose countenance was perfectly radiant with holy joy, reclining in the arms of his father, while his mother, who was sobbing convulsively, held his hand. The setting sun illuminated every corner of the apartment; while a little canary, whose cage hung in the window, warbled his joyous music. It was a strange sound in that chamber of death. Yet why should it seem so? Surely triumphant songs are meet, when the narrow stream of Time widens peacefully into the ocean of Eternity. As soon as the child's fast dimming eyes met mine, he exclaimed, "I am not afraid to die *now*, dear teacher; Jesus, who was with the martyrs, is right here, and He makes it very light." I pressed my lips to the brow so soon to be hallowed by heavenly kisses, but spoke no word.

"Sing, father," said he; "sing,—

'There is a fountain fill'd with blood.'"

The father endeavoured to do as he requested, but his strong voice failed him, and he stopped; but the mother, with faltering utterance, commenced the hymn. The first verse she sang through alone, but in the second the manly tones of the father guided her. When they had finished, they looked long and earnestly into their boy's face. With the sound of earthly hymns still in his ear, he passed away, whilst angels' songs would seem but the echo of his mother's voice. On the head-stone marking his resting-place you may read,—"Not lost, but gone before."

Dear reader, are you afraid to die? Does Eternity seem to you like going into a strange house in the night without any

light? Go where Johnnie went—to the foot of the Cross; and with Christ for your light, you need not dread the darkness of the tomb; it will be but the earthly shadow on the entrance of that city which "had no need of the sun, neither of the moon to shine in it; for the Glory of God does lighten it, and THE LAMB IS THE LIGHT THEREOF."

Notices of Meetings.

FIELD LANE.

THE Annual Meeting took place in the large hall of the Young Men's Christian Association, Aldersgate Street. Before the time appointed for commencing the proceedings, the hall was densely filled. The Earl of Shaftesbury presided.

Mr. Samuel Tawell read the Sixteenth Annual Report, from which it appeared that 314 fresh scholars had been admitted during the year to the Free Day School for infant boys and girls. The average daily attendance was 345. These children represented 136 families, only four of whom attended places of worship; 23 children were fatherless and motherless, 51 were fatherless and 15 motherless, and 13 quite destitute of homes. The children in this School were taught reading, writing, grammar, and an outline of geography; and the girls, sewing. During the year many of these had made great progress, and had been sent to situations. During the winter months 200 garments had been given away; 81 coal-tickets, for each of which the holder received 1 cwt. of coals; and 60 poor families received bread for three weeks on payment of 2*d.* per loaf. During the past year, owing to the exertions of the master, 56 boys and 24 girls had been sent to situations, 32 destitute boys and 21 girls had been got into Refuges, and 32 boys into the Red Brigade Shoe-blacks; 29 were employed as Crossing-sweepers, and 9 restored to their friends, making 203 provided for from this branch of the institution. Eighty-six men and boys attended the Evening School, and 80 a Night School. Although detained from 14 to 16 hours a day at work, they evinced a strong desire for elementary knowledge. The Report also gave a satisfactory account of the working of the Crossing-sweepers, of the Mothers' Class, of the Industrial Class, the Clothing Society, the Male Night Refuge, the Female Night Refuge for the Homeless, the Bible School, the Women's Bible Class, and the Ragged Church; and many interesting and touching anecdotes were narrated of the blessed results flowing from each of those branches of the institution. The amount received during the year was £1,202 3*s.*, and the sum expended was £900, leaving a balance of £302 3*s.*

Robert Hanbury, Esq., M.P., said, they had listened to one of the most interesting reports that had been ever presented to the attention of a public meeting. He thought that, instead of calling the institution the Field Lane Ragged School, it ought to be called the "Field Lane Institution for the Improvement of the Working Classes." The institution combined numerous objects for benefiting our poorer neighbours, who did not enjoy the same advantages as ourselves. He was connected with one of the large London Refuges, and he felt bound to acknowledge, on behalf of that institution, the advantages it derived from the Field Lane Ragged School, especially that branch of it called the "Refuge for Homeless Boys." The boys that came from this Refuge to the one of which he had the charge, brought with them a guarantee that they were proper objects for admission. He rejoiced to be able to state, that there were about 20,000 children now taught at the London Ragged Schools. He would not call them the children of the lower classes, for there was no lower class in the eyes of One to whom all hearts were open; but in dealing with the children of the poorer classes, in endeavouring to train them up in the way they should go, they were conferring a benefit on themselves, even in this life; and if this important duty were neglected, society would not escape with impunity.

The noble Chairman, in returning thanks, said he believed he had attended every one of their anniversaries during the sixteen years of their existence, and he looked back with joy and gratitude on having been permitted to preside on those solemn and gratifying occasions. He felt persuaded that there was nothing which had passed in connection with the Ragged Schools which would ever tend to "bring down his gray hairs with sorrow to the grave." He was exceedingly glad to attend their annual meetings, if it were only to express the feelings of reverence, respect, and affection which he entertained for all those who were engaged in this good work. For the ladies' committee, the gentlemen's committee, the teachers and superintendent, and all who were, either by their services or contributions, promoting the objects of this institution, which was calculated to promote the glory of God, and the welfare of mankind, he felt the greatest regard. The great force and strength of the system consisted in the purity, simplicity, depth, and unvariableness of the evangelical principle of their religion, and if ever they departed from that, even by a hair's breadth, they would lose their charter, and have no more vitality than a dead branch. Education without religion was like gas without fire, it made a great stink, and gave no light at all.—(Cheers.)

The meeting was also addressed by the Earl of Ducie, Rev. W. Brock, Rev. Dr. Weir, Rev. J. W. Lister, J. Payne, Esq., and other friends.

ANCHOR STREET SCHOOL.

A SPECIAL Meeting of this School was held in the British Schools, Wood Street, Spitalfields, on June 15th, presided over by the Rector of Spitalfields, the Rev. J. Patteson, M.A. The Anchor Street School has been in operation for ten years, in premises kindly given by the Eastern Counties Railway at a nominal rent. The operations have hitherto been confined to the Sunday and Week Evening, and the object of the Special Meeting was to adopt means for the establishment of an Infant School, to be conducted during the day, and also for the purpose of extending the school premises by adding to them the next house. The present school-rooms are overcrowded on Sunday, and many poor children have to be turned away from the doors for want of more space to admit them. There is a good staff of teachers willing to teach all who come, if not prevented by want of room.

The propositions were warmly advocated by the Rector, Rev. J. Patteson, Rev. W. Tyler, R. Forsaith, Esq., and by the Secretary of the Ragged School Union, Mr. J. G. Gent.

Papers, Original and Selected.

RAGGED SCHOOLS—THEIR POSITION AND THEIR SCHOLARS.

RAGGED Schools have now been in existence for several years, and their advantages are so universally recognised that any mere abstract recommendation of them would be out of place. They have no longer to fight their way, to battle for their existence, or to implore submissively to be allowed to live. Discussion about them is unnecessary, they are not now put upon their defence, but are regarded universally as having a specific and important mission to fulfill. They are established in most large towns throughout the country; popular feeling is in their favour, men of station and influence preside at their annual meetings, magistrates eulogize them from the bench, the press supports them by its influence, legislators refer to them with pride in the senate, and if appearances can be trusted, there is no reason why their future career should not be a triumphal march. But it is always the case with such organizations that when they have least to fear from without, there is greater reason to apprehend danger within. External circumstances may be favourable to their development, yet they may possess internally the elements of decay. They *cannot* die when surrounded by storms, for it is an invariable rule that persecution always imparts additional vigour to the object against which it is directed, and if society were to begin to frown, the only result would be that they would gather force by resistance, and intensity by repression. And we think we discern one tendency most destructive to their existence, the insidious approaches of which need to be carefully repelled, viz., a tendency in some schools to become too respectable. Some of our readers may start, and think this a strange charge to urge, and may wonder how long it is since respectability was placed in the category of things to be avoided. But this idea is only the result of the tendency in the human mind to forget, when absorbed in the details of working out a scheme, the primary object for which that very scheme was originated. Immersed in the practical business, the singleness of our aim is apt to depart, and we neglect to look above or beyond the mere momentary details upon which we are engaged. It becomes therefore necessary to recur occasionally to first principles, and to see that there is no departure from them in our practice. Now it must be recollected that Ragged Schools were established for the purpose of meeting the wants of one of the lowest classes of the community. Their name implies, or rather announces, their object. They are for the ragged class, for children so poor that they are obliged to appear in rags and tatters, without decent clothing; yet this very peculiarity in their circumstances constitutes their right of admission to the school. They most urgently stand in need of instruction, they are ashamed to come to schools attended by children in better circumstances than themselves, they are therefore provided with accommodation specifically adapted to their position, and it is evident that to obtain their hearty adherence no intermixture of classes must be allowed; they must possess an exclusive monopoly in their school and be able to feel at home with every one in it. The ragged class of children it

will be allowed are not then the most respectable class as far as outward respectability is concerned, and it therefore follows that a school possessing that attribute must necessarily cease to be a Ragged School, consequently, although we yield our allegiance to respectability in other directions, although we can admire a respectable street, a respectable neighbourhood, respectable people, respectable conduct, the one thing which we wish to see divested of respectability is—a Ragged School.

It cannot be denied that there is a danger in certain quarters of our schools becoming too respectable, and thereby deviating from their special functions; in fact, only recently five were about to be removed from the list of schools connected with the Ragged School Union, and the support of that Society withdrawn, because the class of scholars was too high and school fees were required. And as an evil is more easily checked in its first manifestations than after it has attained a certain growth, the subject demands unmistakable allusion. One error, which may here be mentioned, is the construction of expensive and, in some instances, ornamental buildings in which Ragged Schools are to be held. The building should always be in conformity with the nature of the school and the character of the children. No reason can be urged why the boys at Eton, Harrow, or the Charter House, should not have school-rooms of antique mould, of architectural beauty, with oriel windows, and, if they like, with stained glass, because such things are in harmony with their natural tastes and feelings, with their position in life, and with their future prospects. Nor can any reason be adduced why the children at a National School should not meet in a commodious, handsome structure, of which the parish-church need not be ashamed, for their parents are probably parishioners thriving and well to do, prospering in business, and accustomed to making themselves comfortable. But for the poor boy without shoes or stockings, and with a jacket and trousers the cut of which would puzzle E. Moses and Son, who sidles out of Tom-all-Alone's, or emerges from his residence in a two-pair back, a school in conformity with *his* habits and ideas is necessary. Take him into a large, handsome building, and he feels a sense of uneasiness and distrust, just as ordinary people do when introduced occasionally into society superior to their own; and this deprives him of the capacity for learning; for it is one of the first requisites of instruction that the mind must not be pre-occupied or its attention diverted by any extraneous attractions. It may certainly be said that the teachers ought not to sink to the level of the children, but to raise them to their own, and that instead of adapting the schools to their present habits, they ought to be so trained as to appreciate the advantages of better buildings. Doubtless this is a very fine theory, but we take the liberty of asking how and where this process of elevation is to be carried on. For the children have to be taken in their present condition, not as they might be, but as they are, and as the material is very raw indeed, what is to be done with them in the intermediate space before they reach that pitch of refinement when the appreciation of a handsome structure will arrive? Is the interval to be occupied by teaching in the streets or under the shelter of a railway-arch? And it must also be remarked, that by the time they had received such a training they would pass from our hands altogether; their appreciation of the schools would, therefore, begin just when they were unable to use their advantages. Experience abundantly demonstrates that, with the two exceptions of cleanliness and ventilation—and these are necessary in a

sanitary point of view—Ragged Schools should be pretty much on a par with the ordinary residences of the children. They will then be easy, and at home; oppressed by no sense of discomfort, their attention will be disengaged, and their progress proportionately rapid. As a matter of fact, some of our most flourishing and successful Ragged Schools are held in tenements whose tenure of existence would seem to the casual visitor very precarious.

It is a requirement of the Government that Industrial Schools of the ragged order, which hope to receive aid from it, shall have the distinctive appellation of "Ragged," or some equivalent name, and that no fees whatever shall be taken from any of the children in attendance, and these are wise provisions. As for the title, no other name can be found equally significant; and as for the fees, as soon as the managers of a school commence charging for the education they bestow, that school will immediately cease to be ragged. For Ragged Schools, if they are really such, go down to the very lowest class of the population, and provide instruction for those children who, if these opportunities were not given, must be deprived of all education, because they *cannot* pay for it, and probably at first would not if they could. Any introduction of fees is therefore a virtual exclusion of children of this description, because it is raising a barrier at the entrance which they cannot surmount. Children of a higher grade are then immediately admitted and retained, those whose parents are in such circumstances that education is one of the superfluities for which they are able to pay. It is clear, however, that the school is no longer "Ragged," it becomes very similar to a National or a British School, and in fact performs their work and intrudes upon their domain. This question of fees is of vital importance, since their establishment in any Ragged School is immediately suicidal, it loses its peculiar character and becomes merged in the general mass of such institutions which are scattered through the land. And to children who are temporally destitute and morally dark, there is something rather attractive in the idea of a free education. We require no paltry recompense for the truths we impart; we are only too glad if the children will listen while we speak, and are quite willing that all the knowledge they can obtain by means of our schools should be as free and as easily obtained as the air they breathe or the sunshine they enjoy. If there are such things as social responsibilities; if man is so formed that he cannot with impunity shut himself up in selfish isolation within a circle beyond which he will not go, and within which, if he can help it, others shall not come; if poverty ought to bring relief, or helplessness to excite compassion, then at least it is a duty which we cannot escape, and which we ought not to evade, to provide *gratuitously* education for the ignorant, who, without the assistance which they have a right to demand from us, would pass through life, and go down to the grave as dark and benighted as they at present are.

On such a question as the present there is only one argument that could be urged with any degree of force. If it could be shown that the schools were multiplying with such rapidity, or conducted with such earnestness, that they more than met the wants of the ragged children, that the supply of education for them was in excess of the demand, then it might be said with some force that their special work having been accomplished, our schools might turn their attention to children of a superior sort. But the premises of such an argument cannot be granted, for there are above 35,000 children in London alone who ought to come within the sphere of our

operations, whereas only about 23,000 are scholars; there is consequently an outlying discrepancy of at least 10,000 children over whom we have yet to obtain an influence. Can indeed the most enthusiastic adherent of Ragged Schools imagine that we have so nearly attained complete success, so nearly realised our utmost hopes? Can any one accustomed to frequent London streets believe that all the children he sees are Ragged Scholars, and that they are all the recipients of education? We know that it is a melancholy truth that there are numbers of children in the metropolis who never saw the inside of a Ragged School, who never came within the mild accents of a teacher's voice, who do not know the meaning of such words as truth, honesty, religion, who are in the deepest depths of degradation and crime. All our energies are needed to encompass and rescue these; we cannot spare a single teacher, or a single school; there is employment sufficient for all, and we are therefore exceedingly anxious that all engaged in the work should strenuously resolve that they *will keep low down*, that they will not yield to any temptations, however strong, which would involve a departure from the first principles on which our schools are founded, and that they will not weaken the cause by untimely desertion, when in consequence of their past efforts we are just enabled to detect above the horizon the first glimmerings of ultimate success.

A CLERGYMAN'S TESTIMONY TO THE IMPORTANCE OF RAGGED SCHOOLS.

Amongst the means employed in the present day for bettering the condition of the poorer classes, what are commonly called "Ragged Schools" must be acknowledged to occupy a prominent place. Education, in whatever grade of society, is a matter of the very first importance. Man is not so much born to be useful as trained to be so. We are for the most part what education makes us; and while the very best natural gifts are given in vain, or worse, where the mind is not taught to choose the good and refuse the evil, as well as trained in the way in which it ought to go, the most indifferent gifts may, by a good education, be made a blessing to the possessor and to mankind; and, indispensable as an early training is to all, it is of more vital importance to the poor than to the rich, and most of all to the very poor. If the education of those who are well to do in the world has been neglected, there is good example, the approbation or disapproval of friends, the opinion of the circle in which they move, and a thousand other influences, all operative to do the work of a neglected education. In the case of the very poor there is nothing of all this; rather, the influences are all the other way: so that if a direct and positive education has been neglected, the child must, humanly speaking, grow up into a useless, and it may be, a bad man or a bad woman. It is this education which the Ragged School proposes to give, and which it does give, to the very poorest, and especially a moral and religious training; so that they shall not at least be entirely without the knowledge of what they are, of what God sent them into the world to do, and his Son into the world to do for them, that thus they may learn to do their duty in this world, and have a good hope of a better and a more enduring inheritance in the world to come.

The Ragged School work has its difficulties—every good work has—it could not be called good if it had not; but this work has its peculiar difficulties. Who is it the Ragged School has to educate? to train? To answer this question is to state the peculiar difficulties of the Ragged School work. Ordinarily, education means that you receive a child well clothed, well fed, with a home, parents, and

friends, who co-operate in the work of education; a work arduous enough in itself where the teacher has all that he can have in his favour. What then must it be to educate a child who has, it may be, no home, poor and scanty clothing, and little or nothing to eat. This tells us what the Ragged School teacher's task is. He has not only to do what other teachers have to do—educate a child prepared for education—but he has to prepare the child as well as educate him: if he is hungry he has to feed him,—if naked to clothe him,—if houseless to find him a home;—all this he has to do before the work of education can even begin. He has to supply the child's lower wants, and so proceed, step by step, to the higher. He finds by experience, that it is not till bodily hunger is appeased, and the bodily thirst assuaged, that the hungering and thirsting after knowledge is felt; and that in the case of those with whom he has to do, he has not only to answer the question, What am I to do in the world to come? but also a previous question, asked with great earnestness, What am I to do in this world? A difficulty this in dealing with the outcast, which only those know and feel who have tried to preach the gospel to the penniless, and houseless, and destitute poor.

There are other difficulties connected with this work which we may just allude to. The ragged child has no parent—in the sense, that is, in which other children have parents,—if he won't come to school, there is no one to say, You shall; hence it is impossible to maintain that discipline in these schools which is maintained in others. You must be careful not to exercise such discipline as will send the child away or keep the child away. Again, the ragged child has none of that stimulus which other children have; there is no one to say, If you do well, here is a reward for you; or, If you do ill, there is that punishment. There is no one to give him a reward; and as to punishment, where either child or man is as low as he can be, you cannot punish him, for he cannot be lower. Difficult as well-doing is in general, it is all but an impossibility that such a child as the Ragged School takes in should do well, if the hand of Christian benevolence does not do for him what, born where he is and situated as he is, he never can do for himself.

These are some of the difficulties with which those who work in and for Ragged Schools have to contend; and if we advert to them, it is not to parade them; much less have we an intention of putting down the work on the plea of these difficulties. We mention them in order to show what the work really is, that the true nature of it may be understood, and because the difficulties may fairly be taken into account when it is asked, What are you doing? What have you done?

This is a question which in Annual Reports of Ragged Schools we usually endeavour to answer; and which, making reasonable allowances for the exceptional nature of the work in which we are engaged, we can fairly meet. We do no mischief,—we endeavour to do none. Speaking with especial reference to our own parish (*Whitechapel*), we do no mischief. We have in the parish, not counting Ragged Schools, three excellent schools for the children of the labouring classes;—1. The National School at 1d. per week; 2. Davenant's School, where the education is free, and where the children are clothed; and 3. Gower's Walk School, where the education is free also, and where the children have other advantages. We do not attempt, nor do we wish to draw children from these schools to the Ragged Schools; our efforts are all the other way; and *as to the matter-of-fact whether the Ragged Schools do injure these schools, the simple answer is, that in all of them the attendance is larger now than it was when there was no Ragged School in the parish.* And as we are desirous of doing no mischief, and do none, we strive to do a little good. Do we do any? We try; and so far we are better than those who do not try, who look and criticise and say what will not do, rather than what will. And even though we had done nothing we should at least have discovered that in this direction nothing was possible, and that we must attempt what we were desirous of doing in some other direction. We should have, even in failing, our consolation that we had done what we could, and we should be content. But we have a better consolation, that of success. As far as we can reasonably expect to prosper we do prosper; of course it is difficult to judge in this matter and say where we succeed, and how far. The

work is essentially one of faith. The tree is known by its fruit, and this tree has hardly had time to blossom, much less to bear all its fruit. The planting is of this generation, the fruit-bearing and the fruit-gathering will be of the next generation; and even then it will be difficult to say how much good has been effected by this institution, how much by other and kindred institutions. It is a work of faith, and where with faith there is knowledge, and with faith there is zeal, that faith never fails of its reward, never fails at all.

A VISIT TO THE OFFICE OF THE CHILDREN'S AID SOCIETY, NEW YORK.

THE office of this excellent society is in Clinton Street, Aston Place, New York; and the objects of the charity are comprehensive, inasmuch as they include the education, feeding, lodging, clothing, and finding of homes and employment for the poor and destitute children of the great sea-port of America. When suitable openings cannot be found in New York for these children, they are gathered into companies of about 40 or 50, and sent, under the kind direction of the county agent, Mr. C. C. Tracy, to the "Far West," where homes in abundance may be found for them, and employment for any number of willing hands that may be sent there. About noon every day the large office is crowded by a miscellaneous company of poor applicants, of both sexes, and of all ages; but the greater part are children, with pale, thin faces, dirt-begrimed, and their clothes are mostly ragged and filthy. The following will give a fair specimen of the whole, all of whom came into the office one day last November, much in the order as here described. The waiting occupants in the office nearly fill all the forms, and groups are standing about in any available space. The doors seem never still with new comers, all of whom come under the notice of the secretary, Mr. J. Macy. Again the door opens, and in comes a miserable woman, with emaciated features and sunken eyes, a wan, sickly babe dying in her arms, and a little barefooted, ill-clad boy, with a dirty, neglected look, by her side. She has a husband at home, in a back attic, in Cherry Street, desponding and out of employment—a strong man, and willing to work, but can find none; he used to work alongshore. She comes to ask a temporary assistance for him and for her children: she feels for the strong man, and the little ones are perishing in their destitution.

Another mother and another child, in a no less pitiable condition; but the boy's sufferings will soon be at an end. The seal of an early death is on the young, pallid face; the sparkling glance of youth and pleasure is not there; the clayey hue is but too visible in his cheeks. We cannot help a shudder as we look at that little, slight, emaciated form, without sufficiency of clothing, and the little he wears ragged and torn. He has neither shirt nor shoes, and with the marks of sickness are blended the effects of cold in his person. His mother, a care-worn depressed woman, holds a card of the society in her hand, and casts her eyes round in search of Mr. Macy. Her story is briefly told, and her boy is soon wrapped in warm attire. The child is in consumption, and has but one lung. One of the visitors discovered mother and boy in an old house in Eleventh Street, and sent them to the office. The little fellow seemed as if brightening into health again. A smart, pretty, little girl, with a bright smiling face, and a momentary timidity, glides in. Rosa's father is dead, and her mother is too poor to support her. Mother lives in Twenty-third Street, in a house so small that herself and her six children, of whom two are younger than Rosa, can scarcely find room in it. Rosa thought she would leave a vacancy in the little shanty, so she went out to live at Flatbush, minding a babe. "I was at this place about two or three months," said Rosa, "but the babe got too large for me to nurse. So the lady said to me, 'Rosa,' said she, 'hadn't you better go home?' So home I went to the little shanty in Twenty-third Street. Mother wasn't well pleased to see me. Sister had grown as well as the babe, so the little house looked smaller still. 'I have a thought on me,' said mother; 'Rosa, s'pose you go to the Children's Aid Society, the gentlemen may help you along West.' So I came down from mother's and the little shanty this morning," said Rosa.

Another poor woman came in, holding a boy six years old by the hand, and with an appeal for assistance tells her story. This woman also lives in Cherry Street. Her husband went to sea six months ago, and had a succession of disasters which occasioned

her destitution. Voyaging to Buenos Ayres, he was shipwrecked, had one of his feet frozen, and is now in hospital in South America. The times and the weather got bad, and she had no stove. Cold and misery deprived her of two of her children since her husband left her; she had never before been necessitated to look for aid, but she had at length been compelled to do so, to save her little boy. She saw Mr. Freidgen, the visitor at the Fourth Ward School, and he had advised her to come to the office.

A father and daughter next appear; both have a sickly look. The old man is from Germany, worked in a sugar-house, had his hand hurt, and then followed twenty-two weeks' idleness. His wife is bad, being in want of proper sustenance, and he can do nothing for her. Little Edda is smart and handsome, but her prettiness is considerably in the shade, her face and clothes not being remarkable for cleanliness. "I want to go to the country," said Edda; "father and mother are so poor." The old German loosens the bandage on his hand, and exhibits it, to give force to his daughter's appeal.

The proportion of homeless and outcast boys in these groups is great, and many of them are worthy of Christian sympathy and help.

A tall lad, of coarse but expressive features, extremely wretched in appearance, his clothes hanging in fragments on his person, and the blood oozing from his feet through his hard broken shoes, presents himself. His story was interesting, and he was found, after a few days' stay in the office, to be of approved worth, trustworthy, and noble of character; he had not anything prepossessing in his looks, but he was superior to his appearance. Thomas E—— was born in Clyde Street, Glasgow, in Scotland. His mother died when he was young, but his father still lives in Glasgow, a painter by trade. Thomas says he is only 15 years old; he appears to be at least 18. He had a good education; father kept him nearly all his time at school; writes well; but though strong and muscular of build, he had never done much work. "I wish for the opportunity," he added. "I took the notion to come to America a year ago," said Thomas, "but I did not leave Scotland till very lately. I thought I would get a situation as clerk, for I can write and keep accounts well. My father also thought I would succeed in this way; but a very short time here lowered my ideas on the subject. I brought no references, my clothes got bad, and I had no friends. I got only a precarious livelihood for some time. Worked sometimes a week, sometimes a day, sometimes a half day, about the docks. I was soon very destitute, and had no means of sustaining myself. At last I had nothing to eat, and no place where I could sleep. I applied at several station-houses last night for lodgings, but I was a long time before I succeeded in finding shelter. My own father would not know me, I believe, now. This morning a gentleman saw my appearance, stayed me in the street, and after a short conversation he sent me to a missionary's office, and there I had some sympathy and assistance. The minister, Rev. Mr. B——, sent me to the office."

There are others more inured to the hard life of the outcast and homeless, and who endure their lot with an easy indifference, and tell their story without appearing conscious of want. Of this class is Ned R——, a lad about 14 years old. "I have a father somewhere, I believe," said Ned, "but I don't know nothing about him. He separated from stepmother, and left her on her own hook in Connor Street. She began to hint very soon that I should go on my own hook too, and we didn't differ much about it. Stepmother was poor, and I thought I ought to look out for myself; so I left her a month ago. I have been 'all over' since." (*All over* includes sleeping at the Eagle office, in coal-boxes, and wagons.) "I found it hard to get on; I had nothing to peddle, no funds for stock of newspapers." In the course of his "all over" experiences he put in coal, carried baggage, &c. He finished up by saying that he was tired of this kind of life, and wished very much to get the opportunity of leaving his "all over life" for a home in the West.

Several "Canalers" have come up to the office. There are often "hard boys" among these; but there are at present in this group two fine lads, who have been driven by destitution to work on canals. They are companions, have been so for a long time, and were desirous of going together to the West. The eldest of the two is an American orphan; and on the death of his parents, five or six years since, having no friends or resources, went to work on the canal: he was then a little more than twelve years old; he had worked when he was younger still at silver plating. Having no more work to do for the season on the canal, he found himself homeless in the streets of New York, on a cold day in last month. John had not heard of the News-boys' Lodging-house, so he slept round where he could, sometimes on a stairway, sometimes in a wagon. His fine features were overcast, and he was sadly conscious of his homeless condition while he told his little history.

His companion, another John, from Ireland, was as friendless and miserable; he is livelier of manner than his friend; his descriptions are more picturesque, and he felt his condition less. "My father is dead," said John, "but I guess mother, if she's not dead, is living in Australia. She went away before father died, and left me with him; and after his death I lived with my brother William, till he went to Australia also. Then I left New York, and went on the Central Canal. It wasn't very nice work. I was driving horses before the boat, night and day. I was two years and a half at this. About three weeks ago, myself and John N—— came to the city together, and hard times we had of it; we heard nothing of the News-boys' Lodging-house, and slept in wagons and Dutchmen's coal-boxes."

A neatly dressed young woman modestly enters the office, inquiring for the "Branch Office." She is a poor sewing girl, her sad face contrasting with her decent dress, which may almost be said to be elegant without gaudiness. She is set on the right track, and makes room for an elderly, respectable-looking man, and a little boy, prettily clothed, but barefooted, and with a pale face. This poor man is a German tailor, out of work, and entirely destitute. The tears rolled down his cheeks, as, in speaking to the German visitor in the office, he whispered that "himself and his child were starving." He desired that the boy might have a home from the society; he could not bear to see him in want; he could suffer himself without complaining; but it was too painful, too hard to bear, to see his child hungry. Tears started in the boy's eyes as he listened; the little jacket he wore had been made by his father from an old coat, but he had no means of furnishing him with shoes. He had shoes and food from Mr. Macy before they left the office.

John F——, a "greenhorn bit of a boy," only four weeks and a part of a day from Ireland, next makes his bow. To the questions put when his name was being taken down on the Record, he said, repeating the questions, perhaps to take time to consider what the answer shall be. "Is it how long am I in the counthre? Sure, I just come over. Have I a faythe and a mother? Troth, then, I have, but one ov' em is dead, and the tother, if she's not dead, is in the country of Laythrim. What was I doing in the Old Country? Sure, sometimes I was doing nothing at all, an' sometimes I was a waiter in the whisky-shop; I was driving a horse for awhile, but she had a bad fall after a bit, an' broke her two knees, and so I had to leave off work and go to school for a sayson. I was long enough at the larning aff I was wise. Have I a reference? din you mane a recommend? Troth I havn't; I could have got a recommend from the whisky-shop, but I hadn't the good luck to ax for it. Did I get anything to do here? Not a turn at all, at all—my lodgings was on the bare boards at Castle Garden last night. Sure I'm strong enough if I had the work."

Two brothers, one about twelve years old, and the other ten, little waifs from the street, came up for something to eat, and the youngest, while he gets through a biscuit, does the talk for the senior. "We havn't got no father nor mother," said John Henry (the majority of these wanderers are Johns); "father used to be a shoemaker when he was alive, and we lived in Avenue C." Mother died before him: and then, after awhile they got another mother. After father was buried, they lived with second mother; but at last she moved away, and they could not find out anything more about her. I was at this time at work in a fish-store in Avenue D," said John, still munching his biscuit; "after this I had no place to stay, no more had George, so we went around gathering chips, and we sold them for firewood. We have been sleeping around in wagons all the time at night. We thought we'd come up, when we heard that the people came for little children here."

These are only a few of the diversified incidents which occur every day in the winter season in the office. An inexhaustible treasury and wardrobe would be required to provide for the many wants of these miscellaneous applicants.

The parties for the West are soon filled from the numerous company; besides those of the outcast and homeless class, many who have parents too poor to support them, express every day a desire to go with Mr. Tracy to the broad prairies of the Western land.

SCHOLARS' PRIZES FOR 1858.

"TRAIN up a child in the way he should go," was the admonition of the "wise man" who, under the influence of Divine inspiration, unhesitatingly affirmed that "when he is old he will not depart from it." To train a child in the way he should go, by imparting to his infant mind useful secular knowledge, and inculcating right principles, is universally acknowledged to be good. It is like the skilful gardener who with watchful eye and gentle hand prunes and trains the tender twig, which he designs to become a comely and fruitful tree. It is, however, not enough that the gardener merely gives constant attention to it whilst it is young; it is needful that the process of training be continued until it has arrived at maturity. So both stages of childhood and youth require the constant care of those charged with their education. Their duty is to "*train up*;" that is, to mould the mind whilst it is plastic and pliant, and give it a bias whereby good may accrue, first to itself, and then to those with whom it may come in contact. But not to stop here, nay, but advance, and in every possible way to induce habits and encourage activity that in future life shall yield the twofold benefit of support for themselves and comfort and convenience to the community at large. To train the thousands of children of the needy poor simply to understand letters, and leave them strangers to labour, would be to discharge only one part of our duty, and to leave the other and probably the more important part undone. It has, therefore, long since been the motto of the Ragged School movements, Secular Education for the *head*, Religious Instruction for the *heart*, and Industrial Employment for the *hands*.

The success that has crowned the efforts put forth has been remarkable and truly gratifying. The test applied by the Parent Society for the past five years has developed a large amount of good done—prizes have been awarded to such as have passed through their schools, and gone out into the world as servants, and, by competency and character, merited a good reputation for at least a twelvemonth. The fact that about 1,500 annually are placed out in situations from our schools is a proof that our teachers are not remiss in the discharge of this important duty; and the fact that in the last five years no fewer than 1,735 have obtained the prizes awarded for good conduct, testifies that such efforts have been successful. We gather these figures from the following numbers of children who took prizes, viz.:—

		Boys.		Girls.		Total.
For the year ending Christmas, 1853, there were		87	...	57	...	144
" " " 1854 "		222	...	105	...	327
" " " 1855 "		244	...	122	...	366
" " " 1856 "		200	...	202	...	402
" " " 1857 "		348	...	148	...	496
		1,101	+	634	=	1735,

When the experiment was first tried in 1853, a question arose as to whether the Parent Committee would be justified in spending money contributed for educational purposes in rewards for those who had been educated under their auspices, but who had partially if not wholly gone beyond the reach of their jurisdiction. But the sequel has so powerfully proved the plan to be an incentive to induce the young protégés of our schools to habits of stability, industry, and good conduct, and it has been so universally approved by the managers of local schools and the subscribers of the Parent Society, that now the Committee feel they are committed to a continuance of the practice. Besides, they regard the plan as a means whereby they are enabled to extend their oversight and influence over the children leaving their schools, and also a means whereby they are put in a position to complete the education they have begun. The Committee have, for the sixth time, reconsidered the whole question, and resolved again to bestow

prizes on such as are found worthy to receive them, and who can comply with the following conditions:—

1. That the candidates for these Prizes must be over twelve and under seventeen years of age, and must have attended the Ragged School giving the recommendation at least six months previous to entering the situation.
2. That those scholars who have remained in one place for twelve months, ending Christmas, 1858, and have not before received a Money Prize, will be entitled to a Prize of Ten Shillings, as well as a Card, provided the Committee of the school recommending the scholar will pay two shillings and sixpence of that sum. That if any scholar has kept his place for twelve months, but has left it before Christmas for another, he shall be entitled to his Prize, provided he be still in his second place at Christmas, 1858.
3. That those scholars who have received a Money Prize previously, and are again recommended for further service to Christmas, 1858, will be entitled to a Prize Card.
4. Those girls only will be entitled to the Prizes who are employed as domestic servants, and who sleep at their employer's house.
5. Boys earning more than ten shillings per week *as labourers* will be ineligible for the Prizes.
6. Certificates must be furnished by the employers and school authorities, showing that the good conduct has been continued to Christmas, 1858.

By a comparison of the above conditions with those of former years, it will be found they are increasingly stringent. They have been so each year, but while they have tended to lessen the number of successful candidates, they have tended to cause the plan to tell more and more on the original object, viz., that of encouraging lads to obtain and keep good situations, and girls to become good and approved domestic servants. The annual cost to the Parent Society is considerable, but the money being well and usefully spent, it is confidently hoped the Committee will be sustained in their efforts to drag out of the mire and the gutter by hundreds, yea, by thousands, these poor outcast and neglected ones, and so educate and train them up that they may be made happy and useful men and women.

THE LONDON SHOE-BLACKS' FÊTE.

On Wednesday, July 28th, the boys of the Ragged School Shoe-black Societies were entertained by Mr. Alderman Finnis in his grounds at Wanstead Park. At eleven in the morning the boys and many of their friends assembled at the Fenchurch Street Station, whence they proceeded by special train to Wanstead. There were nine different brigades present, whose bright uniforms and gay banners presented a very animated appearance. The numbers of the various societies were as follows:—Central London, red, 73; East London, blue, 69; South London, yellow, 48; North-West London, white, 17; West Kent, green, 13; West London, purple, 22; South Suburban, red with green facings, 5; Islington, brown, 20; Kensington, brown with purple facings, 12; total, 279. There were two bands; one of the Yellow Brigade, and one of the Blue. Admirably did the little fellows handle their fifes and drums, "playing at soldiers" being a fit prelude to eating "like troopers."

Arrived on the ground, they found, as on their visit last year, an extensive meadow adjoining Mr. Finnis's private grounds appropriated to their use, with a large tent for feasting, and other tents for the accommodation of the friends who accompanied them. After an hour's romping on the fragrant grass, they were summoned to dinner in the large tent, where they had roast beef and plum-pudding in abundance, and did justice to both.

Mr. Alderman Finnis addressed them amidst hearty cheers. He assured them how

glad he was to see them, and also to hear that they bore such good characters. The morning, he said, was gloomy, and so was the morning of their life; but the sun had now shone forth upon the fields, and so, he hoped, would the sun of prosperity shine upon their future prospects in life, and that they would be useful, and happy, and honourable members of society. As he did not wish to keep them from their amusements, he would not address them further, except to say that they might go and dig for rabbits, and if they caught any they might keep them. He then gave three cheers for Lord Shaftesbury, and immediately called upon Judge Haliburton to address the boys, and introduced him under the name of our old friend *Sam Slick*.

Mr. Justice Haliburton, the popular author of "Sam Slick," then addressed the juvenile assemblage. The hon. and learned gentleman spoke to the following effect:—Boys, I had the pleasure of being present with you last year, when Mr. Alderman Finnis and his lady, the then Lord Mayor and Lady Mayoress of London, entertained you, as now, at Wanstead. I have attended this year with increased satisfaction, because, in the meantime, I have heard a very high character given of you, and a most satisfactory report of your increase in numbers and general improvement. I believe this brigade to be one of the most successful and useful institutions of London. I will not stop to inquire what you were and have been—destitute, deserted, and thrown on the casual charity of the public; but I wish to consider what you now are, and what, under the blessing of God, you are likely to become. I hear you are well conducted, and, as a body, respectable in your conduct; and I learn with great satisfaction that those of your brethren who have gone to Canada—my country—have sustained the good opinion entertained of them. I hope many more of you will go there; but wherever you go, go under the protection of our own flag, and our own great Queen. One of the best features of this institution is that you are entrusted with the receipts of your own daily earnings, a portion of which, after defraying your expenses, is laid up for your own benefit. You are thus early taught the value of industry, and the value of integrity, and you can trust yourselves—a very great matter—and also be trusted by others. Recollect there is a great responsibility on you. If you behave ill, you ruin the institution, and throw obloquy (rather too hard a word for you—let us say ridicule) on your founders and patrons. Now, I will tell you a story. A German schoolmaster of repute, when he came into his school every morning, took off his hat to his boys, as I now take off my hat to you, and when asked why he did so, said, "Among these boys are those destined to be ministers of state, generals, judges, and so on, and I pay respect to them now." It is in your power, by industry, by integrity, by frugality, and by fidelity to the interests of your employers, to rise far above any one now present. Strive to do so; and, though all may not rise so high, all of you will rise to respectability and independence. You have my best wishes for it. You began as *Shoe-blacks*, may you be *polished* and *shining* characters hereafter yourselves. And now, one word more. Look round you at this liberal, nay, sumptuous entertainment, given you as a reward for good conduct by our worthy and excellent host and his liberal and generous lady. You can, I hope, never forget it, and I now propose you should join me, and give three hearty cheers for Mr. Alderman and Mrs. Finnis, who have bestowed this liberal entertainment upon you.

Three vehement rounds of applause were accordingly given.

Mr. Payne, Deputy Assistant-Judge of the Clerkenwell Sessions, and who has for so many years taken a deep interest in this and all other philanthropic movements, and without whose presence all such entertainments seem incomplete, then addressed them, and while dropping into their ears—and let us hope their hearts also—some simple lessons of duty and perseverance, kept both adults and juveniles simmering with laughter, which occasionally drowned the speaker's voice. He concluded by advising them to be industrious and thrifty, like the economical dog, who by curling

himself round, so as to take his tail in his mouth, was able to "make both ends meet." Mr. Payne concluded in his usual manner by reading some verses, which we here transcribe :—

Come, brush away, Shoe-blacks, and polish me well,
That I in my verses to-day may excel;
In thoughts that are bright and appropriate shine,
And banish all dulness from every line.

When last you were gather'd, in good order, there,
Your kind entertainer was London's Lord Mayor;
But now as an Alderman only he's known,
For the sword, and the mace, and the jewel have flown.

Yet still we will cheer him, with might and with main,
And make the woods echo again and again;
And say, while to praise we acknowledge his claim,
Though the *title* is gone, yet the *man* is the same.

The same in good feeling, the same in good sense,
The same in the absence of fuss and pretence;
The same in the virtues 'tis pleasant to view,
Of a good sober citizen, honest and true!

The same in his welcome, the same in his smile,
The same in his efforts our care to beguile;
The same in possessing what pleased he avows—
An active, and earnest, and excellent spouse.

The same in producing a capital cram,
The same in displaying no end of nice jam;
The same in surrounding his table with such
As neither too little will take, nor too much.

And surely such guests are both merry and wise;
And boldly I say that, in good people's eyes,
The secret of real enjoyment is found
In true moderation, boys, all the world round.

Hurrah for his Worship, and hurrah for her,
Who always in him the best feelings can stir;
And may they both pass through a very long life,
Ere time shall say "Finis," to Finnis and wife.

Say *Finis?* oh no, I recall the wrong word;
For it is not the truth, and it must not be heard;
For they shall, *on high*, have an *endless* employ,
And sing, with the Shoe-blacks, in glory and joy!

Then shine away, Shoe-blacks, and polish me more
Than ere, in my life, I was polished before;
And fit me for saying, to great and to small,
Here's a health to our host, and *Hurrah for us all.*

When the hurrahs had subsided, the boys fell into rank, and with the two bands, marched to the playground and formed a square, the band playing several popular tunes with precision and spirit. The word was then given to fall out, and away they went to cricket, foot-ball, and other sports; the rapidity with which they doffed their coloured jerkins, and took the field in shirt sleeves, being quite in keeping with their military style and excellent discipline.

The private friends, to the number of about 200, were then assembled by Mr. and Mrs. Finnis in an elegant tent on the lawn in the home garden, when a most elegant *déjeuner* was served. The Rev. Mr. Wigram said grace, and the guests attacked the viands with sincerity. When champagne, tongue and chicken, and real civic salmon, yielded place to grapes and pine-apples, Mr. Alderman Finnis rose, and proposed the health of her Majesty the Queen, which was followed by the National Anthem, played by the private band.

The hospitable host then proposed the health of the friends and promoters of the Shoe-black movement, coupling with the toast the name of the Rev. Canon Champneys. The rev. gentleman responded briefly, paying a graceful and just compliment to their excellent host and hostess, who were as zealous in benevolence, and as faithful in good works for the benefit of their poorer fellow-creatures and the glory of God in their present private capacity as when surrounded by the glitter of civic dignities, and enjoying the prerogatives of the mayoralty.

Mr. Joseph Payne then proposed the health of Mr. and Mrs. Finnis. He said he remembered a passage in Chaucer, where the good old poet asked what was better than gold? Jasper. What was better than Jasper? Wisdom. What was better than wisdom? A good woman. Here is a man blessed with a good woman, and I propose that we drink to the health of our host and hostess. The toast was drank in the most hearty manner, and acknowledged by Mr. Finnis in a truly English and homely spirit. The company then separated, some to ramble about the beautiful grounds, and others to gambol on the lawn, where the band did its duty; and old and young participated in a variety of pleasures during the afternoon. Ices, tea, coffee, and other refreshments, were served in the dining-room and at the

windows, open house and plenty of everything being the order of the day. At the same time the boys continued to enjoy themselves with a variety of sports, and amongst them the flying of a large kite, which broke away and was for some time lost in the forest, but happily found again, and brought back in triumph. They then fell into rank, and the Yellow band played away in earnest and with admirable precision a number of cheerful tunes, the "big drum," a thin, earnest-looking lad, doing his work in the true spirit of one proud of his task. The boys then took tea, with bread and jam, and after some more sport, prepared for their departure. At half-past seven they marched away to the Leytonstone Station in the same order as they arrived, the Yellow band taking the chief honours, and playing on the platform till all the rest had taken their seats in the special train provided for them, and at a few minutes after eight the train moved off, every window showing its bevy of happy faces, and the roars of hurrahs extinguishing the sound of the engine.

"THE WOMAN WITH THE BIBLES."

"A MOVEMENT has been made in the parish of St. Giles and in the purlieus of Seven Dials, to get at the lowest of the low," said the Rev. W. Brock, at the last Annual Meeting of the British and Foreign Bible Society. "When I speak of the lowest of the low, you will be thinking, no doubt, of something very profound, something low down in the deepest depths; and yet, as the Bishop of Ripon said the other day of St. Giles's, with which his labours were so long identified, we are not perhaps quite so bad as we are supposed to be; though we are low, the imputations cast against our parish are, I think, a little too sweeping. In some of the numerous dirty streets and courts of that neighbourhood, I can assure you I often meet with families thoroughly virtuous and well-behaved, and that too amongst the poorest of the population; and, what may appear still more strange, and I confess I am at a loss to account for it myself, children as healthy-looking and as hearty as are the children on the Scottish moors. I have heard, too, the nightingale sing in St. Giles's—caged, I grant you; but I have heard him singing in the dirty streets of our parish the highest notes, and sometimes I have heard a dozen of them at one time. Bad, therefore, as our neighbourhood is said to be, and is, it is not so bad but it might be worse: and it has been worse within the memory of the right rev. prelate, within my own memory, and within the memory of many others. But it is bad enough in all conscience, as you will readily understand if you take the trouble to make your way through our crowded thoroughfares towards night; or, better still, if any morning you explore our narrow, crowded courts and alleys, enter the houses, and mount the ricketty, tottering staircases, and pace the begrimed, soddened, and filth-saturated floors of the rooms where the wretched inhabitants of these places reside. Then you would find that St. Giles's is bad indeed. There are the lowest of the low; and, since the last Annual Meeting of the Bible Society it has come to pass that that very class has become the object of solicitude and care. Hundreds of them are so vicious that I believe they could not blush—so ignorant, that you would say they were beyond instruction—so sunk in misery and sin, that you would almost imagine them to be irreclaimable—so deep down in the abyss, that at least half of your philosophers and reasoners would say, 'Let them alone: they are past recovery.' But God was pleased to direct that a lady should one morning go into these pent-up courts and alleys, those abodes of squalid wretchedness and vice; and it occurred to her that Bible visitation would do great good amongst these people, and she suggested it. But where were you to find your visitor? It must be a woman: none else will do. You will not have energy enough, patience enough, perseverance enough, if the visitor is not a woman. But what respectable woman would voluntarily penetrate these miserable places, or consent to familiarise herself hand to hand with the unrevealed necessities of those dark abodes? Well, God, who worketh all things for his Word, raised up the means. It so happened that there was living in that very district—born there, bred there, married there—in that parish of St. Giles there was a woman who had

been brought up amid all the circumstances of St. Giles's, in its lowest degradation, who was familiar with the habits of the people, but whom it had pleased God, through means of a Bible and by the influence of the Holy Ghost, to make a new creature in Christ Jesus. And this Bible was lent her by a missionary at whose service she attended. She was attracted by the psalm-singing: she went in, heard words which arrested her attention, and, at the close, asked the man if he would lend her a Bible. She read that Bible. Ah! we have more persons than one who can say, 'I owe all my comfort to the Bible, and I will circulate it with all my might.' Well, when the word went out that such a person was wanted for the work of the Bible Society, this woman stood forth, and said, 'Here am I.' This woman, who had been brought up there, who was familiarised from her birth with St. Giles's, who knew the character of its population, and had lived amongst them, stood forth and said, 'Here am I; send me.' 'You will go?' 'Yes, please God, I will go.' 'When?' 'Now.' 'On what terms?' 'On no terms—I want no terms.' 'To what extent will you visit?' 'To any extent; for I know every court, every alley, almost every house, and there is no opposition to be expected of which I am afraid.' Well, she began her visitations towards the middle of the summer, and before six months were over she had sold 207 Testaments and 147 Bibles; not to the people who hear our City Missionaries, or who go to our churches or chapels, but to the lowest of the low. Of this number, 192 Testaments and 60 Bibles were paid for on delivery, and others were paid for in part, the balance being paid in small instalments. And, to show you that these people, poor, miserable, and degraded as they are, nevertheless entertain sentiments of honour and honesty, I may mention, that the other day, as this woman was pursuing her avocation as Bible distributor amongst those dirty, narrow courts and alleys, she heard a voice calling out after her, 'Stop! stop the woman with the Bibles!' Fearing that it was some one intending to molest her, she hastened on; but the cry was repeated, 'Stop! stop the Bible woman!' She looked back, and saw a man, to whom a long time before she had sold a Bible, hurrying after her, and he called to her again, 'Stop; I owe you 2*d.* on account of that Bible you let me have last summer, and I want to pay you. I went away last summer, hop-picking, into the country, without paying you all up for the Bible. Come back, and I will pay you.' She did go back, and the man took her into the house, went with her from room to room, introduced her to the other people who lived there, and, before she left, she sold five Bibles amongst them. Well, I say the work of this society is going on in St. Giles's by the agency of this woman, and it is gaining strength every day of her life. Why, even the policemen now recognise her; the groups at the corners of the streets recognise her. I can tell you that many a lone woman, in these abodes of abject poverty and squalid misery, waits anxiously for the visits of that person, for they know that she comes to them as the messenger of comfort and peace and grace. Every morning for several hours she goes forth with her Bibles and her Testaments into their alleys and courts, working and getting subscribers day after day. All the morning she thus pursues her labours as the agent of this society, receiving 10*s.* a-week from your funds. I could tell you how she is often engaged in the afternoons when she is not acting as your proper agent—doing work, which, though not properly Bible work, would never be done but for the Bible, and never could be done but by a woman with the Bible in her heart, and a woman thoroughly acquainted with the locality and with the habits, feelings, and sympathies of the people."

Correspondence.

SCHOLARS' PRAYER-MEETINGS.

MR. EDITOR,—Probably no movement has been more characterised by importunate prayer than that for the social and spiritual elevation of our British Pariahs. Originated in prayer, the effort has throughout been conducted in the same spirit: and

remembering what prayer did in Bible times, we cannot but ascribe the manifest success of Ragged Schools to this cause. Well have those institutions copied the precedent supplied by the 7th rule of the Ragged School Union, viz., "*all* its meetings shall begin and end with prayer." But even more than this has been done; for a large number of Ragged Schools hold Monthly Teachers' Prayer-meetings, which are usually convened at the close of the Sunday Night School. Some of these we have had the privilege of attending; and whilst we heard their earnest strivings for the soul-interests of their scholars, we felt, *here* is not only the secret of true labour, but the gauge of real success. It has been truly said that

"Prayer moves the arm that moves the world."

Hence it may be received as an axiom, that when fruit has not come from spiritual labour, it has been mainly because that strength has been employed in mere work which had been better expended in earnest supplication.

An interesting feature is traceable in some Teachers' Prayer-meetings—namely, that the elder scholars are encouraged to remain during this service. We shall not readily forget one, at which 100 of earth's veriest outcasts were present; for nothing could exceed their decorum and attention throughout; and very sweet was it to listen to their hearty "Amen" at the close of each prayer. Whether any after-fruits were presented, we are not in a condition to indicate. But at least their mere presence at such a service taught these poor children of neglect that their teachers were in downright earnest about their salvation; and that for this, the only eternal blessing, they trusted to no human arm. Might it not then teach them, too, that petitions presented in "the name above every name" are still so potent that when they are thus submitted, the promise becomes a realised fact, "ask, and ye *shall* receive?"

Recently, however, a novel feature has been presented in a few Ragged Schools—we refer to SCHOLARS' PRAYER-MEETINGS. Such meetings, presided over by the earnest paid teachers, are connected with Lansdown Place Day, and St. Anne's Lane, Bermondsey Railway, Castle Street, and Gun Street Schools. The following plan is employed. The elder scholars are invited, once in the week, to remain after the school is dismissed. The teacher then reads and briefly enforces a passage of Scripture; portions which most bear on the sinner's doom and the sinner's ransom being selected. After this, any scholar who feels disposed is at liberty to pray; and the teacher closes these exercises, which occupy less than an hour. Most judiciously none are pressed to stay but those who have learnt to regard the Scholars' Prayer-meeting as a privilege: and, as a result, most of those who do stay are not only decorous, but engage in the devotional exercises.

Those who conduct these services speak of the child-like faith displayed by many whilst addressing their heavenly Father, and of the refreshment afforded to their own souls by the affectionate petitions of their spiritual children. We who have not been present at these gatherings, can at least bear our testimony to the striking external contrast between those who do and those who do not attend the Scholars' Prayer-meetings. Hence, knowing that prayer ever precedes spiritual blessing, we are disposed to regard these gatherings as presages of a mighty *spiritual* revival in Ragged Schools—the first-fruits of a rich harvest to be shortly ingathered.

Of the *temporal* success of Ragged Schools who can doubt? For the sceptic is silenced by the 500 scholars, who were publicly rewarded last March by the Ragged School Union, and by the spectacle of the 300 Shoe-blacks, who have taken possession of the broadways of the great metropolis. Yet, after all, mere social elevation is not the object which has called nigh 3,000 faithful labourers into this part of the Lord's vineyard. Not simply to effect that civilisation which still leaves the soul unsaved do they toil and faint not—for the mere philanthropist could do that, and perhaps as well. No, their impelling motive has been to fit the destitute and the depraved for fulfilling their duties to society by first teaching them their duty to God. Hence, in the fact communicated in the last Report of the Ragged School Union, that 105 scholars are *known*—and how many more, scattered as they are, may be unknown!—to have become communicants at the Supper of the Lord, we are disposed to trace the richest fruits of Ragged School labour.

It is then with anticipations of still greater spiritual results that we hail these Scholars' Prayer-meetings. The difficulty of retaining elder scholars, especially where there are no class-rooms, has often pressed on the minds of earnest teachers. Even if seriously impressed, being far too weak to bear those special temptations to which

their class is exposed, they require some link to bind them to the Ragged School when too old for the ordinary classes, so that the seeds of good implanted may not be scattered to the winds. This want may in a measure be supplied by senior Bible classes meeting in separate rooms; but in Scholars' Prayer-meetings an agency still more powerful would be supplied; for thereby there would not only be provided a link betwixt the school and the church, but probably between the form of the scholar and the chair of the teacher, so that great additions would before long be made to the fifty-seven former scholars who now teach in Ragged Schools.

If, however, this were considered impracticable in any Ragged School—and indeed were Scholars' Prayer-meetings not the result of spontaneous spiritual out-growth, the effect would be simply to manufacture demure hypocrites—another plan might be adopted which would probably be found not less beneficial; for special prayer-meetings might be occasionally convened at the close of the Sunday Night School. The parents, too, might be invited on those occasions. The service need not be prolonged, short prayers being the rule; in other words, *prayers*, not speeches or *sermons*. These, interspersed with one verse from suitable hymns, would render the meeting delightful; and, if the Spirit descended with power, the humble school-room, consecrated by his presence, would become holy ground.

From either, or both plans, we doubt not that lasting spiritual benefit would accrue. "Behold, he prayeth," are the first words which tell the angelic hosts that another sinner is baptised in the blood which cleanseth. So may the words, "Behold *they* pray," be the signal that the set time to bless the outcasts of London has come. At all events, we know that the prayer of faith has never and can never fail; for God has ever been pleased to constitute prayer as the first link in the chain of any blessing he means to bestow.

A. B. C.

The Children's Gallery.

THE NEW YORK RAGGED BOY THINKING TO BE A MINISTER.

A NEATLY-DRESSED, dapper little boy, looking not more than thirteen years old, with all the manner of a youthful clergyman, came in to see us lately. He is one of our old friends, and one of the best little fellows we ever had to do with, and just now is holding an important position in the Union Theological Seminary, where all students know little Johnny M——, who sells old furniture and nick-nacks, and is general commission-merchant for the establishment. We asked him about the times; he seemed to have found them hard as well as other people, but not for the same reason. The trouble with him, he says, is that the students, being ministers, buy at the wholesale shops as cheap as he can, and he cannot make much by peddling to them. Still, he had that term cleared 60 dollars on furniture, which he thought pretty well.

"But what do you mean to do with it, Johnny?"

"Oh, I am going to pay my education with it, sir."

"Education! where?"

"At the West, sir. I am going to Oberlin, and I am thinking to be a minister!"

He then said he was already studying Latin and Greek. "But, Johnny, how did you come to this? Tell me about your history before you were in the News-boys' Lodging-house."

"Well, I will, sir. You see, father, he was an architect, and we lived up in —— Street, my stepmother and brother and sister and me, and we didn't get on very well. So at last father he sent me out one day to beg—it was a cold, snowy Saturday, I remember, and I hadn't any shoes—with my little brother. We only got four cents in the morning, and with that we went over the ferry to Jersey City, and there we got half a dollar, and then as we were coming back a gentleman on the boat saw me with bare feet, and he gave me a two-dollar-and-a-half gold piece, so I brought home the gold, and father was very glad, and sent me right out for a pint of rum, and that night they were both as drunk as they could be, and I knew they wouldn't let me have money for our breakfast, so I had kept the fifty cents, and we children bought

our own breakfast, and then cooked it while they were asleep. And when father woke up he was very angry because we had cooked the breakfast, and he wanted to know where we got the money, and then he beat me. After that they used to send me out often for begging and picking up wood, and father would say, 'You can take it wherever you can find it,' and so I began stealing."

"How much could you earn, Johnny, at begging?"

"Oh, sometimes two dollars a day, sir, so that I supported all the family; and after awhile father didn't work at all, but just drank all we earned. I would sell little books, too, and go out barefooted, and I could always get enough. But finally, one day I said something about it to my step-mother, how she lived on what we made, and how they drank it up, and she told father, and he first caught me by the throat and nearly choked me, and threw me into the corner, and there he beat and kicked my head; and I thought he would kill me, and I hoped he would. "I asked him to kill me, for I said I would rather be killed than live so, begging and stealing, and being scolded and beaten so. Well, the very next morning they sent me out again with my little brother; and I thought to myself I would not come back again. Brother and I, we made that day about two dollars, and at night we got into a Dutchman's rag-cart, and he covered us up with some old stuff. Then we sent home some of the money by my sister to father, but we did not go back. We used to make considerable some days; and at last we slept in the Fulton ferry-boat—down where the firemen are. They used to give us a place to sleep, and a cup of tea sometimes. Finally, some one told us of the News-boys' Lodging-house, and said, if we were orphans we could get a bed there for sixpence. So me and brother went there, and I said to Mr. Tracy that I hadn't any father or mother; and he took me in. But in a day or two I felt so bad at telling a lie, that I confessed to Mr. Tracy all about it. By-and-by, my Sabbath-school teacher heard about how I was living, and offered me a place to board in the Seminary for one dollar a week, and said there was a chance to support myself and get an education. And there is where I am now. My brother, you know, got a place in the country from the society; and I want a place for my sister. My father died some time ago; and Mr. C—— and I were there the night he died.

"And now I'm thinking if I can get out West to Oberlin I can study, and do jobs enough to pay my board."

This was the story of the little fellow; and we wonder whether there are many more manly ones in any class of society.

THE ORPHAN.

WITHIN a few months, a poor American workman—a stone-cutter—who lived in Water Street, died, leaving two orphan children, a little girl of seven years, and a boy of perhaps five. No one knew the family, and the children were left to care for themselves. They wandered around, begging cold victuals, and picking up, in any way they were able, their poor living. At length, the boy was roving or playing about the wharf, and fell in, and was drowned, and the world was rid of him. Perhaps no one, except the little lonely sister, and one or two of the wharfmen, knew that a poor street-boy had gone. The little girl now had to get her bread alone; she went to hotel-kitchens, and for the sake of the wee bright face, the cooks threw her the bones, which gave her a dinner; the kind servants in the basements of rich houses would occasionally drop something into her basket, and so from one and another strange hands the little orphan was fed. At night she slept in the entries of the tenement houses, crouching up in the corners and behind doors. Every day her clothes became more filthy and ragged; her face was covered with stains, and her hair matted with dirt. So she lived for four months, no person in all the great city caring for her, or knowing anything about her. Day after day she wandered around amid this vast multitude alone, even now, when only seven years old, supporting herself among strangers. Perhaps she looked up at the grand houses, and wondered how little girls felt who had a brother and sisters, and who had enough to eat, and slept in beds. Perhaps, sometimes, over her childish mind, in the lonely hours, there crossed a dim instinct of a great powerful Friend, who could take care of her if all others deserted her. It would be strange, if we were not so accustomed to such instances, to find any little creature, in so large a city, so completely alone and unbefriended. It is not that the poor are not kind to such unfortunate children—they often give more, in proportion to their means, than

the rich—and for this child a hundred poor men's rooms would have opened at once; but one misfortune of poverty in a city is the isolation it brings. No one knows his neighbour. A family lives, perhaps, for years without forming a single acquaintance, even with the other families in the same house. If a man dies, he dies alone, and the little ones are left alone.

This little girl was discovered one night by the policeman sleeping in an entry, and was taken to the Station-house, and afterwards brought to the Industrial School. She was washed, and dressed, and came forth a pretty, bright-looking little girl, who interests all who talk with her. When asked if she got much money in begging, she answered, "Once—a sixpence!" The little creature has now gone to a good place in the West, where she will at length find a home and friends, and where, perhaps, some day in happiness and comfort, she will look back on this dreary time of desertion and orphanage.

LITTLE MARY AND THE OLD WOMAN.

A HAPPY, bright little girl is Mary P——, and I believe it is because she is always trying to do some one a kindness. I went one day to see a poor woman eighty-six years old, who lives by herself in a dark basement-room, and who depends entirely upon charity for her support. On my return, I was relating an account of my visit to Mary's mother. The little girl listened with great interest, and then said, "O, mother, please let me carry her over some breakfast and dinner every day: we have so much left, much more than she could eat." The child had the matter so much at heart that her mother consented; and now you can see this little girl, after breakfast and after dinner each day, filling a basket with good and wholesome food for old Mrs. G——. Many a fine apple, peach, plum, and pear, are slipped into the basket to refresh the poor woman's feeble appetite.

No matter how eager her little sisters are for Mary to play with them, no matter how hot the sun, or how heavily the rain pours down, little Mary never gets tired, and never forgets to provide the breakfast and dinner for the poor woman. Sometimes she takes the Bible and reads her some beautiful chapters, for the poor woman is almost blind, and it comforts her much to hear the blessed word of life. Sometimes Mary takes her doll's frocks and sits down by her side, and sews awhile, and chats away merrily to amuse her.

"She brings a ray of sunshine in with her every time she comes," said the poor woman, with tears in her eyes, "which brightens up my dark room long after she has gone. She is one of Christ's own flock I am sure."

Mary is but eight years old. Some of you have perhaps thought that you were not old enough yet to do anything for Christ and his poor. Is there no poor woman or hungry child to whom you can take the food which would never be missed from your plentiful store?

Poetry.

PLEAS FOR HELP IN RAGGED SCHOOLS.

I.

COME! there are LITTLE ones watching and waiting,
  Looking for help from such Christians as you;
Willing to learn, but untaught and neglected,
  They need to be told what 'tis right to pursue.
No parent or friend to guide and direct them,
  To save from wrong-doing, error, and sin.
Remember, they're waiting for *you* to assist them,—
  Will you not strive their affections to win?

Come! there are RAGGED ones waiting admittance,
Seeking the school-house, and thronging the door.
Look at the *mind* in their shrewd, earnest faces;
Do not despise them because they are poor.
The powers they possess are wrongly directed,
Often led onward from folly to crime:
Hasten to warn them from sorrow and sadness!
Flee to their rescue while yet there is time.

Come! there are HEATHEN ones needing instruction—
Right in our midst is the scope of our work—
Knowing no more of a precious Redeemer
Than the cruel Hindoo or bigoted Turk.
Will you not aid in the work of salvation?
Tell of His love who has wept over you?
Go! in the strength of a righteous devotion;
God will your strength and your courage renew.

ALL are immortal ones, ready to perish,
Hastening along to Eternity's shore,
Where the voice of entreaty no longer can reach them,
And kind admonitions be tendered no more.
Then hasten to speak of the love of the Saviour,
The joy of his favour, the light of his word;
Delay not,—time presses,—with each fleeting moment
Opportunities lessen for serving your Lord.

II.

"DESPISE not one of these"
Homeless, and meanly clad,
Beneath their rags perchance are yearning
Deep affections, dimly burning,
Blunted by the world's hard strife;
Come, and call them forth to life.

"Despise not one of these,"
E'en though their feet have trod
The ways of death, in wilful blindness,
Of their soul's best interest mindless.
Prayerful teaching,—loving kindness,
Yet may win them back to God.

"Despise not one of these,"
But lend a helping hand
To raise them from their low estate.
The aim—how high! the need—how great!
Come, then, with swift and willing feet,
To join our scanty band.

"Despise not one of these,"
"Compel them to come in;"
There yet is room—the Lord is there,
Waiting for guests his feast to share.
Each prodigal is welcome there;—
Go forth! and bring them in.

"Despise not one of these,"
For whom the Saviour died:
Freely that sacrifice was made—
Freely for you—the ransom paid;
Redeeming love demands your aid
For wanderers sorely tried.

"Despise not one of these,"
"My little ones," he said;
"For in heaven their angel faces,
Bright with joy, without the traces
Sin had stamped,—for saved by grace,
They behold my Father's face."

Notices of Meetings.

BROOK STREET REFORMATORY AND RAGGED SCHOOLS.

The Fourteenth Annual Meeting of the Brook Street Ragged Schools was held in the Music Hall, Store Street, and was presided over by the Right Hon. Lord Ebury, who, in opening the proceedings, said it was not necessary for him to go into an elaborate defence of Ragged Schools, Refuges, or Reformatories, because he was convinced those who had come there on that occasion had no need of any such statement to cause them to give their support to such institutions. Besides, he believed that now there was not a sceptic or an individual who did not admit that the cause was one deserving of support, and of the highest approbation. He was therefore much pleased, nothing could be more gratifying to him, than to see before him so crowded a meeting on this the occasion of their fourteenth anniversary. As he entered the meeting he saw a bill at the door, announcing the meeting with the words, "Education and Reformation." It could not have a better heading, for they were most certainly met to promote education and reformation. If the two did not go hand in hand, little good would be done. If they gave education without reformation to those in respect of whom their efforts were directed, little or no good would be done. They might educate them, but unless they made them alive to their lost and wretched condition, and softened and touched their hearts as well as improved their minds, the education imparted would do little good. Let them ask themselves what would any of them have done had they, destitute and wretched, ignorant of the world to come, been turned out upon the streets without perhaps a parent to care for or protect them? Would they not under such circumstances have become as vicious, miserable, and destitute as were the classes which it was the object of such schools as these to reform? These schools, then, are absolutely necessary, and were doing immense good. Some years ago there was not a parish in London more destitute in point of education than that of St. Pancras; but now so great an improvement had taken place that scarcely a morning passed without the postman coming to his house with a letter, asking him to attend a meeting in connection with some of those schools which had been established in St. Pancras. That, therefore, showed how much good was being done, and he hoped they would go on progressing. Progress seemed to be the motto of the present institution, for while it commenced with only a Sunday School, it has now Day Schools, Evening Schools, and Industrial Schools in addition.

The Secretary then read an interesting report of the proceedings of the Committee during the past year; and afterwards the meeting was addressed by Rev. Mr. Ratcliff, Mr. W. Ferry, Joseph Payne, Esq., Rev. Mr. Landells, and other friends.

DINGLE LANE, POPLAR.

On Friday evening, August 13th, the Annual Meeting of these schools was held in the Town Hall. Mr. Alderman Wire presided. The report stated that these schools had been in operation since January, 1856. The number attending at first was small, but it increased to 250, so that more school-room was absolutely needful. The Committee obtained a commodious room and fitted it up, and have since built a second; so that now ample accommodation is furnished for boys and girls separately. This they had done at a cost of about £200, which by special contributions, and assistance rendered by the Committee of the Ragged School Union, had been paid entirely off ere the second was opened. There are now in active operation—a Sunday Evening School, a Week-night School for boys and girls four nights a week; and a Day School is shortly to be added.

PLYMOUTH RAGGED SCHOOLS.—BAZAAR AT THE ROYAL HOTEL.

The Annual Bazaar in aid of the funds of these Ragged Schools, which have for some years been in successful operation in this town, took place at the Royal Hotel. The occasion was one of much interest, and drew together a large proportion of the respectable inhabitants of the town, a universal feeling of sympathy being manifested in the objects of an institution so benevolent in its character, so efficient in its management, and so successful in its results. The large assembly room was most beautifully and tastefully adorned on the occasion with evergreens, hot-house plants, and flowers, and with a plentiful supply of elegant flags, kindly lent for the purpose. Four lines of tables occupied the length of the room, intersected by a fifth at the top, and the display of articles of taste, ornament, and utility, was beautiful and abundant. A refreshment table was munificently provided and richly supplied. One table was occupied exclusively with mats and other articles made by the children. The Earl of Mount Edgcumbe had, we observe by the Report, contributed in the course of the year a handsome donation of £25 to the funds, T. W. Fox, Esq., a donation of £10, and J. White, Esq., M.P., £30. Indeed, the institution has, and most deservedly so, a strong hold on the sympathies and good-will of every class of the community.

On the afternoon of the last day of the sale the children of the schools, to the number of 800, walked through the room, conducted by the masters and mistresses, singing their hymns and the national anthem, and were afterwards treated with a good bun each by the President, Mr. Brown; the Shoe-black Brigade heading the procession in their new uniform.

The friends of the institution will be pleased to hear that the proceeds of the first day amounted to £142 3s. 6d.; the second, £109 3s. 9d.; making the gross receipts £251 7s. 3d.

Papers, Original and Selected.

WINTER AMUSEMENTS FOR RAGGED SCHOOLS.

THE summer is fast departing, the days are rapidly shortening, the foliage of the trees, no longer in the bright greenness of its prime, is assuming a thousand changeful and varied tints of gorgeous yet melancholy beauty, as if the leaves were transfiguring themselves to die. Instead of the warm sunshine, the cloudless sky, and the clear air of summer, we shall soon have the grey mists, the dull days, and the sharp frosts of winter. Early in the spring, and throughout the summer months, we have—pertinaciously, as some may think, but at all events successfully, we are happy to say—endeavoured to demonstrate the desirability and advantage of excursions into the country, to allow the children of our schools a short glimpse of the beauties of nature—the spreading trees, the waving cornfields, the bright meadows, the variegated flowers; to enable them to inspire for a few hours the deliciously pure air—nature's grand specific for disease—free from the smoke, the carbon, and the particles of matter which form its inseparable elements in a large city like this. In consequence of our representations a much larger number than usual of treats of this kind have been given to the children of the various schools, and with very advantageous results; now, at the approach of winter, a few words require to be said respecting recreations appropriate to that season also, and we trust that the conductors of ragged schools will show as ready an acquiescence in carrying them into practical operation in this case as they have already done in the other.

The word amusement may be objected to by some as conveying the idea of frivolity, but this it does not necessarily do, and it is employed because amusements, in the strict sense of the term, are meant. The bias of the public mind has too long been in favour of the stricter and sterner employments for ragged children, as if they were differently constituted to others; as if "all work and no play" would not have the effect upon them which the old proverb describes; as if their bodies were brass and iron, which no labour could fatigue or no amusement enliven. The question, however, is—and it merits calm inquiry—what are the best methods of training up the children that come within our influence, of so operating upon their minds that they may become honest, industrious, and intelligent? Certainly not by forgetting that they *are* children, with childish capacities, childish instincts, and childish feelings. Recreation is necessary for all, if health and happiness are to be preserved. The body is not a machine which can go for ever if only the motive power is supplied; the energies of the mind may be so exhausted by continual demands upon them, that their lassitude reacts upon the body, and enhances the fatigue already produced. It is therefore absolutely necessary that both body and mind should be occasionally released from the strain ordinarily made upon them to recover their wonted tension. This principle is ordinarily recognised in common life, and merchants, clergymen, men of literature or of business, are accustomed to seek recreation in a change of occupation. The man of business, on arriving at home after the bustle of the city,

forgets the price of wool or of corn, the rise or the decline of stocks, the style and phraseology of law deeds, and seeks in books or conversation some relief from the toilsomeness of the day. Clergymen and literati, after a day of devotion to intellectual acquirement or mental production, step out into the open-air to refresh by exercise and physical exertion their jaded faculties. What are our oratorios, our Shaksperian readings, our concerts, our Mont Blancs, but simply so many manifestations that people must and will have recreation? In fact, the professors of amusement, whatever form it may assume, are just those whose occupation is sure to be lucrative if they can attain success in their vocation. People must sometimes descend from their elevation, they cannot always be walking on stilts; the business man must abandon his sharpness and severity, the lawyer his acuteness, the stockbroker his calculations, the professor his books, the writer his pen, the sculptor his chisel, the artist his brush, and shaking themselves free from the dignity they may have assumed, and relaxing the intensity with which they have been employed, forget for a time at least their knowledge, their experience, their art, their science, their profits, and their cares, and become ready to join in an innocent frolic, laugh at a joke, or be amused by a humorous incident. Were this not the case, were it all work without any relaxation, a natural retribution would soon be wrought out, for both body and mind would soon come to a dead stop, and refuse to work at all. It cannot be denied that there are some who labour physically or mentally month after month and year after year almost without intermission, but the result invariably demonstrates the perilousness of the course. Thus Southey, with an energy that was indefatigable and with a devotion that was marvellous, exhibited one of the highest specimens of literary industry that history records, but at length the overwrought mind became subject to the inevitable recoil, and his faculties completely failed; and were it necessary for our purpose, numerous similar instances might be adduced. The world is under the control of inexorable laws, which operate with inflexible severity; by adapting ourselves to them we may retain happiness and health, but if we place ourselves in antagonism they are certain to exact a full revenge. One of these is, that there must be a proper alternation of labour and rest—labour to brace the faculties and strengthen them for performance, rest to prevent their destruction from the continual wear and tear. It is one of the great mistakes of our modern city life that this lesson has not yet been sufficiently learnt, and the shops open till late in the evening, the warehouses often full of bustle and business until the most unreasonable hours, the immense demands frequently made upon the workers in this industrial hive, attest the fact that, although an improvement has taken place, yet the idea is not yet properly recognised. Nature, however, cannot be cheated, and the attempt to do so is useless; sooner or later she consigns those who habitually disregard the dictates of reason and common sense in this respect to debility, to disease, or to premature decay. This principle applies with greater emphasis to children than to adults. The commercial man may be braced up to extra work by the remuneration it will bring, by the influence it will secure, by the extension of business it may produce. Considerations of this nature may act upon his mind with very great force, and sustain him in the prosecution of his enterprise, in addition to which his capabilities are developed, his frame strong, and able to bear a little extra taxation. The child, however, cannot recognise any such reason to exertion. To commence with, it is as yet but a child in its progressive state, its body not arrived at

maturity, its mind only half awakened, its powers incomplete, its physical organism not equal to very great exertion. Also, as a child it has, or ought to have, a natural love of fun and frolic—we may even say of mischief—and it is no worse for this. A childhood which is not lithesome, buoyant, and playful, is sure to be succeeded by a maturity of moroseness and gloom. Of all spectacles in the world there is scarcely one so melancholy as a child without a child's heart and a child's head—a child in years but not in play; a child in stature, but a man in experience; a premature oldness on the face, an unnatural solidity in the expression, a distinct and ineffaceable blight over the whole system. Where in childhood there is no freedom from care, no merry, ringing laugh, no light-hearted joyousness, it is very unlikely that manhood will exhibit either a happy or a useful life.

Against such a possibility in the children of our schools we wish to provide. It is only in conformity with their natural constitution, with their period of life, and with the order of things, that they should relish amusement, and therefore we desire to provide for them amusement of a healthy character. Throughout the long winter evenings which are approaching we are quite sure much benefit will accrue to the children if the teachers in our schools will exercise their ingenuity in providing recreation for them. Those who are at school in the daytime require occasionally to be enlivened in the evening, and those who are at work something that will arouse their cheerfulness. It is of great importance that they should not regard their teachers as hard taskmasters, who indeed wish them well in a certain sense, but who are nevertheless very strict, austere, and unsympathising with their childish natures. Of course we shall not be understood as advocating nothing but amusements; there is no desire on our part to transform our schools into mere places for fun, or our teachers into panderers to such a craving. Hard and honest work should be usually the employment of the scholars, idleness should not be encouraged for a moment, and amusements should be in all cases considered as the reward for good conduct, and for previous work; it should always be a stimulus to, never a preventive of, exertion. Still, it holds good that occasionally, after a month or two of unbroken labour on the part of the children, they should have something of a lighter kind to relieve the monotony of their existence. Nor must it be supposed, in advocating this idea, that we deem the *kind* of amusement of comparatively little consequence. It does not follow, in order to make them merry, that we should introduce into our schools a Punch and Judy show, or invite the performance of a band of travelling acrobats; our aim is certainly higher than this, and wherever it is possible to combine instruction indirectly with amusement we should by all means do so. Magic lanterns can frequently be made very useful in Ragged Schools; there is something in the circumstances of their exhibition very attractive to children. The surrounding darkness, the mysterious appearance of the figures in motion upon the white sheet, the strong relief in which the glowing colours of the scenery stand out in contrast to the blackness all round, the strange contrivances by which, in a dissolving view, a ship becomes perched on the top of a mountain, and a waterfall is seen tumbling out of a castle window, are, in consequence of their ignorance of the *modus operandi*, very exciting. Such views also may be made instructive by representing places famous in history or for their natural beauty, and an accompanying description being given. Lectures also, such as those given by Mr. Miller, of Lambeth, are both entertaining and

instructive. The peculiar talent displayed in them is certainly not often to be found, and therefore it might not be safe to recommend them for general adoption, since imitation in such things usually fails. Yet a hint may be derived from them how valuable an auxiliary is a humorous perception, and this may to some extent be cultivated. Last winter a panorama of the Overland Route to India was exhibited in many places by the secretary of one of our Ragged Schools, and was found to excite considerable attention on the part of the children. Then an exhibition might sometimes be made of the wonders of electricity, galvanism, or chemistry, and, towards Christmas especially, a good substantial tea, followed by a few kind, friendly addresses, will be found to be very much relished by the children. These, of course, are simply hints thrown out upon which any one may improve. It only requires a little individual exertion and ingenuity to find ample amusement for the scholars in all our schools, and we strongly recommend all to try the plan, convinced that its success will exceed their anticipations, that the children will speedily evince their appreciation of the kindness by increased application to their work, and that their tasks will be all the better performed as the result of a little occasional pleasure.

"OUR RAGGED SCHOOL" (IN NELSON STREET).

"AH! 'tis a new broom," said a friend of mine, soon after we had started our Ragged School; "and new brooms always sweep clean."

Very true, my dear friend, in the long-run; but our broom has been sweeping for nine years now, and has not yet worn itself to the stumps. 'Tis a pity, however, that it has not swept our street clean yet; it appears to me that there's about the same amount of mud and slush now, as there was when we first began ragged operations. Certainly, there are the same scrapers for us teachers to tumble over, and the same fag-ends of posts to knock our shins against. I suppose, too, we shall never get any lamps down N—— Street; somehow or other, it always happens that when the "light" subject is broached, there is a marvellous tendency to hush it up; nobody then appears to own the N—— Street property, or rather, nobody seems inclined to pay the lighting rates; so we have to grope our way in darkness visible, tumbling over mud-heaps, scrapers, and babies, or grazing our knees against the aforesaid postal inconveniences.

But I forgot; some of us carry lanterns down to the school; advantageous to us, no doubt, but more so to others, for it would do your eyes good to see what a procession is at once extemporised; all the "tag, rag, and bobtail" of the vicinity bound for the rendezvous, muster under the guidance of the lantern leader, forming a cavalcade which would have done honour to Sancho Panza, of Quixotic memory. Our street is rather long, the path narrow, and the road intensely muddy, while the presence of a number of smoking and stolid Irishmen renders the approach to our school anything but agreeable.

"Our Ragged School" is situated somewhere in letter S of the Metropolitan Postal District, a few moments' walk from the scene of a notable murder, which a few years ago gave our locality an unenviable newspaper notoriety. The building is lofty and spacious enough for our purpose, being a sort of barn-like structure, originally used for teetotal purposes, but so altered and improved that the oldest teetotaller would scarcely recognise it. Again, our committee have not been careful to spare either whitewash or soap and water, so that we are tolerably comfortable. Two or three years ago we taught

the "rough idea" by candle light; but as this involved a periodical time for snuffing, and a consequent distraction from class duty, we brought the gas down to the school. We have a "Little Ben" attached to a belfry in the roof, so that we ring our "rags" to instruction after the most approved fashion. "Little Ben," by the way, is no favourite with us teachers; he chimes inside the building as well as out, and is found to be no antidote for headache; in fact, few of us can stand it very long, though we all bear with its inconvenience on account of its utility—clocks being at a premium in our neighbourhood. It is rung on the voluntary principle, the earliest comers performing the operation with more regard to noise than melody. Be this as it may, however, no sooner are its tones heard, than in our "rags" flock—I was going to say, "like doves to the windows," only that our "rags" are the reverse of dove-like, either in movements or manners.

"Our Ragged School" is open on week evenings for secular instruction; but it is on the Sabbath that it is seen in its greatest glory. Just step in, if you please. "Little Ben" has ceased his noise, and a motley group, of all sizes, shapes, and makes, is forthwith assembled. There they are—old men and women, young men, girls, lads, and infants. What a study for Lavater! what a field of craniological development for the disciples of Gall and Spurzheim! The sight is both painful and pleasing—painful, for in many faces the outlines of crime, the bold, unblushing look, and more painful still, the vacant idiotic stare, are but too plainly visible. But while we thus see God's image marred, and humanity exhibiting all its varied phases of physical suffering and moral debasement, we may meet also with noble intellectual countenances and fine foreheads, giving tokens of a future power to be exercised for good or evil. We see men and women who will be either the ornaments or the curses of society. May He who graciously condescends to work by human instrumentality give us to appreciate the responsibility of our office!

We have a capital superintendent at "Our Ragged School," of whom the teachers have rather a high opinion, and who has occupied that position since the school was opened. Possessed of a proper degree of firmness to enable him to govern well, united to a gentleness that secures the affections of his charge, his voice hushes the babel of tongues which precedes operations, and his command "to have your feet on the ground" precurses a simultaneous rising to sing the opening hymn. There are many ordinary Sabbath schools where there is not half the discipline and order which prevails in N—— Street, letter S.

And now that we have fairly started, let us introduce you more particularly to the raw material in our ragged factory. We begin with the little infants, who generally come with their brothers and sisters. There are about 100 of these little people stowed away in a gallery, and separated from the rest during teaching time by a curtain drawn across the room. This separation is indeed absolutely necessary; for the teacher who deals with these little creatures, remembering their mental status, adopts towards them a novel, and what some persons might deem a questionable, cause—dramatizing, if I may so call it, his evening's lesson—by which means he contrives to rivet their attention, while he does not forget to tell of Him who took such as these little ones in his arms and blessed them.

With other classes the work is harder. "Our Ragged School" teachers must exercise much perseverance, as well as possess strong olfactory nerves. The necessity for this latter qualification will appear to the visitor no doubtful matter, especially if he chooses a damp, close evening for his visit. A conglomeration of haddocks and oranges, of mortar and soot, of hearthstones and winkles, of rotton rags and herrings—not to mention anything worse—combine to produce a flavour far enough from agreeable. I never take snuff except at "Our Ragged School," and I think the most ardent supporter of the Anti-Tobacco Movement would admit a partial justification in the case. Then

again, the physical appearance of our "rags" is anything but prepossessing. They entertain an hydrophobic objection to water, so that it is not difficult to distinguish the week-day avocations of our scholars when we meet them on the Sabbath. Boots and shoes are myths with many of them, dirt being substituted for leather. Then, as to their attire, it is a nondescript collection of rags, better imagined than described. The clothing of our scholars has always been a matter of difficulty with us; it has, indeed, been our chief care, next in importance to their moral condition. We have tried many schemes to ameliorate their ragged state; we have given away clothes, and the receivers have stopped away also; we tried to establish a week evening class to teach the lads to mend and patch for themselves, but that also failed; partly because the workers ignored the use of thimbles, choosing to mend in their own way, but chiefly because we found that nearly all came for the fun of the thing, and little else. It is this love of fun, which seems to be the prevailing characteristic of ragged humanity, that gives us so much trouble during class instruction. We have no anxiety *now* respecting the safety of our "nasal necessaries,' and we are treated with a moderate degree of respect, but we cannot remove the funny element from our school. This, of course, begets inattention and listlessness, and a teacher has need of much tact and patience to do his duty properly. We are obliged to check fun in the bud; it will never do to give our "rags" the fractional part of an inch; and if you yourself should happen to possess a sympathy with the ludicrous, then I pity you. Visitor! you are looking at that lady teacher; you are studying her physiognomy, and are puzzled to account for the artificial stolidness of her face. Well, then, let me tell you that she is only striving to repress her risible propensities, excited by some witty expression or original rendering of a Scripture passage. That "rag" there—Foggy by name—has acquired a habit of imitating the noises of certain animals in his throat, in emitting which he does not move a muscle of his face. Accuse him of it, and he puts on an air of injured innocence, and, in rising to vindicate his character, manages to upset the form with all its occupants. Over they go, "in one red burial blent;" but the quick eye of the superintendent has detected the move, and Foggy is forthwith banished into the outer darkness of the street, with its concomitants of cold and rain. Next Sunday, however, Foggy is pulling with all his might at "Little Ben."

But the migratory habits of our "rags" hinder success. We export and import at our school. A novel assortment will flock in from other quarters of the metropolis, bringing with them new moves and motives, and new habits also; or we may lose for a time our most regular attendants. Spotty makes his appearance after an interval of some months, and tells his teacher that "he has been in the country;" but Spotty's short-cropped hair reveals more than he cares to acknowledge. In autumn, the wheat and hop harvests diminish our numbers, and in winter a frozen pond has more attractions than a Scripture lesson. Then the class forms, as it were, a sort of trysting-place for our scholars to make their weekly arrangements, and to sympathise with each other in their mutual hardships. Truly the work is hard; you may act upon educated, cultivated material, but it requires much labour to deal with the raw, unkempt stock. Tel them a story in their own original language, and they will listen, but the moment you begin to apply truth, off they go; therefore it is best to make the improvement as you go along—to bring out the moral before the *finis*. And yet, how clever and shrewd many of them are! what astonishing memories! what quick perceptions and appreciations of motives and character! The Hibernian element is very strong at our school—strong in its native energy—strong, also, in its drollery and dirtiness.

But still we are doing good; an outward improvement has at least taken place; many happy evenings have been spent, and much truth lodged. There are chords in the ragged heart which may be touched, sympathies which may be awakened, receptive faculties which may be supplied. The poor outcast has a loving heart beneath a ragged

jacket; he respects his teacher, but he really loves his little brothers and sisters, perhaps because he seldom sees them except on the Sabbath, his daily avocations calling him from home from "early dawn to dewy eve"—though dew seldom falls in N—— Street.

We seldom teach in class longer than three quarters of an hour, filling up the interva with an address to the whole assembly, from one of our number, or any stranger who may happen to be present. It is a rare treat to witness the perfect order and attention which then prevail; it is the teacher's appropriate opportunity. The gravity of this part of our proceedings was broken for a season, some time back, by the nasal hilarity of a neighbouring donkey, who generally chose that time as the fittest occasion for expressing his joy at his temporary escape from the shafts of a dust-cart; but now this barbarity has ceased, to the no small joy of the teacher, who could ill brook this running commentary on his own oration.

We have also another important feature in "Our Ragged School," in the shape of a class for adults of both sexes, who are taught by a senior teacher, at once earnest, zealous, and devoted. This class has been in existence from the commencement of the work, and still keeps up its numbers and usefulness, dealing with poor men and women who would be otherwise destitute of religious instruction. Their week-day life is a hard struggle to obtain daily bread, and it seems as if their happiest hours were spent in our school. When our respected superintendent meets them, after the younger folks are dismissed, and speaks to them of the love of Him "who, though he was rich, yet for their sakes became poor," or points to the heaven of rest for the redeemed, the tear that trickles down is certainly not one of sorrow, and the murmured prayer seems like the language of the heart; for "hath not God chosen the poor of this world, rich in faith, and heirs of the promise?"

Ragged work is not all loss to us teachers either; it is astonishing what a vast amount of popularity we acquire. It is a pity Beau Brummell did not live to be a teacher in our school; his sphere of acquaintance would have been quite as large and quite as select also. True, this popularity is not exactly appreciated by us at all times and on every occasion. If, for instance, we are riding to town on an omnibus, in company with our morning friends, we are not anxious to return the loud "Hallo! teacher," which reaches us from some uncouth-looking object forming the crowning point of some donkey-drawn dust-cart; yet this is by no means an uncommon occurence. The proverb says that "a man is known by the company he keeps;" and though we know that the feeling is wrong, we had yet rather remain unrecognised on certain occasions. I wonder whether this feeling has anything to do with keeping people from Ragged School business. Perhaps so. There is another inconvenience, too, associated with this street recognition. Our "rags" expect to be patronised in their professional pursuits. Very good! and where is the teacher who would not have his shoes blackened by one of the brigade? or make use of the crossing without "remembering the poor sweeper"—his little Sunday friend, too? but then, you know, one is not made of money; and if one were, it would never do to take haddocks or hearth-stones to the city, or to be continually buying oranges. And, reader, a word of advice, if you intend becoming a Ragged teacher, and do not like water-cresses, winkles, or radishes; if you should happen to be furnished with "a regular dustman," if your rabbit-skins are the perquisites of your cook, or if you have no influence with the Emigration Commissioners or parish-officer, then let your residence remain a secret—never let your "rags" know where you live.

"Our Ragged School" has done much to ameliorate the temporal condition of its attendants. Many of its former followers are now doing well in the antipodes, sent thither through its agency; many more have obtained situations at home, filling them with approbation and trust; some have gone or have been sent to sea, others have

voluntarily enlisted in her Majesty's service, and the presence of a red-coat in his former class is an event of frequent occurrence. The outward appearance of nearly all is improved; swearing is seldom heard, and certainly never tolerated; thieves slink back again after a visit to prison, and sweeps make desperate efforts to bleach themselves. Secular instruction is appreciated, and the quick understandings of many have favoured the acquisition of much knowledge. More than this we cannot say with any degree of certainty; perhaps the manifest improvement of the outer man may also be the type of a nobler and diviner work in the inner self. It is ours to work hard and pray hard, and the promised blessing will assuredly follow.

The last feature I would mention in connection with "Our Ragged School" is one, unfortunately, not peculiar to ours exclusively, and may have to do with the reader of this sketch. We teachers are most of us employed morning and afternoon in other Sunday Schools. We are not tired of our work, but we think that "Ragged business" should be carried on by other agency. There are many unemployed Christians who ought to use their time and talents in labour of this kind; but, alas! many prefer collecting "crumbs of comfort" for themselves, instead of dispensing the "bread of life" to others. They forget that while we are engaged, morning, noon, and night, watering others, we have but little time left to water ourselves; but if we do it not, ragged yet immortal humanity will "perish for lack of knowledge." Slothful Christian! come down to N—— Street, letter S, and help us.—*Leisure Hour.*

OUR CHILDREN'S GAMBOLS ON THE GREEN SWARD.

"To join advantage to amusements, to gather profit with pleasure,
Is the wise man's necessary aim, when he lieth in the shade of recreation."

So sung the philosophic bard after having devoted himself to a deep study of human nature; and in this he gave expression to the generally-received impression, that the mind, like the body, requires occasional relaxing; and its healthy tone may be greatly promoted by a change of scene, society, and occupation. Well did the inspired preacher say that "to everything there is a season, and a time to every purpose, under the heaven." The matured, reflective mind ever loves to unroll the past, and by the aid of memory to call up the incidents of childhood and youth, and especially those connected with their pastimes and gambols—days never to be forgotten, when fleeing from our much-loved and ever-endeared domestic hearth, we, with light and exceedingly swift foot, sped our way to the green sward, and danced with a lightness of heart expressive of a soul brimfull of pleasure. Hoops, kites, tops, skipping-ropes, trap, bat, and ball, rounder-stick, or the more manly exercise of cricket, are fresh in our recollections; and even the remembrance of them fills us with inexpressible delight. Such feelings, however, are the fruits of sowings in our early history; and as it was in our youthful generation, though long since passed away, so it is with the one succeeding us. The youth of the present day are rising up, and will soon take our place. They are the men and women of the future age. The principles of human nature are precisely the same in every age, and prevail in all, alike irrespective of rank or condition; but their necessities, it must be admitted, are not equally supplied. The sons of the well-to-do sires have through their more fortunate position a round of pleasures constantly afforded them, whilst thousands of the less fortunate children of the needy poor are pent up in cabin-hovels, situate in close courts and alleys, and scarcely ever know, either by sight or smell, the loveliness of green fields or the luxury of a good feed and a gambol on the grass. Their attire, whilst it is no barrier to their admission to a Ragged School, is such that, should they venture to tread the grass, where the

better fed and clothed are at full liberty to roam, the vigilant man in blue uniform singles them out, and salutes them with the stern "*Move on.*" To provide schooling and other needful requisites for such is kind, and a good well bestowed; but the routine of school, even under the most kind management, becomes monotonous, and partakes of the wearisome. A holiday now and then is hailed as one of the greatest boons and a self-evident token that the teachers really care for the bodies as well as the souls of their children. A ramble in the fields, a trip by railway, steam-boat, van, or a short journey performed on foot, with a feed on buns and milk, cake, and tea,

"Where benevolence hath scattered around,
The gleanings of the horn of plenty,"

is in every sense of the word a rich treat.

On this subject there seems to be but one opinion. A Ragged School without a treat is now the exception, not the rule. Winter treats are very general; on those occasions, the well conducted, and those regular in attendance, are the happy guests. Roast beef and plum-puddings in great plenty are served up, or tea cake and bread and butter, followed by addresses, magic lanterns, or illustrated lectures suited to the age and capacities of those present, constitute the entertainment. But in addition to them, most schools give a summer treat to their scholars. The children are taken out to some rural spot and there regaled, and well amused by sundry sports. This practice has prevailed to a great extent, and in this fact we rejoice. For, by a recent inquiry made, it was found that from 52 of our Schools, no fewer than 9,239 of our scholars have, this summer, been thus regaled. The following is a summary of what has come to our knowledge:—

Place where taken to.	Number of schools.	Number of children.	Place where taken to.	Number of schools.	Number of children.
Buckhurst Hill ...	3	398	Loughton	4	1,174
Clapton	1	120	Primrose Hill ...	3	480
Colney Hatch ...	1	290	Richmond	8	1,165
Erith	2	470	Rye House	1	169
Forest Gate ...	3	230	Sewardstone	1	133
Greenwich	1	300	Snaresbrook	2	400
Hampstead ...	2	166	Shepherds' Bush	1	120
Hampton Court ...	1	200	Tottenham	1	100
Hammersmith ...	1	140	Victoria Park	2	360
High Beach ...	2	560	Wanstead	3	540
Highbury	1	100	Wertham	1	148
Holloway	2	420	Woolwich	1	80
Horney	3	401			
Kennington Oval ...	1	700	Total	52	9,439
Kew	1	75			

It is right to state that, of the 52 summer treats above referred to, two only were wholly provided for out of the funds of the institution to which the children belonged; and one, the savings of the children towards that object being insufficient, the deficiency was supplied from the same source. Ten treats were chiefly paid for by the children's own savings, the remainder being furnished by the teachers. Ten were provided for by the liberality of individual ladies and gentlemen, and the rest by special contributions.

Whilst collecting the foregoing facts, we also ascertained that there were as many thousands connected with our schools to whom no such treat was likely to be afforded. This fact was mentioned to Lord Shaftesbury, who, with his accustomed sympathy and benevolence, commenced a special fund with a handsome donation. An appeal was made in a first article on the subject in the magazine for August, and several large sums, with smaller donations, were forwarded. And the fund, when completed, sufficed to provide a treat on an economical scale for that portion attending our day schools, but no more. That number exceeded 4,000. Application was made by letter to Lord John Manners, Chief Commissioner of Her Majesty's Woods, Forests, &c., for permission to assemble the children in Victoria

and Hyde Parks, which request was most kindly and promptly granted. A beautiful field at the base of Primrose Hill, belonging to Mr. Camp, dairyman, was granted free of charge, and the Surrey Cricket-ground at the Oval, Kennington, was secured at a small charge. Mr. Earle, the well-known tea contractor, was engaged to supply the children with lemonade, tea, and cake, as much as they could eat, at a moderate price. The children were collected in the following order, viz.—

	Schools.	Children.	Teachers.	Total.
Sept. 16, in Mr. Camp's field.....	5	421	32	453
„ 17, at Victoria Park 13		1,560	92	1,652
„ 21, at Oval, Kennington ...	7	848	52	900
„ 23, at Hyde Park	7	769	38	807
Total.....	32	3,598	214	3,812

To pourtray the scenes of these four gala days is a task of no small difficulty. Suffice it to say, had the kind donors towards these treats witnessed the joy that flowed in the hearts of the hundreds gathered on each occasion, their hearts also would have been made exceeding glad. On the ground was erected each day a spacious and beautiful marquee, measuring seventy feet by thirty feet. In front the name of SHAFTESBURY in large letters waved in the air, and flags above and on either side. Within were stores of provision and the necessary apparatus for tea. The spots selected in the parks were very rural and retired. In Hyde Park, the space allotted to the school was hurdled in, allowing ample room for all purposes. The inspectors, with their constables, were, by request of the superintendents, in attendance, and rendered most efficient service.

At midday the welcome guests were to be seen making their approach in columns, varying in numbers from 80 to 300 each. Banners numerous and gay, and bearing the names of the respective schools, and appropriate mottos, enlivened the scene. The harmonious sounds of favourite school pieces and hymns fell melodiously on the ear; and when they approached the ground, and caught sight of the marquee bearing the name of their noble friend, and recognised the Ragged School Union officials, who were ready to receive them, loud and long were the hurrahs that rent the air. Staves, bearing the name of each school, were fixed deep in the ground at measured distances, and pointed out to each their rendezvous. Around these they were drawn up in circles, and refreshed with a good supply of lemonade, which to them, after a long walk and continued exercise of lungs, was exceedingly grateful. Bats, balls, and skipping-ropes were then served out to the teachers superintending each school, and now the gambols begun. Loosed from the discipline of rank and file, away they bounded, some rolling on the grass like young colts, racing hither and thither like mad. Rings were soon formed, and the sundry games, such as "Thread my grandmother's needle," were set in motion. In these sports the teachers were as active as the children, and, in most cases, took the lead. A numerous company of friends came as spectators, and among them we specially noticed one who, though in the ordinary exercise of his judicial functions, maintains the gravity of a judge, but now, fairly on the grass, was seen joining hands and most pleasantly leading the young juveniles to the well-known ditty of "Here we go round the mulberry bush;" that friend was the well-known promoter and advocate of Ragged Schools, Joseph Payne, Esq. Happily and quickly did the time pass away, till the steaming cans, supplied from the coppers in the rear, and trays of cake, were borne from the marquee, deposited by each standard, announced to the quick-sighted young folk tea was ready. In an incredible short space of time the mixed multitude forsook their playful occupations, separated and formed themselves into circles as before, the teachers taking up their position in the centre, and acting as waiters. Grace was sung, after which the feast begun. Another burst of hurrahs, at the sight of the piles of cake, arose from each circle, and shouts expressive of gladness sounded from every part. The work of feeding, though extensive on account of numbers, was, by systematic arrangement, completed in less than three quarters

of an hour. Grace was again sung, and the youngsters returned to play with redoubled energy and delight, and now the teachers and friends, who composed a numerous company, took tea under the marquee, the children being busy at their sports in front. The teachers refreshed, rejoined their scholars, and the scene now presented was one of unalloyed pleasure. Here we were ready to say with the poet—

"Note the dull unkindled eyes of sated sons of pleasure,
For there is more joy of life with that poor picker of the ditches
Than among the multitude of wealthy, who wed their gains to discontent!"

The attire of most was such that they might have been mistaken for a class of children belonging to parents in good circumstances. But such appearances were the results of special efforts for the occasion. Some there were, however, and not a few, whose bare feet and tattered garb most unmistakably indicated they were strangers to parental care, and in a destitute condition. But even these seemed to vie with the rest in ecstacy of enjoyment, and the huge foot-ball, which was constantly hurled high in the air, and driven to and from all points, was not allowed to pass by them, for the bare feet were as active as those shod, and the ball was struck with equal force by the uncovered toes. Truly we thought, in them we

"Behold independence in his rags, all too easily contented,
Careful for nothing, thankful for much, and uncomplaining in his poverty."

To add to the mirth of the occasion, apples in great abundance, provided for the purpose, were scrambled. These tended to excite activity, and greatly contributed to the glee of those fortunate enough to get them. The bags were soon empted, and six o'clock arrived with a rapidity that could be scarcely credited. A signal was now given, and all made to their standards, and in circles were again refreshed with lemonade, counted, and dismissed. And now three hearty and deafening cheers for each of their kind friends were given—the Earl of Shaftesbury, Mr. W. Locke, Hon. Sec., Joseph Payne, Esq., and the officers of the Ragged School Union. After which the banners were set in motion, and school after school left the ground in most excellent order, singing songs of praise and gladness which could be heard in all directions as they wended their way homeward.

The weather on three occasions was remarkably fine, and on the fourth only twice disturbed by a short smart shower, but not sufficient to hinder the arrangements of the day. And what seemed most remarkable was, when the rain was the heaviest, it fell upon only one circle sufficient to cause them to rise from their repast, but it scarcely touched the others.

Doubtless these days will ever live in the recollections of the dear children present, and be remembered with feelings of gratitude to all by whose liberality such a rich treat had been provided. The contributions furnished have met the expenses, though none to spare, so that funds furnished for educational purposes have not in any way been drawn upon.

PROFESSIONAL BEGGARS.

AMERICANS, says *The Morning Herald*, often declare that one of the first things which strike them on landing at Liverpool is the immense number of beggars whom they see loitering about the town, and wearying the passers-by with their shrill and incessant importunity. The same spectacle greets their astonished eyes when they arrive in London, and hence they not unnaturally conclude that we are overwhelmed with poverty in the old country, and indulge their self-complacency by contrasting the happier condition of their own land, where the public exhibition of mendicity is so much more firmly kept down. Many a true conclusion, however, has been inferred from premises which are false or unsound, and so it is here. Of poverty we have enough; and to spare. Beggary has long since settled down into a recognised pro-

fession, in the pursuit of which there has been displayed so high a degree of skill that it may fairly be classed among those which are called the learned. But for all that, and indeed for that very reason, it is absurd to suppose that those who make a vocation of mendicity (and it is of these only that we speak) are either poor themselves, or the legitimate representatives of the actually indigent. The professional beggar (although there are thousands besides foreigners who wilfully persist in ignoring the fact) is an animal of quite a different breed from the genuine son of toil. For all his astuteness and cunning he is a creature of the lowest kind; filthy in his habits, and in his pleasures gross and sensual. Subtle and sly, he fawns upon the hand that feeds him, but is not seldom ungrateful enough to revile the giver when his back is turned. His favourite haunt is some low tavern, where he exhausts at night in drunken revels the gains for which he has cringed, and crouched, and whined the live-long day.

The ordinary types of these reprobates are only too familiar to all of us. That howling vagabond, who stumps about in the guise of a sailor, with his kneepan fitted into a wooden socket, and cracks the air with his hoarse, guttural intonations, was the bugbear of our earliest childhood. Now-a-days we can hardly pass a blank wall without coming upon some weak-eyed impostor, propped up against the bricks, upon whose breast a lying placard announces that by sickness, fire, or other accident (whichever species of misfortune is most compassionated in the neighbourhood) he has been deprived of sight, and is reduced to the brink of starvation. This fellow, if you stop to speak with him, will tell you that he was formerly engaged in some lucrative trade, and that it humbles him grievously to be compelled to appeal to the pity of the public. Moreover, there floats about the man a stale odour of sanctity, an affectation of meek submission to the will of Providence, which is inexpressibly disgusting to those who are conscious of his mendacity. Something good, however, although of a negative kind, may be said even of this hypocrite. At least he does not dog our steps half a mile along the street, and pester us with mingled blessings, murmurs, and petulant solicitations. That torment, to which residents in the suburban districts, who travel daily to and from London by rail, are peculiarly liable, it is the usual province of the female sex to inflict. The Waterloo-road, between the bridge and the railway station, was for months together infested by a harpy in woman's garb, who took her station in time to waylay the passengers by the earliest train in the morning, and did not retire until late in the evening. She was usually accompanied by a couple of half-starved, half-naked, shoeless brats, whom she hired for the day at sixpence a head, and whom she occasionally changed, when she could procure others of a sicklier cast of countenance. The appearance of the trio was certainly most pitiable. The woman herself, tall, gaunt, and sharp-featured, and the wretched children, pinched with hunger and shivering with cold, composed a group whose doleful and reiterated supplications might have softened a heart of flint.

The impostures of this woman were most impudent, but most successful. She shunned old faces, and constantly addressed herself to strangers, particularly foreigners. Her tale (for we made many inquiries as to her proceedings) she varied continually, so as to adapt it, we presume, to the supposed sympathies of her shifting audience; and we know she sometimes earned as much money in a few hours as would have maintained a decent woman in affluence for a week. One day she vanished from her accustomed post, scared at last, probably by the police; but we afterwards stumbled upon her not far from one of the inns of court, with a shade over her eyes, a meagre infant squealing in her arms, and a packet of steel pens in her hand, which she made a pretence of selling to the lawyers' clerks.

The above are a few specimens—the worst, perhaps—of the genus beggar, with whom to confound the real poor would be a great injustice to the character of the latter. Such creatures are, in plain language an unmitigated nuisance; and that they should dare thus openly, and in defiance of the law, to annoy the quiet passenger, to frighten the timid, and to delude the credulity of the ignorant, ought not for one moment to be tolerated. That the baneful custom has been so long and patiently submitted to is owing in a great measure to a certain class of silly and unthinking persons, who have heard that charity covers a multitude of sins, and aspire to blot out their iniquities by the cheap and easy process of sprinkling a few loose coin at random in the public thoroughfares. These amiable persons are, if well intentioned, yet so dull that they cannot perceive the distinction between charity and almsgiving, or else so vain and frivolous that they regard charity as a commodity to be valued only for the reputation it may fetch them with the vulgar, and not as a virtue, highly

estimable if used with discretion, but the abuse of which becomes a mischief and a vice. The smart young gentleman who frequents marine hotels, and amuses his vacant hours by throwing out of window hot pence to be scrambled for by the mud larkers, has a better title to the name of charitable than such as these. They not only lend themselves to the encouragement of a habit in itself most pernicious, but do a great deal towards diverting benevolence in general from its natural and proper objects. Undoubtedly, if to reward pain were the sole end of charity, the common street beggar might easily substantiate his claims. Scantily attired, he exposes himself to the inclemency of the hardest weather; and his lean and sallow lips and shrunken limbs indicate something very near akin to physical suffering. But can there be conceived a more degraded parody of a man, and less worthy of commiseration, than one who is too much of a coward to labour honestly, but will consent to undergo a vast amount of unnecessary pain so that by trickery and fraud he may enjoy the base delights of sensuality and sloth? The advice we would give to all who desire to contribute to the relief of those distresses of which, perhaps, they hear much, but in truth see so little, is to avoid all promiscuous almsgiving, but to visit for themselves the dwellings of the poor. A little help in season, and accompanied with expressions of kindly sympathy, produces far more lasting good, and is far more gratefully remembered, than a profusion of indiscriminate and ostentatious bounty; and it is by personal inspection alone that you can ascertain where your charity is needed, and how it may best be bestowed. To those (and they are numerous) who are too busy or too indolent to follow this advice we would say, "Subscribe your annual guinea to the Society for the Suppression of Mendicity, and get tickets, which you can distribute to what beggars you please. Their cases will then be investigated by the society, and if they deserve it they will be assisted. You will thus have the satisfaction of relieving the poor without trouble to yourself, at the same time that you will become instrumental in extirpating a tribe of professional impostors, in whom the poor have ever found their most bitter and unrelenting foes."

"WHENCE COME OUR JUVENILE DELINQUENTS?"

A VALUABLE addition to the works on Social Science, has been made by Alexander Thomson, Esq., of Banchory, by the publication of a new volume, entitled, "*Punishment and Prevention.*" Twenty chapters, and upwards of 400 pages, are devoted to the elucidation of the subject in its varied phases. The great object of the author is to make use of the facts that may be gathered from all sources, to show that in relation to Juvenile Criminals, prevention is not only better than punishment, but infinitely superior to reformation; at the same time, prevention and reformation are not rivals, but allies, necessary to each other.

The volume will repay a careful perusal. The ninth chapter the author devotes to the subject named at the head of this paper, and is as follows:—

What are the great sources from whence juvenile delinquents come? It is not difficult to point out several which afford a ceaseless supply. In general terms, they may be described as the neglected juveniles for whom no one cares, and who are left to make their way in the world as best they can. How strange that such a class should exist, and be numbered by tens of thousands, in our highly-favoured country, and in the face of training and teaching institutions of every grade, endowed with almost boundless resources for good, were they only efficiently applied. We have hospitals for the sick—we have cheap or free schools for the indigent—we have poor-laws and poor-houses for the absolutely destitute, whether old or young, and still we have a large class whom none of these institutions seem to reach, and whose very existence is little known save to the industrial and ragged school teacher, the city missionary, or the policeman.

The children of avowed criminals form one numerous and obvious class preparing to fill our prison cells. Their parents are not generally paupers, and they rarely apply for parochial relief, for they shrink instinctively from the questions of boards and officials. Many of them can afford to spend largely from their dishonest gains in

riotous living and debasing indulgences. As a class, they either deliberately train up their offspring to follow their own footsteps, or they cast them off altogether, and leave them to grow up or to die as they may, for they are "without natural affection." How can an habitual thief train up his child in honest habits? He can give him no virtuous lessons; and even if, with strange inconsistency, he endeavoured to do so, what effect would his teaching have? The daily example of dishonesty and crime would overpower all the best moral instructions which could be conveyed in words. A little child rarely regards as wrong what he sees his parents habitually do; and this at once explains what has been considered as a modern discovery, that crime is, to a considerable extent, hereditary, that it runs in certain families, and that we can trace two or three or four generations successive inmates of the same prison cells, as if they were their patrimonial inheritance. In such families the habit of thieving seems to run as strongly as a constitutional taint of body in others, and it is a hard task to try to eradicate it, for it is formed by an accumulation of daily sinful example, acting upon the originally corrupted heart of man, and thus aggravating its every evil propensity. The wicked principles in the heart of a child, which are thus fostered and strengthened during the first few years of life, can be changed by no human power: nothing less than the grace of God working on the heart, by the appointed instrumentality of religious teaching, can accomplish the work. No mere human appliances are of any avail, and as *men* we must abandon the attempt in despair; but as *Christians* we can neither doubt the power of God's Spirit to effect it, nor the certainty of the fulfilment of His promised blessing on every Christian endeavour to train up children in the nurture and admonition of the Lord. This, and this only, can eradicate the hereditary taint, strong alike from nature, from precept, and from example; every other cure is nothing better than a fashionable quack medicine, it may cause a temporary, apparent, superficial amelioration, but leaves the root of the evil untouched, while this is a specific and unfailing remedy, operating at once on the whole evil, root and branch.

The children of vagrants, of persons who are not always criminal themselves, or at least not professedly, many of whom indeed follow the semblance of industrial occupation, while they move from place to place, form another class of incipient criminals. It is impossible for them to train up their offspring aright; the very life of vagabondage renders it impossible, and in many cases the industrial trade is but a cloak to hide the real pursuit of petty thieving. To this the children are too often trained from infancy, and speedily become adepts in it, while their roving habits make it specially difficult to reduce them, by any teaching and training, to persevering industry. No mischievous early training seems more difficult of cure.

The two classes of children now mentioned have no habits of industry cherished, no regular employment taught, no lessons of religion or morality enforced, either by precept or example, and no attempt to implant in their hearts the fear of God or the love of man. In all probability, the only two practical lessons given are to deceive by a piteous tale, so as to extract an alms from inconsiderate pity, or to pick up any trifling property within their reach.

Another supply comes from a source which ought to furnish none—the workhouse schools. This is a delicate subject of discussion. These schools are built and maintained at great cost, for the benefit of the poor, and many of them are more or less under the control of some of the best men in the country, anxious to do their duty as guardians of the poor. Can it be said with truth that any criminals come from this source? The testimony of a most competent witness, the Rev. J. S. Brewer, chaplain for many years to St. Giles' Workhouse, London, answers the question in very clear terms:—"Turn to the police reports in our newspapers, or only watch for yourselves the boys and girls who join in the disorders of this metropolis, and fill our prisons—no longer prisons to them—and you will see how imperative it is that something should be done to rescue them. THEY ARE MAINLY THE PRODUCE OF THE WORK-

HOUSE AND THE WORKHOUSE SCHOOLS. Over them society has no hold, because society has cast them out from all that is humane. They have been taught to feel that they have nothing in common with their fellow-men. Their experience is not of a home, or of parents, but of a workhouse and a governor—of a prison and a gaoler, as hard and rigid as either."*

The evil lies partly in the management, but essentially in the principle on which such schools must of necessity be conducted; and it is the very same which greatly pervades the celebrated hospitals so profusely endowed in Scotland, and especially in Edinburgh. The erroneous principle is very obvious. The inmates of these schools, born in the lower ranks, and destined to support themselves by energetic labour, are there placed in circumstances only calculated to benumb their energies, and unfit them for active industry. Their every want is supplied, without a care or an exertion on their part; food, clothing, and lodging come to them they know not how nor whence; and that which is the mainspring of energy is withheld, the practical experience, that by industry comfort is procured, by idleness it is lost. The training of a poor-house school, even where best managed, necessarily unfits for the battle of life; and though there may be abundance of excellent teaching, there is and can be no educating for the active business of the world.

If badly managed, if the office of teacher be entrusted to incompetent hands, the evil consequences are greatly aggravated. A case has been known where forty or fifty children, in a poorhouse school, had as their only teacher an infirm old man, worn out in body and mind, himself an inmate of the house, and a *returned convict*. It was, doubtless, grand economy to save a teacher's salary; and what mattered it how the miserable children were brought up?

Another and a numerous class is composed of illegitimate children, deserted or neglected by heartless parents. With the low standard of feeling as to female purity, so disgraceful to our age, in certain classes of society, this evil is well-nigh incurable while both law and practice remain as they are; and it is one of the matters in which the best laws are weak, unless they have the full sanction and support of public feeling. It may be well questioned whether the operation of the present Bastardy and Poor Laws together have not a strong tendency to encourage, rather than to repress immorality.

The radical cause is the want of religious principle; but it is much aggravated by the very artificial and costly standards set up as necessary for comfort and respectability in married life, in every rank of society, by which early marriages are rendered impossible; and yet they are the remedy appointed by God himself for the evil.† In this matter, the morality of Ireland contrasts very favourably with that of England or of Scotland. This is one of the evils which press downwards in society; its results are not very conspicuous in the higher ranks; they are more visible in the middle; and they come out in all their revolting horrors in the lower and lowest.

The sources now enumerated are sufficient to account for a large portion of the supply of juvenile criminals, who every year come forward to fill our gaols. It is sad enough to think of the multitude of adults yearly incarcerated; but it is far more melancholy to think of the number of children constantly preparing for a life of crime. These children ought to be objects of the deepest sympathy and most active exertion. They are placed, by the *neglects* of society, and by no fault of their own, in the most disadvantageous circumstances. Everything connected with them conspires to force them into a life of crime, and to shut against them every door of entrance into a course of self-supporting honesty.

The end of outcast juveniles is, humanly speaking, and unless mercy arrest them, absolutely certain; the conclusion follows as surely from the circumstances, as that of a logical syllogism from its premises, or a mathematical proposition from its data.

* "Practical Lectures to Ladies," third edition, p. 303. † 1 Corinthians vii. 2.

When first discovered, they may not be old enough or bold enough to commit punishable offences; but let them alone, do nothing for them, and, as matters now are, what can they do but commit crimes against property? They become the *criminal* class, but who are the *culpable?* Society has been active enough in demanding punishment for them, and it has done comparatively little good thereby, either to the criminals or to itself; it is high time to try if a better mode of treatment cannot be devised. The public complains loudly of the annoyance of criminal children; it would be more just to complain of its own past and present neglects, and to demand that in future no British child shall be allowed to grow up with such miserable prospects, both for this world and the next; and that when parents cannot or will not do their duty, society, either by action as the State, or by private exertion, shall interfere and supply their place as best may be done, without waiting to calculate too curiously the cost to be incurred, or to settle by what particular party or board it is to be defrayed.

The object here is not to save money, but to save the child. Happily, however, it is true economy to save the child. Viewed in the light of mere worldly advantage, a few children rescued from a long career of depredation and plunder amply repay a large expenditure—viewed in the light of eternity, no money cost can be counted too great to save even one never-dying soul from perdition; and to this glorious end does God often and largely bless the judicious expenditure of earthly means.

It is only of late years that attention has been paid to the numbers of juvenile outcasts. They were, it may be said, first brought to public view by the exertions of city missionaries, and the founders of industrial and Ragged Schools, and specially by the devotion with which Lord Shaftesbury threw himself into the cause of our neglected ones. Mr. Mayhew, in his "London Labour," gives the most graphic description of various and numerous classes who support themselves by a sort of industry, but whose modes of life are such as to preclude the possibility of their children being brought up by them in the way of righteousness and peace. They are from earliest infancy apprenticed, as it were, to the study of the profession by which they are to support themselves during life, at the cost of their neighbours; for they see examples of it everywhere around them, they see little or nothing to improve them, and they have nothing else to do all day long, and thus they grow up objects of universal suspicion and dread. It seems tolerably certain that in London they amount to about 30,000 under sixteen years of age, and also that the proportion is not very much less in other large towns of Britain.

If we reckon the population of London at 2,700,000, then we have one in ninety of our proud metropolis in this degraded position; and if we apply the calculation to the population of Britain, we shall have presented to us the alarming spectacle of 240,000 juveniles preparing either for a life of crime or an early grave. Probably in some of the large manufacturing and seaport towns, such as Manchester, Birmingham, Glasgow, or Bristol, the proportional numbers are quite as high as in London, while in purely rural districts they are much lower. In towns of the second size, such as Bath, Gloucester, Dundee, or Aberdeen, they will be found to vary from one in a hundred to one in two hundred of the population. In rural parishes, the absolutely neglected outcasts are comparatively few; but their place is supplied by a large number of half-neglected, of those who are somewhat cared for, but not so as to put them fairly in the way of supporting themselves by honest industry.

There can be no statistical tables applicable to them, the case does not admit of it; but any one may easily test in his own neigbourhood the existence of the class now alluded to. It is marvellous how little most men know of the condition of their next-door neighbours, either in town or country.

In country parishes they are not at first so conspicuous, but they will easily be detected in the persons of those unfortunate urchins who are so much employed, for a

great part of the year, at all manner of *idle work*, that is, work which gives no sort of profitable training to the child. It may be of use, or at least convenient, to others, but it is worse than useless to the child who does it. Thus, in some districts many children spend their days watching by gates, in the hope of earning a few pence from casual travellers, for whom they open them; others, at certain seasons, are employed all day long in protecting growing crops from the attacks of birds—a work they rarely accomplish to much purpose, and in which they often destroy more than they save.

Now, granting that these works in themselves are necessary and must be done, surely the public pays too high a price for them, when they are performed at the cost of the whole training of the children thus employed.

Many other rural works of a similar kind might easily be named, which, by a little arrangement and forethought, could be accomplished in a different manner. These things, cannot wholly be remedied by Act of Parliament, but they are legitimate fields for the active, constant interference of country clergyman and landed proprietors.

It is from this class of children, trained up to be *busy about nothing*, sitting half-asleep by the wayside till roused by the sound of approaching wheels, or thrown into profound sleep by the heat of the sun, while the crows and sparrows are feasting on the seeds, and wakened only by the loud reproaches of the angry farmer,—and well for them if his displeasure do not vent itself in something more impressive than words,—it is from this class, and in this manner, that many of our country juvenile offenders are reared. Can there possibly be a worse training for a child? Can such work educate him to any useful purpose? On the contrary, it teaches habits of listlessness and laziness, and that, too, under the guise of pretended industry. The only feature in it which can save it from utter condemnation is, that there is a small money payment; but surely it is far too dearly earned.

The same evil prevails in many parts of Scotland, in the form of hiring children of very tender years to prevent cattle from straying upon a neighbour's ground. These are probably the worst treated and most neglected portion of our agricultural population; and it is a very fortunate circumstance that the progress of improvements, especially in fencing arable land, is rapidly dispensing with such services. These children are probably at school for a few months in winter for two or three years; but what good do they derive? The lessons of the school cannot survive the long vacation; and if, in the few school months or weeks, some brief habits of application have been acquired, they are effectually unlearned by the succeeding months of listless idleness.

The remedy for all this is very obvious; a few hours of the day might, without much harm, perhaps with good effect, be devoted to these employments; but the greater and better part of every child's time and energy must be given to the needed teaching and training, otherwise no good permanent result can be expected. Some such measure as that lately introduced into the House of Peers by Lord Kinnaird is absolutely required, and the sooner it passes into a law the better will it be for thousands of the children of our poorest classes.

There is a very remarkable contrast in the manner in which the same acts are treated in the case of cherished and in that of neglected juveniles; and the results throw no small light on the manner in which the one class grows up to be the useful and the honoured members of society, while the other becomes its reproach and its torment. At public schools, youths of the higher ranks are guilty of pranks which, committed by boys of the same age but in a lower rank, would have a very different name, and conduct them at once to the police-cell and the prison; at least such things were, and doubtless even now are not unknown. Many a grave senator can well remember knowing, if not actually assisting, such proceedings. A successful foray in

a neighbouring orchard, or well-preserved fish-pond, or even a hen-roost, is not always tigmatised as theft in the code of morality of a public school; it is only a capital lark—a famous bit of fun—long handed down to succeeding races of school-boys among the glorious traditions of the school, as an example highly worthy of imitation

It is true, though the act in itself be precisely the same, the motives are not exactly those of the vulgar thief—there is a certain amount of the desire to acquire another's property without making just compensation for it, and there is a total want of regard to the laws of property; but the principal element is a boyish love of fun and mischief—and this is admitted as an ample excuse (not very wisely) by the culprits and their comrades. The whole affair is carefully concealed from the masters; and if, in spite of a profuse application of pocket-money, it become known, it is dealt with, not so much as an offence against the laws of God and man, but as a breach of the laws of the school; no one proposes to call the police, and send the culprits to prison, and have the felon brand stamped upon them for life. It is presumed, and most properly, that on account of their youth they have erred through want of proper training; and they are accordingly managed as erring children—to be reclaimed, but not crushed.* How different the treatment of the young patrician and the young outcast, and how different the results! And are we not entitled to assert, that if men treat the young patrician as harshly as they treat the young outcast, they will almost infallibly ruin him; and if they treat the young outcast as considerately as they do the young noble, they will in all probability save him. Not that they are to apply to him the same details of education; he does not require Greek and mathematics—but it is plain duty to apply to the one and to the other the same principles of well-regulated discipline and kindness, and to seek to win them both from the paths of youthful sin and folly to the ways of wisdom and happiness.†

One other source of juvenile criminals deserves to be noticed—the children of persons who have migrated from their native homes to seek employment in our large towns, and especially of immigrants from the sister island. If they fail in procuring remunerative work, they are placed in miserable circumstances, for they have removed themselves from all the kindly assistance of friends and acquaintances, and placed themselves where no one knows or cares for them, and where the chief feeling towards them is to regard them as unwelcome interlopers, reducing the rate of wages, and therefore receiving no sympathy from their equals.

Mr. Mayhew goes so far as to state, "that, as a body, the habitual criminals of London are said to be, in nine cases out of ten, 'Irish cocknies,' that is, persons born of Irish parents in the metropolis."‡ And in another place he remarks, "This shews, we believe, not that the Irish are naturally more criminal than our own race, but simply that they are poorer, and that their children are consequently left to shift for themselves, and sent out to beg more frequently than with our people."§ A similar class is well known in Liverpool, and also in Glasgow. One of the Pentonville warders told Mr. Mayhew—"The Glasgow boys in the prison are perhaps the worst class of all; I can hardly say what is the reason of their being so bad. I don't think it is the lax discipline of the Glasgow prison; but the race, you see, is half Scotch, half Irish, and *that is a very bad mixture* to my mind."‖

This subject deserves careful attention. We have had for some years Emigration Commissioners to protect those leaving the country. It might be well to have also

* It has been lately stated, at a public meeting in London, that when Lord Chancellor Eldon was a boy at school, he was caught robbing an orchard. His father was prosecuted, and had to pay full compensation, and very wisely administered a sound flogging to the culprit—thereby doubtless laying the foundation of his son's future eminence as a lawyer and a statesman. Had little John Scott been himself prosecuted, and convicted, and recorded as a thief for life, how could he ever have become Lord High Chancellor of England?

† This matter is well and forcibly brought out in a few lines by Mr. Mayhew, in his "World of London," p. 408.

‡ "Great World of London," p. 105. § Ib., p. 386. ‖ Ib., p. 136.

Immigration Commissioners to look after those who land on our shores, both for their sakes and for our own.

Other sources might be named, but these are the principal; and much legislative and individual Christian energy must be long at work before they be so effectually and permanently dried up as no longer to pollute our land.

Correspondence.

CONVALESCENT HOME FOR RAGGED SCHOOL TEACHERS.

DEAR SIR,—Who has been out of town this season, is a question some might think unnecessary to ask, for they would reply, Why everybody, of course; and judging from the crowded state of the railway-trains and steam-boats, such would appear to be the fact. Yet that it was not so, many must have found upon their return from a few days' holiday by the sea-side, who, like myself, again resumed their duties in the school; and, in answer to the queries, "Well, where have you been?" "Where are you going?" could readily guess there was but little prospect of a change for those to whom the questions were put; and no wonder, for you, as well as many others, must have long ago found out that, though every temptation is held out in the shape of cheap excursion trains and steam-boat trips, yet, when you arrive at your journey's end, lodgings and all the necessary articles of life are, generally speaking, so exorbitant to what they used to be, that going out of town is not such a trifling pull upon the pocket as some imagine, and, consequently, beyond the reach of many men. I thought to myself I do not like this, for if any class require fresh air and change, certainly it is to be found among the Ragged School teachers of our metropolis, many of whom work from early morn to night in close work-shops, and yet are to be found every Sabbath engaged in their Master's work, cheerfully breathing the atmosphere of a Ragged School. I then remembered having heard of a glorious institution on the coast of Sussex, supported mainly by one charitable lady, where missionaries and Sunday School teachers were boarded and lodged for a small trifling weekly charge, and thus were enabled to enjoy the sea-breezes or the country walk, mixed with society congenial to themselves, and returned invigorated to town, without any serious tax upon their pockets. Why not, I thought, establish something of a similar kind for the Ragged School teachers, many, I think, would gladly avail themselves of it if properly conducted and pleasantly located. I do not see any difficulty in the way, but should be glad to receive any communication upon the subject, for which I enclose my card, which you are at liberty to publish or not, as you like. In the meantime subscribe myself,

Yours truly,

Sept. 16, 1858. A SUPERINTENDENT.

[The Convalescent Home at Eastbourne, to which our correspondent refers, was originated, and is supported, by one lady, to whose philanthropy and beneficence the Christian public is, under God, greatly indebted. That very useful institution is open not only to missionaries and Sunday School teachers, but to teachers of Ragged Schools also. The great object of the institution is, to benefit the physical health of those who spend their time and exhaust their energies in labouring to improve the moral and spiritual health of the masses of the people, whether juvenile or adult, and irrespective of the particular portion of the Lord's vineyard in which they are expending so much careful labour. We have not heard of a single instance of an application having been made by any of our esteemed workers, that has not been readily considered and as kindly granted. Indeed, we can say more, for we have known those who needed the change, but, from delicacy of feeling, were not likely to make the application, having the unasked but desired boon of a temporary sea-side residence freely and in a most kindly manner offered to them. Would that such institutions were multiplied a hundredfold, and conducted under similar benign and Christian presidency! We hope that our correspondent, "A Superintendent," who is the well-known and much-esteemed W. H. Miller, of Lambeth, will be encouraged to do something towards the establishment of another House of Mercy. He will do well to look at the first of the kind at Eastbourne for many valuable ideas worthy of adoption in similar institutions.—ED.]

Poetry.

THE BAZAAR; OR, MULTUM IN PARVO.

The following appeal was issued by the friends of the Ragged School in Lansdowne Place, Kent Street, Southwark, to form a Bazaar, the proceeds of which were to pay off the liabilities for the cleaning and repairing the school premises.

Now, what do you want for your School Bazaar?
All things that for use or ornament are!
Cheerful hearts, and willing hands,
Gifts from home, and foreign lands;
Tapes in boxes, crochet, tatting,
Paints and shells, knitting, matting,
Baby linen, hoods and sacs,
Fruits and flowers, real or wax;
Fancy soaps and scented waters,
Drawings by your sons and daughters,
Gentlemen's shirts, ties and collars,
"Notions" to evoke the dollars,
Bead and ornamental patch-work,
Toys to move by springs or watchwork.
Mixed embroidery, Berlin wool,
Barrows to push, and carts to pull,
Chinese and dissected puzzles,
Dogs to bark and dogs with muzzles;
Paintings, portraits photographic,
Music, airs, and tunes seraphic,
The cheerful song or plaintive ditty,
"To move the tender heart to pity."
Ripe fruits, loose or packed in baskets,
Coins and jewellery in caskets.
French or English:—Tricks bewild'ring,
Sought for most by clever children,
Books, Bibles, and religious tracts,
Choice narratives of acts and facts,
Children's clothing, out-door dresses,
More than this list here expresses;
Garments to be worn within doors,
Braided, plain, or trimm'd pinafores;
Choice articles of ladies' dress,
The names of which we'll not express.
All ornaments of taste we take
The ladies' toilet to complete,
Such as the poet says will "make
"Them beautiful or keep them neat."
Goods lacquered, or electro-plated,
By articles of bronze well mated,
Leather-work, pastiles, pot-pourri,
Useful clothing for the poor, I
Ask from those between whose fingers
The work of mercy never lingers;
Articles of papier mâché,
Good and useful—nothing trashy;
Paper flowers, wax or feather,
Standing bravely parlour weather,
Minerals, shells, sea-weeds, mosses,
Watch keys, charms, and Maltese crosses,
Boxes of needles, eke of pins,
Beautiful birds or else their skins,
Collars, edgings, D'Oyley's whitework,
Crotchet-cotton for such light work,
Work of basket, or of leather,
Singly sent or both together,
Stationery and engravings,
Stove ornaments, 'stead of shavings,
Books of sea-weed-preparations,
Oil and pencil decorations,
Neat fancy work and haberdash-
-ery, and useful things that wash,
Sewing cotton, with silk and braid,
Dolls' dresses fashionably made,
Dolls, (merely dolls) or ready dressed,
Whose state and calling stand confess'd,
Hoops to send young master running,
Shot-less guns for harmless gunning,
Seals in wax, and composition,
Medallions, all in good condition,
Send all!—And it would be better a
Thing, to send also "et cetera,"
&c. &c.
&c. &c.

What more do you want for your School Bazaar?
Fine days, and nights lit up by moon and star.
Stalls illum'd by smiling faces,
Friends from near and distant places;
Many visitors,
Kind inquisitors,
Fathers and mothers,
Sisters and brothers;
Cheerful sellers, gen'rous buyers
Of all that art or taste requires.

What more?
Each stall with goods abounds,
We want to raise TWO HUNDRED POUNDS!

What more?
God's blessing to obtain,
Or all our toil is toil in vain;
If HE but bless, we will not quail,
Succeed or not the Fancy Sale.

The reader should straightway rise and explore,
Drawer, basket, and box, press, cupboard, and store,
Soon she'll find something, and then something more,
All neatly placed side by side on the floor.
She rings for paper,
She rings for string,
She packs up neatly
Every thing.
By "Parcels Delivery straight they go,
Addressed to some lady mentioned below.*

And if this is read by some child of care,
Who really has nothing at all to spare,
We ask her to put up a fervent prayer,
To the Throne of Grace. THAT *may aid us* THERE.

* Names and addresses of the receivers of donations were supplied here

Papers, Original and Selected.

REFORMATORY SCHOOLS.

Two great gatherings have signalised the autumn of the year. The first was that of the British Association at Leeds, and the second the National Association for the promotion of Social Science at Liverpool. The friends of "progress"—in the best and noblest sense of the term—must rejoice exceedingly at the results of both. Science in all its forms—when rightly understood and properly applied—is the handmaid of the religion of the cross. It is truly cause for thankfulness amid dark signs of the times to mark how the first men in intellect, as well as in social position, are throwing themselves into the van of that movement which, taking Christianity as its mighty inspiration, contemplates the intellectual and social revolution of our country.

The question of Social Science, as indicated in Lord John Russell's inaugural address at Liverpool, is one wide in its meaning and application. It embraces jurisprudence, or the wise application of law for the protection of society, and, as indicated at the Liverpool Conference, bankruptcy law amendments, patents, land transfer, legal education, a possible ministry of justice, the consolidation of statutes, and the law of infanticide, all come within its range. Sanatory reform also is emphatically identified with social science, and, as so powerfully shown by Lord Shaftesbury, is urgently demanded as an almost indispensable auxiliary to our own specific objects, and for the suppression of many of the causes which lead to family degradation, an outcast childhood, precocious cunning, and juvenile crime. So likewise education, in the general sense of the term—education of a sound secular character, based on Scripture truth, is one of the great necessities of the age. Every year it makes progress, but in rural districts much ignorance still lamentably prevails, and in manufacturing and mining districts children are withdrawn prematurely from school, from the temptation of the wages for their services held out to their parents. The boy or the girl who reads imperfectly, will take no pleasure in the habit of reading—nay, will not form it; and it is this imperfect knowledge that helps to explain the apparent anomaly of prison statistics, in which, amid a large majority of cases of blank inability to read or spell, there are some found who could read a little, that "little" being altogether insufficient to introduce them to divinely sacred, or to health-giving secular literature.

But Social Science also has regard to education in connection with the industrial training, of children free from crime, but prone to fall into it, and also that of juvenile criminals. The legitimate development of the Ragged School system into Industrial Classes and Refuges, has found its ultimatum in the practical recognition of the necessity of Reformatory Schools properly so called, both by volunteer-philanthropists who will accept no aid in this work, save that which comes from private sources; and by the State, which proffers help under the sanction of Acts of Parliament to all who will practically "help themselves."

Whether we like it or not, Reformatory Schools may now be said to be a State institution. The legislation tending to this issue began in 1834, when

the prison at Parkhurst was designed as a place of detention and reformation for boys, who were to be taught, instructed in trade, or employed in agriculture, and sent to the colonies. Twenty years afterwards an Act of Parliament was passed, establishing the Reformatories—which the benevolence of individuals had founded—as places of legal detention for children and young persons under seventeen years of age, authorising that detention for a period not exceeding five years, and allowing a contribution of five shillings a-week in aid of voluntary contributions. The soundness of the principle on which this legislation was founded had already been tested at Mettray, in France; at the Rauhe Haus, Hamburg; at the Glasgow House of Refuge, as well as at Redhill. With regard to the last mentioned, we gave some time ago in this magazine a full description of the work then being done under Mr. Turner's eye; and as to results here and elsewhere it has been satisfactorily established that nearly three-fourths of the juvenile criminals placed in such establishments have been effectually reclaimed. Mr. Turner now confirms in his Report—what we ascertained from his own lips when our visit was made to Redhill—that of the boys who have left the Institution (720 since 1849), the emigrants had done best; and that, in contrast to their steadiness, the tendency to relapse is very much greater among those who are exposed to home temptations. By the Act of 1857 magistrates were empowered to commit vagrant children to Industrial Schools for a term of years, and counties and boroughs were enabled to grant pecuniary aid to Reformatory Schools.

The number of "certified" Reformatories on the 31st December, for 1857, was forty; ten having been certified and opened in the course of the year 1857, seventeen in 1856, ten in 1855, and seven in 1854. Saltley, near Birmingham—in connection with which and a visit paid to it we have pleasing associations—was the first to apply for a certificate under the Act, in 1854. Then followed Mr. Baker's School, at Hardwicke; the Kingswood School; the Newcastle Reformatory; Miss Carpenter's Girls' School, near Bristol; Mr. Sturge's Farm School, near Broomsgrove; and the Birmingham Girls' Reformatory. In 1855 we find Romanists bestirring themselves in a new direction; for in that year, of the eight Reformatories certified, were two in Middlesex—the Home in the East, and the Catholic Reformatory at Brook Green. Fourteen Protestant Reformatories were certified in 1856, (including the Akbar School Ship, at Liverpool, which, at the recent meeting of Social Science reformers, was an object of special visits and of deep interest) including two county institutions for Essex and Wiltshire. Three Roman Catholic Reformatories were also opened in the course of that year. Last year four county and six other Reformatories, including one Roman Catholic, were certified under the Act.

Mr. Turner clearly indicates by his figures, that "the Reformatory School movement has gone on in a course of gradual but steady development." It is pleasant to find him add, "I do not think that any movement has been characterised by a greater mixture of earnestness of purpose on the one hand, and practical good sense and discretion on the other." The movement has not reached that perilous stage when it might be endangered by the coldness of a stereotyped and heartless officialism. Its friends even yet are an eclectic and an earnest class, fighting still with prejudice and doubts (of the Sir Peter Laurie type), and in the face of all, holding no parley with unmanly fears, they have steered right onward.

Our habitual readers do not need to be more than reminded, that many

of the best Refuges in and out of the metropolis are not "certified"; but of those that were so, up to the close of last year, the number of inmates was as follows:—

Boys,	Protestants,	1,198;	Roman Catholics,	411
Girls,	„	160;	„	97
			Total,	1,886

Besides County Reformatories properly so called, which are few, some counties and boroughs have made arrangements with Reformatories in neighbouring or other districts to receive their juvenile offenders, contributing to the rent and expenses of the school either by voluntary subscription or by aid from the county rate. Some few counties, we regret to find, are still without either Reformatory school or association. Hopes are cherished, however, that ere long "their magistracy also will recognise the principle, that the helpless and neglected boy ought to be dealt with differently from the responsible man; and that the child is as much and as justly an object of reformatory education as the adult is of punishment."

Mr. Turner recommends, first, that each county should deal with its own criminals; and next, that, in the case of large cities, offenders should not be dealt with "in one large local institution, but to disperse them among various distant reformatories." The condition of these institutions, as to internal arrangements, discipline, and employment, "is generally good." The buildings, while well ventilated and clean, are remarkable for the absence of aught like luxurious appliances. The children of both sexes are generally at work as early as six o'clock—the boys in the fields, the girls in the school-room. Work, properly so called, is eight hours per day; school-instruction lasts for three hours.

The following remarks are very suggestive, as well as indicating the Inspector's thorough knowledge of the cravings and the sympathies of the demoralized class who are under his eye.

"The field work and other labour, though not always carried on as methodically and skilfully as I could wish, is usually real, and entails a full amount of hard, practical exertion on the boys engaged in it and (to town-bred lads peculiarly) a considerable degree of self-denial and endurance. Many boys have said to me, 'I would rather be in prison than there; I should have more to eat and less to do.' It must indeed be remembered with respect to the class from which the great majority of our young criminals come, that airy rooms, separate beds, cleanliness, and good order meals served with decency, instruction and exercise at regular hours, are no luxuries, that they are rather medicines than comforts, that such children's ideas of enjoyment are much better realised in the closeness, dirt, and disorderly freedom of the common lodging-house; and were the dietaries better than they are and the buildings finer, few boys would stay to enjoy them at the price of digging, trenching, brick making, and stock keeping, in all weathers, at all seasons, with the Scripture regulation in full force—If a man will not work neither should he eat. Wherever the labour test is steadily carried out, and restrictive discipline as to dirt, disorder, quarrelling, and bad language regularly enforced, all fear that the Reformatory will be seductive to the children themselves may be safely thrown aside. *But I am fully confident that the instances in which the boy or girl thinks the Reformatory school a place of privilege, or wishes to remain in it for the physical comforts or advantages it affords, are very rare.* The frequent endeavours to desert from the schools and return to the haunts and habits of their previous life, which give the superintendents of Reformatories so much anxiety and trouble, are of themselves sufficient proofs of this."

It may be said by some, that if the children themselves find no attraction in the Reformatory, it must offer quite a premium to the criminal neglect

of parents well able, if they were but willing, to educate their offspring. But here a safeguard has been provided by the law, which requires that the parents of delinquent children are liable to contribute to their maintenance, while detained at school. A sum of £308 was thus obtained in three quarters of the last year, and that under peculiar difficulties; but besides the "pecuniary advantage," the inspector hopes for "still greater moral benefit" from this provision :—

"As a general principle, I have urged the importance of exacting some contribution, however small, in *every* case. I believe the object of the law to be not so much the collecting a considerable sum of money, as the producing a just sense of parental duty, and the applying a check to the negligence and the drunken habits by which so many parents cause their children to become first vagabond and idle, and then vicious and criminal; and I have found that the enforcing even so small a payment as sixpence or ninepence per week has proved effectual for this purpose in several instances; examples can now be referred to in which dissolute and drunken fathers have been led to be more sober, and the family at home made more comfortable, by the pressure exercised in exaction of the payment for the children in the Reformatory. I have not had to resort to legal proceedings in more than a few cases."

The certified schools, backed by legal authority to enforce discipline, and investing those in authority with definite powers of custody and control, are generally well managed, and while "the supply of really efficient masters and mistresses is still inadequate, and while some have to be retained who are but ill suited to a work which, to be well done, requires a large amount of religious earnestness, sound judgment, kindly temper, and steady perseverance in its agents" (an admirable definition of what is our own ideal of such "agents"); yet order, obedience, intelligent and gentle firmness, are all asserting increased power. Mr. Turner notices amongst "drawbacks" the absence not of corporeal punishment by cane, or strap, which boys accustomed to blows little regard, but of two or three cells placed so as to be inaccessible to the boy's companions, where solitary confinement could be employed.

Another obstacle to success is found in the fact that often the master's apartments are not so placed as to enable him to have a ready oversight of the boys in the school-room and yard by day, and in their sleeping-rooms by night. We can speak of one uncertified Reformatory, that in Commercial Street, Whitechapel, where this "obstacle" is quite unknown. We attach great importance to its removal from all Reformatories where it exists.

An "insufficient staff" also is indicated in the Report as sadly stopping the way to success. Too much is required, if not expected from a master. Here is a word in season to all patrons of Reformatories:—

"Where the master is overtasked as to the amount and variety of the work imposed upon him he cannot adequately discharge his duty. No one man, however willing or earnest, can be always doing or attempting to do everything. To expect the same officer to manage and teach and look after the employment of thirty or forty boys from morning till night without relief, exercising general vigilance, and yet attending to each particular exigency as it arises, instructing in the school-room, looking after the meals, inspecting the clothing and bedding, keeping the books and registers, directing and sharing in the out-door labour, is to impose a burden of toil and responsibility that no man can successfully bear, for at least any length of time. An adequate staff, dividing the moral and the industrial training and the domestic and external management fairly between the officers employed, is a fundamental requisite."

The inspector considers that in the case of all certified schools, as the

Treasury makes grants for the care and maintenance of the children, that the Government should require that suitable superintendents, and an adequate number of them, be employed. At present industrial training is more attended to than mental training in these schools. The danger is that the children under detention may not all have sufficient time to learn to read, write, and cypher correctly, or to understand so much of social economics as may make them understand the duties and relations of employer and employed.

As to secular and general teaching in the Protestant Reformatories, the inspector evidently thinks that the standard is still too low. But it is gratifying to us to find the following testimony, and it will be equally so to many who were afraid with ourselves of other issues under the new system:—

"The religious instruction given in Protestant Reformatories is usually superior to the secular and general teaching. The teachers in most cases believe the Bible as well as teach from it. They are mostly earnest, and in many cases intelligent, Christians, with much seriousness of character and considerable individual experience, able to be the interpreters of Scripture, and to interest the minds and feelings of their scholars in it, not merely lecturing on its geography or history, but opening its practical meaning, and leading them to realise for themselves its intimate relations with their own daily habits and pursuits. Where such is the case, the result is easily seen in the brighter aspect, the more refined and respectful manner, the more steady and earnest conduct of the children."

Mr. Turner still holds fast his former opinion, the result of experience, that out-door labour as a reformatory instrument is a better means of reformation than sedentary and in-door occupations, and on the whole is quite as remunerative. As to cost, the new schools have not been long enough in operation to enable him to come to very definite conclusions, but, from what he hopes the managers may be persuaded to do, and the energy with which he follows up his purposes, we have every confidence that better results than the present shall be achieved. At present there is not an instance of any Reformatory which is self-sustaining. It is not the food of the child but the moral discipline required, the apprehension and recovery of deserters, and the expense incurred for the disposal of inmates after their discharge, that makes the strain on the funds severe.

With regard to Scotland, there are eighteen Reformatories certified. The Houses of Refuge at Glasgow, so well known, belong strictly to the Refuge Class. In some other Scotch Reformatories convicted children are injudiciously mixed with paupers and Day-School children. Hitherto the law compelling parents to contribute has been almost "a dead letter." With regard to the success of Mr. Dunlop's Act, the Report furnishes the following statement, which, while in some respects unsatisfactory, yet in the main indicates very cheering results:—

"The schools certified under Mr. Dunlop's Act, are, in fact, industrial feeding schools of a superior description. Scarcely any of the children in them are committed under the Act, the clause enabling the parochial boards to withdraw such children on giving security for their better protection having almost neutralized the direct operation of the statute altogether. But the indirect operation of the law appears to be considerable and very advantageous; large numbers of children coming voluntarily, or being sent by their parents,—from the knowledge that if found idling and begging in the streets they can and will be sentenced to the school, and compelled to attend it,—I think the value of these certified industrial schools in Scotland can scarcely be exaggerated. They seem to offer the cheapest and most effective means for preventing the evil which the Reformatory can only cure. No one can visit Aberdeen, more espe-

cially, without being struck by the absence from the streets and lanes of that large class of disorderly and neglected children so abundant in most large towns, and appreciating the beneficial working of the schools which Sheriff Watson and Mr. Thomson, of Banchory, have established, I sincerely hope that the Industrial Schools Bill of last year (20 and 21 Vict. c. 48) may ere long be fully acted on and applied in England, and may yield an equally satisfactory result."

With regard to the effect of the *diminution* of juvenile crime, the evidence is clear that the Ragged School and Reformatory system is beginning to tell. The commitments of offenders under sixteen years of age, for the year ending September, 1856, amounted to 13,981, and for the next year, to 12,501, being a decrease of criminal children committed of at least 600. Mr. Turner tells us that "there is reason to hope that the returns for the present year will show a similar and continuous decline." The experiment he considers is incomplete, "as long as the juvenile delinquency of Middlesex and Surrey continues to be comparatively so little interfered with;" and we freely admit that, in spite of all that has been done, London juvenile crime has not as yet been fairly grappled with. The commitments for the metropolitan districts under fifteen years of age amounted last year to 2,696. The record makes our hearts sad as we look upon it. The Middlesex Industrial Schools Act will, however, be soon in full operation, and the Surrey magistrates are taking active steps to place a number of the juvenile criminals of that county at Redhill and other Reformatories.

We have thus given a careful analysis of this "First Report" of Mr. Turner, and it is but justice to add that it abundantly confirms our conviction that here at least "the right man is in the right place." If Government Reformatories in Great Britain are to be maintained and extended, such supervision must prove of vast importance. Meanwhile the call is urgent on all of us to be up and active in support of a great patriotic movement, which already has assumed a double aspect—that of self-sustaining and that of state-supported Reformatories, both which aim at one grand consummation. We need for our old and cherished Reformatories in town and country renewed zeal and sustained liberality, and above all Christian truth and love more and more brought in a prayerful spirit, to bear on the hearts and consciences of their inmates. This is not a time for idleness. The work is real; the sentimentalist that drops a tear and heaves a sigh, and leaves his task undone, is worse than useless.

THE CLAIMS OF THE POOR.

THE Poor! It is an ungracious word; the thought of poverty is repellant to our feelings; man naturally shrinks from it as a positive evil, and covets wealth as a positive good. Those upon whom, to use a common phrase, "fortune smiles," and life looks gay and pleasant, shun the thought of poverty and want, and would fain not hear the tales of woe or witness the scenes of suffering they cannot but know do exist. But there are others not less blessed with the good things of this life, and, better still, blessed also with the good things of the life to come, who are not only content, but desirous of knowing all they can about the poor,—those to whom, from various circumstances, Providence has denied many of the blessings they enjoy. They seek this knowledge, not to gratify an idle curiosity, or furnish matter for highly wrought tales of adventure, romance,

and tragedy, but that they may be qualified to adopt the most efficient means to lighten the woes of these children of want, to alleviate their sufferings, and to minister to their comfort and well-being. To persons of such disposition the numerous plans of usefulness and varied schemes of benevolence, having for their object the glory of God and the good of man, both for time and eternity; of man in every condition of existence in the present life, and in every extremity of woe; to such those numerous plans put forth by societies at this season of the year make their loud and urgent appeal.

Sad indeed is the scene of creation groaning under the curse, because "man has sinned and come short of the glory of God!" Glorious prospect of future bliss when creation shall again rejoice in creation's Lord!

"Days such as earth saw never,
Such as heaven stoops down to see,"

shall then dawn upon this sin-stricken earth. In the meanwhile, what is the revealed will of God concerning those who are tasting the bitter fruits of sin in poverty and wretchedness? for it is with this class especially that we have to do, and on their behalf we plead.

That poverty does exist requires no argument to prove. That it is not in itself a crime we have sufficient evidence in God's care for the poor. "The poor shall never cease out of the land," was the inspired declaration of the faithful leader of God's ancient people. In agreement with this declaration in the palmiest days of Israel's history, when their theocratic government bespoke the heavenly origin of their institutions, laws, the most particular and humane, were given regarding the poor; witness the Sabbatic, or seventh year of rest for the land, "that the poor of the people might eat," and that at least one year in seven they might know what it was to enjoy plenty. Witness, too, the year of jubilee, that beautiful type of gospel freeness, when every man or woman who had become poor, and under the necessity of alienating their property, or selling themselves into bondage, might return to their paternal inheritance and enjoy the liberty of those whom God made free. How beautifully explicit is the Divine compassion towards the poor manifested in the sacrifices God required of his people in various instances, where if the sacrifice was too costly a smaller offering was prescribed, see Lev. v. 7, 11, xiv. 21. Only in the offering of the children of Israel "to make an atonement for their souls" is one form prescribed alike for each and for all, when "the rich shall not give more, and the poor shall not give less," Exod. xxx. 15, as if God would thereby teach his people that however lenient he was towards the poor, in respect to the value of their offerings, yet that each individual soul, whether of the rich or poor, was of equal value in his sight.

Thus the Jewish law given by God himself recognised the existence of the poor, and made ample provision for them. However great their numbers, still, whilst conscientiously acted out, it effectually preserved from destitution; destitution such as too commonly exists in our own highly-favoured country.

"The poor shall never cease out of the land" was true as it regarded Israel's history; and it has proved equally true in the experience of every nation that has existed or does exist upon the face of the earth. Many and vain have been the attempts of man to frustrate this natural law and principle of human society, by equalising all classes, so that neither rich nor poor should be found to exist in their commonwealth. In no community perhaps, ancient or modern, has this idea been carried out so effectually as in the Spartan republic; and how gross the immorality and inhuman the cruelty found necessary to accomplish this purpose—the record of which is enough to make one thrill with horror—proving at once that such a design is alike opposed to the laws of nature and of God.

But do we ask, whence comes poverty? if we would find our answer in the secondary causes which have led to this most undesirable condition in individual cases, we shall find them far too numerous and complex to afford any definite answer to our question. The first chief cause of all poverty—of the existence of

poverty—is sin. In Eden there was no poverty. It was not till man was turned out of Paradise for his rebellion against God that any of his race became a vagabond upon the earth. Yet even then poverty did not exist, as we now understand the term. There was enough, and to spare. The earth yielded her fruit when man toiled in the sweat of his brow. But when men began to multiply on the face of the earth, then extortion and oppression commenced, "for the imagination of man's heart was only evil, and that continually," and oppression produced want.

And how fearful is the woe of poverty when threatened as a denunciation of Divine wrath! It is the awful climax of all suffering in the dread catalogue of woes denounced against Israel if they "hearkened not to the voice of the Lord their God, and kept not his statutes and commandments which he had given them," Deut. xxviii. 48, 57. And that this threatened want was experienced by Israel the prophet Amos witnesses, iv. 26. And that Judah fully realised these awful woes the weeping prophet testifies in his Lamentations, where he says (iv. 9), "They pine away, stricken through, for want of the fruits of the field." The desolate condition of persons in such circumstances is touchingly expressed by the patriarch Job (xxx. 3), "For want and famine they were solitary." Poverty is also the threatened result of indolence and sloth, Prov. vi. 11; x. 4; of love of pleasure, xxi. 19; of rash speculation making haste to be rich, xxi. 5; and of oppression and sycophancy, xxii. 16.

But notwithstanding these threatenings of Divine justice, the whole tenour of Scripture and providence serves to show God's care of the poor, and how hateful their oppressors are in his sight. We have noticed the beautiful and divinely appointed economy of the Jews, so calculated to preserve the poor from oppression. A few references will suffice to show how God careth for the poor. He has made their cause his own, and a man's behaviour towards them a test of his godly fear, in that He has said, "he that oppresseth the poor, reproacheth his Maker; but he that honoureth him, hath mercy on the poor." He regardeth them in their poverty, and saveth the poor from the sword, and from the hand of the mighty; and so they have hope, Job. v. 15. The Psalmist's comfort in affliction was, that he knew the Lord would maintain the cause of the afflicted, and the rights of the poor, Psalm cxl. 12. There is not a crime of which men are guilty more hateful in the sight of God, or one against which more repeated warning is given, than the oppression of the poor. For thus saith the Lord, for the oppression of the poor, for the sighing of the needy, now will I arise: I will set him in safety from him that puffeth at him, Psalm xii. 5. Zophar, the Naamathite, denounces God's anger against him who oppresseth and *forsaketh* the poor, Job xx. 19. To forsake and disregard the poor is a crime scarcely less heinous in the sight of God, than to be their actual oppressors. This the prophet declares was the iniquity of Sodom, Ez. xvi. 19, "pride, fulness of bread, and abundance of idleness, *neither did she strengthen the hand of the poor and needy.*" Verily, then, we are not free from guilt, though we are not found amongst the oppressors of the poor, if we disregard their cry, and attend not to their wants. And have we not every incentive to the conscientious discharge of this sacred duty in the blessing pronounced upon the man who considereth the poor? Is it nothing that the Most High has said, "He that hath mercy on the poor, happy is he"? Prov. xiv. 21.

But the dispensation of the law has passed away, and we are living in that fulness of time when God has sent forth his Son, "made of a woman, made under the law, to redeem them that were under the law." And the testimony of the Son of God to his disciples is, "Ye have the poor with you always, and whensoever ye will ye may do them good." From all this we learn what is God's estimate of poverty; that it is a condition most undesirable, but still one that claims his merciful protection and provision. He has shown us in his word what line of conduct he would have his people manifest towards the poor and needy, that it should not only be with justice but with leniency. And our blessed Lord himself, who told his disciples they had the poor with them always, and

whensoever they would they might do them good, has set us a beautiful example of compassion for the poor, which his three most favoured disciples and his last chosen apostle were not slow to follow when the latter, writing to the Galatians, says of the others and himself (Gal. ii. 10), "Only they would that ye should remember the poor, the same which I also was forward to do." The poor and necessitous, then, have a claim upon the sympathy and compassion of Christ's disciples in every age of his Church's history. But there are various kinds of poor, and it may be asked, "Have all alike this claim? There are the poor of Christ's Church, those not only poor in spirit, but poor in worldly substance, wanting, it may be, almost the common necessaries of life; yes, there are many such, so widely has the curse of sin, with all its attendant evils, pervaded the human family, that even those who have found peace with God, through the blood of the Redeemer, are not exempt from temporal woes. Concerning these there can be no doubt of the Church's duty to help and succour them. There are also those poor ones who may yet be found amongst the unregenerate, unwashed in the blood of the Lamb, living far from God, and in forgetfulness of him; whom misfortune and circumstances, which no conduct of theirs could control, have placed in scenes of poverty and distress. And have these any claim upon our sympathy as followers of Christ? Would such have had any claim upon the Saviour's sympathy when he was upon earth? Does he regard them now he reigneth on high? Ah! yes, for has he not pronounced woe upon such as oppress them? And, Christian, whether or not you have it in your power to relieve their temporal necessities, and supply them with the bread that perisheth, you can minister to them the true riches, and feed them with the bread which came down from heaven to give life unto the world. And God requires this at your hand.

But there is yet another class in the ranks of poverty, heirs of misery, the misery of their own wickedness, reaping the bitter fruits of their own evil ways. And have these too a claim upon our Christian sympathy; these, who in a great measure have made themselves what they are, and have brought themselves into the deplorable condition of pests of society, obnoxious to all? Christ said, "I came not to call the righteous, but sinners to repentance." Surely then they would have met with the sympathy of Jesus when on earth, and therefore have a claim upon the compassionate efforts of his disciples now. It was whilst we were yet sinners, alienated from and opposed to God, that God manifested his love in sending his Son to die for us. And if we have the love of Christ ruling in our hearts we shall manifest that love by seeking out these lost ones, and endeavouring by all the means God has placed in our hands, to lead them to Him who is the source of life and health, and blessing. What a tender and beautifully expressive figure is that used by the prophet Ezekiel (chap. xiv.), to declare God's love for his people whilst they were yet in their wickedness. And shall we pretend to greater refinement of feeling and abhorrence of sin than the Most High? And think to wash our hands of the blood of our fellow, by leaving him to perish in neglect, because of the depth of his depravity, and the untowardness of his nature? Oh, let us not think thus to escape the censure of heaven, or so to keep ourselves pure from iniquity. No, God requires this at our hands to minister to the necesities of others. It is not now a law, as in the days of Israel's judges and kings, that such and such portions should be appropriated to the poor, the fatherless, and the widow. The constraining power exerted to produce Christian philanthropy and benevolence, is the love of the Saviour. The service He requires of his disciples is a reasonable service, and to them Christ says concerning the poor, *whensoever ye will ye may do them good.* The poor thus become a sacred trust reposed by Christ in his people. He leaves them with his disciples to receive from them the out-going of their love to Him. They are a sacred trust, and a no less sacred test of their fidelity and attachment to him who said to Peter, "Feed my sheep, feed my lambs." Great then is the trust and solemn the responsibility the Saviour has reposed in thee, oh Christian. Be faithful to that trust, and meet that responsibility not in your own strength, but

in his. He has given you the poor to receive those demonstrations of your kind care and compassion he himself did not disdain to receive of his disciples, when "for our sakes he became poor," and "had not where to lay his head." Oh, how evil and bitter a thing is sin, since the holy Jesus bore the curse of poverty because of our guilt. Jesus received help from women then, those devoted women who possessed more of this world's goods than the Lord of life and glory, for "they ministered to him of their substance." He now transfers these acts of kindness, these acts of love to himself, *to the poor*, for, he says, *ye have them with you always*.

Many are the claims made upon our Christian philanthropy, and at this season we cannot easily suffer them to remain unheeded. Let us then be willing to impart of our substance, of our talent, of the grace God has given us, that we may abound therein (2 Cor. viii. 7), to those the Saviour has left in trust to his disciples, and as a test of their love to him. But let us see to it, that in whatever work we engage, we engage in it out of love to Christ, and in obedience to his commands; otherwise whilst the objects of our compassion may derive benefit, we ourselves shall lose much of that sweet peace and full assurance of hope which is the result of a lively faith in, and constant communion with, the Saviour. "The poor shall never cease out of the land." "For ye have the poor with you always, and whensoever ye will ye may do them good."

LAMB AND FLAG RAGGED SCHOOL SOIRÉE.

THE annual *soirée* of the friends of this institution was held in the School-room, Amwell Street, on the 13th of October. The chair was occupied by the President, the Rev. R. Maguire, who was supported by the Revs. E. Maguire, D. Ace, S. Herbert, and the Rev. Mr. Lellie, formerly a teacher in the school, but now a clergyman at Martley, near Worcester, Tindal Atkinson, Esq., Mr. Churchwarden Blogg, Mr. Christopher White, Mr. Best, Mr. Steet, Mr. Gent and Mr. Ferry (as a deputation from the Ragged School Union), Mr. J. C. Collingridge, Mr. Le Dieu, Mr. Terry, Treasurer, and Mr. Watts, Hon. Secretary. It has never been our pleasure to attend a *soirée* where the decorative arrangements were carried out in such an admirable manner, without any of that labour which, however cheerfully undertaken by the ladies, is nevertheless a severe tax upon their time, exertions, and pocket. The walls of the room were temporarily hung with elegant crimson figured paper, and the skirtings with baize to match. Beneath the fourteen windows were placed as many tables, each of the windows was hung with elegant long white curtains. Suspended round the room were twenty-five large and valuable engravings, handsomely framed, kindly lent for the purpose. At the northern end of the room was placed a large chimney-glass, and the entire floor was covered with a handsome carpet. The effect was to convert the plain edifice into an elegant drawing-room. Not the least interesting part of the proceedings of the evening were the musical performances of Mr. Fowler and the choir of St. James's.

The proceedings were opened by the choir singing the anthem, "In Jewry is God known."

After tea the company sang the hymn, "Our Souls shall Magnify the Lord."

The CHAIRMAN, in addressing the meeting, said that among the manifold pleasurable associations he had in connection with the parish, the Lamb and Flag School claimed priority in point of time. It was at one of its gatherings that he first addressed a meeting in Clerkenwell. He could not but admire the beautiful manner in which the room was now decorated. They had no helmets and spears, as they had upon the last occasion; whether they had been beaten into ploughshares and pruning-hooks he could not tell. They had had a carnival in Clerkenwell in their octave services, and on the previous evening they had also had a crowded congregation at the church. Mr. Watts would be very glad to find the funds of the school replenished that evening. He referred to contributions to this school given by gentlemen resident in the country, and asked what

connection had those gentlemen with Clerkenwell affairs? They held no property in the parish, and derived no benefit from it; and yet they liberally contributed to the schools. The manufacturers of the parish did not do enough for the support of its institutions. He did not speak of those with whose faces they were so familiar, and whom they had seen almost every night last week: their charity might be well spoken of. None of them had given what they could afford, or had gone to the tether of their means; but he spoke of that large number of his parishioners whose names he never saw down in any list of subscriptions; he referred to that large number of manufacturers, some of whom resided at Bayswater and other parts of the metropolitan suburbs. He hoped that by and by every parishioner who made money in the parish would leave a little of it for the benefit of that part of the population who mainly contributed to create their wealth. It was not just to the parishioners for the manufacturers to leave the education of the children of the artisans by whom they made their money to be provided for by others. They might all take courage at the success of their humble efforts. The Chairman referred to Church extension, and said, before they gave their money to build the church, they should know who was to fill the pulpit, and what kind of gospel was to be preached in it. In order to bring about a healthier state of affairs, it was necessary to begin with the young. He had been in doubt whether to take the generation that was coming, and endeavour to mend it, or that which was present. He thought that, like the clergyman who was offered his choice of two bishoprics, he should say, "both." They must not employ their exertions for the benefit of the present generation to the disparagement of that which was growing up; they must distribute their labours over the two. The reverend gentleman then commented upon the inadequacy of the school accommodation in the parish. He admired the Lamb and Flag School; he did not think that there was elsewhere such a band of indefatigable labourers as its teachers. They had their schools by day and by night; their Working Men's Institute, and their lectures to labouring men. Last year he delivered their opening lecture, and he found the audience a very aboriginal race of people, laughing when they ought to have been serious, and sober when they ought to have laughed, and always cheering in the wrong place; so that he hardly knew what to do with them. They were very poor, and yet were very sagacious, earnest, and anxious to be taught. They had their tea parties and their Sunday evening classes, which were of great value, keeping the poor, as they did, from bad places. When he looked at the teachers he said to himself, "These people are always having success." He had witnessed their prayer-meetings; and they were a people who did pray, and who could pray, and he saw in that the secret of their success.

A solo was sung in a most chaste and beautiful manner—"Consider the Lilies of the Field"—which excited general admiration.

Mr. WATTS read a brief statement of the present state and operations of the school. Such an institution was as much needed in 1858 as it was when founded in 1845. Whilst much had been accomplished, and the blessing of God had evidently been upon their efforts, much remained to be done. It was true that great improvements had been made in the neighbourhood of Clerkenwell Green by the pulling down of many wretched dwellings, but that had only brought the inhabitants nearer to the doors of the school. There was still the drunkard in his wretchedness, the thief in his hiding-place, and all the acts of crime which were occasionally brought before the notice of the public could find a perpetrator from the locality of Clerkenwell. There were still many shoeless children to be trained, and many a fallen creature to be restored if possible. Under such circumstances the Committee could not too strongly appeal, not merely for a continuance, but for an increase of support. The schools had received a large number of wretched children, and had been the means of sending 147 boys and girls, honest and well-conducted, to fill situations in life; one of its school boys was then a teacher, and four of the girls had lately declared themselves on the Lord's side.

The choir then sang, "Blessed is he that Considereth the Poor and the Needy."

Addresses were delivered by H. T. Atkinson. Esq., Rev. E. Maguire, Mr. J. G. Gent, Rev. S. Herbert, Rev. D. Ace, Mr. Ferry, and other friends. These addresses were pleasantly interspersed with solos, duets, and choruses, by the choir, and with hymns by the company. The collection amounted to £17, which is in addition to the profits of the *soirée*.

The Teacher's Column.

RAGGED SCHOOL TEACHERS' MEETING.

THE Quarterly Meeting of the Paid Ragged School Teachers' Association, being the first of a series, was held at Field Lane Ragged School, on Wednesday evening, October 20th, 1858. Mr. W. Locke, Hon. Secretary of the Ragged School Union, and President of the Association, presided on the occasion. About 170 teachers took tea together, which afforded a most interesting opportunity for these co-workers in the same cause to greet and converse with each other. The tea over, the room was re-arranged, and soon filled in every part by teachers from nearly all the London Ragged Schools; in all about 400. A hymn of praise having been sung and prayer offered, the chairman said:—

My dear Friends,—I need not occupy the time in saying how happy I am to-night in seeing so many of you here, who are engaged in the work of Ragged School teaching. The numbers present prove that this association is a good and right kind of thing. We feel greatly encouraged by your presence. We have met to encourage each other. There are many difficulties in our work, and it is encouraging to meet together, to sympathise with each other, to offer praise and prayer together, and to realise the benefit described by Solomon, who said, "as iron sharpeth iron, so does a man the countenance of his friend."

There are some few with us to-night who are not paid teachers, but voluntary teachers and friends. There are also a few who are only assistants. They have, however, attended the district meetings, and shown an interest in them, and we felt we could not refuse their admission here. These are shortly to take their places among the ranks of teachers. I am delighted to see them, and I trust they will be a great blessing to us.

I feel, did we meet for no other purposes than those to which I have referred, the result would be sufficient to warrant our meeting together; but we have also met to-night to hear a Lecture to be delivered by our old friend, Joseph Payne, Esq. That lecture is to be on music, and in the course of that lecture we are to be entertained with illustrations in secular and sacred music, to be sung by the teacher's singing class only. That class has met monthly for the purpose of mutual improvement in singing, and learning suitable school-pieces and hymn tunes.

I have now great pleasure in calling upon Joseph Payne, Esq., to favour us with his Lecture on Music. (Here the Lecturer arose amidst loud applause.)

We purposed only giving an outline of the Lecture. But the applications for tickets of admission by the voluntary teachers and supporters of Ragged Schools were much more than could be supplied, as the School-room, spacious as it is, was too small for such numbers, we, therefore, by permission of the Lecturer, give, for the benefit of such friends and our readers in general, the Lecture entire.

THE LECTURE.

THERE are three short words in the works of the poet Shakspeare which few if any will dispute. They are these,—"Music hath charms." The most celebrated men of ancient and modern times have been great admirers of music. Socrates, among the ancient philosophers. Bishop Berkeley, in later times. Bishop Beveridge, Bishop

Potter, George Herbert, the author of the "Priest to the Temple," Dr. Watts, Dr. Mather, Dr. Knox, with various others of the moderns, may be reckoned among its votaries. Martin Luther, the Reformer, had a custom of amusing himself with his lute both at dinner and supper; and among other praises of it, said, "Music is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy; for it removes from the heart, the weight of sorrow, and the fascinations of evil thoughts." Another of his sayings was this, "It is necessary that the art be taught in the school, a schoolmaster must be able to sing or else I will not look upon him."

Under these circumstances, I have thought that a few remarks upon the history of music may be neither unprofitable nor wanting in entertainment to the members of this Association; and having made myself somewhat master of the dear and very lengthy volumes which have been written on the subject, I venture to promise in my observations, as far as your time will permit, the cream or the substance of those authors whose works are too voluminous or too scarce to be in the hands of general readers. But do not imagine for a moment that I am about to give you learned and dry disquisitions upon sharps and flats, majors and minors, semitones and baritones, or intend to make my lecture merely a concert of music! Were I to attempt the latter, I should be like the Spanish painter, who put one of his paintings into a magnificent frame, the effect of which was that everybody talked about the frame, but nobody purchased the picture. And so if I were to endeavour to give you a splendid concert, every one would applaud the music, but nobody would remember the lecture. Whereas by making the illustrations (however good they may be) subordinate to the information, both may conduce to your advantage. I shall commence by asking two questions and answering them myself.

I.—What is Music?

II.—What is its History?

In answer to the first question, in the Portable Cyclopædia it is thus described:—"Music, a *science* which teaches the properties, dependencies, and relations of melodious sounds; or the art of producing harmony and melody by the due combinations and arrangements of those sounds." Ancient writers, however, give much greater latitude to the meaning of the word. Hermes Trismegistus, who wrote just after Moses, defines music to be "the general knowledge of order," and this was also the doctrine of Plato, who taught that everything in the universe was *music*. I have great respect for that great antique, and am often disposed to exclaim with Addison, "Plato, thou reasonest well," but I scarcely know what to make of this doctrine. If he meant it literally, it certainly is not true; for we know many things in Field Lane which certainly are not music. But if he meant it figuratively, and confined it to the works of the great Architect, then, and then only, is it correct; and then it may well be described in the language of Addison,—

"What, though in solemn silence all
Move round this dark terrestrial ball,
What though no real voice or sound
Amidst those shining orbs is found;
In reason's ear they all rejoice,
And utter full a glorious voice;
For ever singing as they shine,
The hand that made us is divine."

Milton's idea of the great efficacy of music and poetry, and of harmony, is found in the well-known lines:—

"And ever against eating cares
Lap me in soft Lydian airs."

When the beautiful in versification is connected with the lofty in thought, and recommended to the senses by the sweetness of melody or harmony, then indeed we have music; thrilling, stirring, rare and glorious music. The music of the intellect—the music of the home—the music of the sanctuary—the music of the heart. I allude to such combinations of the sound and sense as are found in "The Better Land;" "The

Treasures of the Deep;" "Consider the Lilies;" "Charity never faileth;" and some of Handel's splendid and inimitable choruses. But I must begin at the beginning, and not run on to the moderns, when I fear that I shall hardly have time properly to treat of the ancients.

In very early days music, to say the least of it, was rather a *complicated* matter. There were no musical characters, and the Greeks and the Romans used the letters of their alphabets; 120 forms being varied so as to produce 1620 notes. It will not be wondered at under these circumstances, that although Plato was anxious not to allow young persons to spend too much time in learning music, he yet gave them three years to become acquainted with its elements. I would fain have given you some specimens, and I grubbed over old books in the British Museum Library, but could not make head nor tail of them. It seemed to me that their musical notations were a jumble of arithmetic, algebra, mathematics, chess, back-gammon, and the game of fox and goose. The directors of ancient music,—I do not mean the late Duke of Cambridge, or the present Archbishop of Canterbury (whom may God long preserve), but the real ancient directors of real, ancient music used to beat time with their feet. They were called *τοδοκτυποι* and *τοδψοφοι*, from the noise they made with their feet. Sometimes *μεσοχορος* and *χορυφαιος* (in the highest place) from their place in the middle of the orchestra. Some of them among the Romans, by way of making themselves heard, put on pattens or clogs, and wooden or iron sandals, and others used oyster shells and bones in their hands. The natural effect of such methods was, as you may well suppose, a very barbarous kind of music. But in one respect, if you will excuse the pun, old music was not barbarous, for originally there were no *bars* to divide the music, and that increased the difficulties which learners had to contend with. Counterpoint, or music in parts, was not known to the ancients. They had *ὁμοφωνοι*, or unisons, and *αντιφωνα*, or octaves; that is, sound to sound. In the Romish church they

had a treble instrument called *μιγαδις* with double strings octaves; and Pindar says, "A man and a boy singing is migadizing, as they sing in two different modes." Perhaps you have met, as I have, with a man and his wife migadizing in the streets of the great metropolis. One screaming out in the treble, and the other growling in the bass, in such a manner as to lead you to send them out a sixpence or a fourpenny bit to induce them to make themselves scarce.

Several writers in the middle ages called music in parts, "*Musica Nova*." In the large, uncovered theatres of antiquity, for the sake of being heard they called out loud in a fixed tone, which is the origin of chanting in churches; which I shall refer to in the afterpart of this lecture. The orators, or speech-makers of former days, had a pitch-pipe to regulate the voice; and according to Cicero, the furious tribune, Caius Gracchus, having lost his natural pitch in a passion, had it brought down by a servant with one of these instruments who stood behind unseen. This losing the natural pitch in a passion is not confined to ancient orators, but is practised by juvenile screamers, even in well-regulated families. How to bring it down is no such easy task.

[*Here the Teachers' singing-class sang an illustration: viz., the National Anthem, first, in unison; second, with octaves; and third, in harmony. The effect was good.*]

The Arcadians, who were naturally rough and stubborn, to soften their dispositions greatly encouraged music. Children and young men until thirty years old constantly practised it; and though they might disown all knowledge of other sciences, they dared not deny that they were acquainted with music. But, on the other hand, the inhabitants of Cynæthia slighted music, and, in consequence, were always in hot water,

and became the greatest brutes that existed in the then known world. Plato and Aristotle complain of the degeneracy of music in their times, owing to too great refinement. Tumults among the Lacædemonians were appeased by music. Solon, by singing an elegy of his own, caused a war to be renewed which had been given up in despair. In the time of Pythagoras, a young man who had been drinking wine was excited by the music of the flute, and was about to set fire to the house of a lady he was courting, and who, as he fancied, had favoured his rival. Pythagoras happened to come by just at this critical period, and immediately ordered the flute-player to change the mode, and to play in the grave and soothing style of the spondee. He did so, and the lighted torch fell from the young man's hand; his countenance soon became calm, and instead of consuming his lady-love, and expiring on her funeral pile, he went quietly home to bed; and if he did not sleep soundly, it was only because he dreamt sweetly of honeymoons and expected happiness.

Empedocles, also by the sound of his lyre, prevented the commission of murder. The effects of music upon Alexander the Great, when performed by the celebrated Timotheus, is beautifully described by the poet:—

"Timotheus placed on high,
Amid the tuneful choir,
With flying fingers touch'd the lyre;
The trembling notes ascend the sky,
And heavenly joys inspire."

Then, after various descriptions too long to quote to-night, he proceeds thus:—

"Sooth'd with the sound, the king grew vain,
Fought all his battles o'er again;
And thrice he routed all his foes,
And thrice he slew the slain.

After a time the effect of a sudden change like that produced by Pythagoras is thus described:—

"The master saw the madness rise,
The glowing cheeks, and ardent eyes;
And while he heaven and earth defied,
Chang'd his notes and check'd his pride;
He chose a mournful muse
Soft pity to infuse, &c., &c."

[*This part of the Lecture was illustrated by the teachers singing*—

1. *See the Conquering Hero Comes*, as a warlike specimen;
2. *Star of Peace*, as a soothing melody;
3. *The Praise of Spring*, as a lively and exciting air.]

The lyre was originally played with a quill or bow; and the Spartans heavily fined a lyrist because he played with his fingers. The desire to use the fingers is not confined to ancient musicians, but is also practised by some modern children, who will sometimes narrowly escape running the fork in their eyes while unsophistically trying to pick up potatoes with their fingers.

Music also amongst the ancients was considered to be an *excellent doctor;* and lowness of spirits, gout, insanity, deafness, and the bite of an adder, are all said to have been cured by music.

Aristotle says that the Tyrrhenians never flogged their slaves without the playing of flutes; thinking it humane to give them some counterpoise to the pain. This seems a curious statement, and I doubt if the young gentlemen brought up in our

public schools would discover much beauty in the connection between *cane*, and *cano*—between singing, and singing out—or find their flagellations much mitigated by the sound of an Italian boy's organ, a Jew's harp, or a set of bagpipes played in an adjoining street.

But let us here contrast heathen humanity with the Christian barbarity displayed at the flogging of our soldiers, when drums and fifes are sounded, not for the soothing of the sufferer, but for the protection of the neighbourhood, and to drown the shrieks and cover the agonising outcries of the lashed and lacerated defender of their native country. The cure of the tarantula's bite, which used to be attributed to music, has been proved to be a fraud by various very learned and very hard-named authors among the ancient writers. Music is said to have frequently cured the plague; and modern cures are mentioned in the Memorials of the Academy of Science for the years 1707, 1708, and 1737; and music is shown to have been used as a remedy by the Egyptians, Hebrews, Greeks and Romans. Sleep also has been sought to be obtained by it. Darius could not sleep, and instruments of music were brought to him; Christiana, Queen of Sweden, used to be played to sleep by musical instruments. She did not wear any night-cap, but wrapped her head in a towel, and drew the curtains round her bed; and upon one occasion being very much pleased with the music, she suddenly put out her head, exclaiming, "*Qu'ils chantent bien.*" The sudden and uncouth appearance so frightened the musicians, that they all ran away as hard as ever they could, breaking their instruments and almost breaking their necks, in a most inharmonious fashion.

Orpheus, according to the poet, had no sooner tuned his instrument than all the birds and beasts assembled, and forgetting their several appetites, though some were of prey, some of game, some of quarrel, yet they stood listening under the sweetness of the music. Now, the only objection to this beautiful statement is, that it is not true; for birds try to make more noise when they hear music; instead of listening quietly, cats are glad to get out of the room; and I remember a dog, belonging to a friend of mine, which, as soon as a young lady began to play the piano, set up a most lamentable howl, and used every effort to make his escape; and doubtless would have stopped his ears with his fore-paws, but that he had not acquired the faculty of standing on two legs.

There is reason to suppose that the Egyptians were the first who cultivated music. It is agreed that they invented the triangular lyre, the single flute, the kettle drum, and the sistrum. There is an obelisk in the Campus Martius at Rome, suppposed to have been erected at Heliopolis, by Sesostris, four hundred years before the Trojan war, on which is represented a musical instrument very much like one in common use at Naples. The first flute was most probably a horn, as it is called in Latin—"Obliquum calamum ad auram pertractum dextram."—*A bent reed drawn out towards the right ear.*

This is further confirmed by the name of flute which is derived from fluta, the Latin for lamprey or small eel, taken in the Sicilian seas, and which has seven holes immediately below the gills. On a sarcophagus, in a cavern behind the ruins of Thebes, is a painting of a harp six feet six inches high, which very much resembles the harps of the present day. This, among other circumstances, tends to make one think that all modern knowledge is but a revival of ancient, and illustrates the saying of the wise man, that "there is nothing new under the sun."

Egyptian music was much cultivated amongst Grecians, and Athenæus gives an account of a festival at Alexandria in which there were more than six hundred musicians, three hundred of whom played on the harp; and he adds, that there was not a labouring man who could not play both on the flute and harp. Music, both vocal and instrumental, is mentioned in Genesis xxxi. 26 and 27, where Laban, about 3589

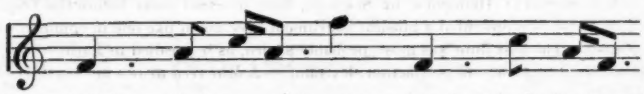
years ago, says, when reproaching Jacob for running away with his daughter,—"Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might send thee away with mirth, and with songs, with tabret, and with harp?" The invention of the double flute is attributed to Marsyas, the rival of Apollo; and he is said also to have invented the bandage of leathern thongs to prevent distortion of the countenance while playing.

The occupation of the first poets and musicians of Greece resembled that of the bards among the Celts and Germans, and the Scalds in Iceland; chanting their works in great cities and palaces. Some of the poetry used was to be danced as well as sung to instruments, and hence feet, in all languages, are mentioned as the measure of poetry. Music and courage were not always found united, for Archilochus, who invented dramatic melody, was a great coward. Like Horace and our Sir John Suckling, he lost his shield in battle, and lost his sweetheart in consequence; for Lycambus would not let him marry his daughter, although she had been promised to him, acting no doubt on the well-known sentiment expressed long afterwards,—None but the brave deserve the fair.

About 2,246 years ago a prize was offered by the Spartans to the best player upon the trumpet. One of the successful blowers was a man of gigantic body and appetite; and another erected a statue to Apollo, because he was able to proclaim the Olympic Games three times without bursting a blood-vessel or wearing a bandage.

Descriptive music seems to have been early produced. Strabo speaks of a piece on Apollo's victory over the Python. 1st part, preparation for the fight; 2nd, the onset; 3rd, the heat of the battle; 4th, the song of victory; 5th, the hissing of the dying monster.

It is a question whether imitative music is not an inferior department of the art. According to Plutarch, Agesilaus, king of Sparta, was of this opinion; for when he was asked to hear a man sing who could imitate the nightingale, he refused, saying, "*I have heard the nightingale herself.*" Talking of birds, I may as well mention, that the ancient philosopher, Lucretius, well known to most scholars, was of opinion that mankind originally derived their notions of music from the birds; and Kircher, in his "Musurgia," Book I. ch. 14, gives the music of several of the feathered tribes. I have copied some of them, but I cannot whistle, and shall be obliged to any one who can if he will do it for me. But if no one can help me, then you will be obliged to whistle for the illustration.



However, imitative music shows much ingenuity, and no doubt is pleasing to many. One Pietro Toro composed a duet, entitled "Heraclitas and Democritus," in which the affections of laughing and weeping are contrasted and expressed with singular art and ingenuity.

In the time of Alexander the Great flute playing was very fashionable, and premiums were offered for it. One of the best flute players was a great epicure, who wished for the neck of a crane that he might be all palate. The flute makers made rapid fortunes. One man gave three talents, or £581 5*s.* for a flute. Musical performers in those days were as extravagantly paid as they are in our own. Annebœus, the harper, every time he sang at Athens, was paid an attic talent, or £193 15*s.* Roscius received about £30 a day. Female flute players seem to have been very plentiful, as 392 were found in the camp of Darius. As to singing in parts, Didymus, of Alexandria, seems to have the best claim to its invention. The origin of improvisatore is traceable to the Roman army, who, in addition to hymns to their Gods, sang

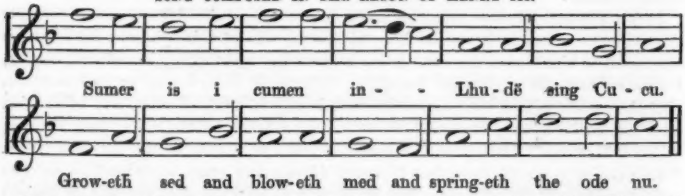
extempore verses to their generals. In the second century, the impediment to the advancement of music among the Romans was, that they confined it altogether to their slaves—quite contrary to the practice of the Greeks, who confined it altogether to freemen. Perhaps the Romans thought it a very laborious occupation, and acted on the same principle as the celebrated Chinese philosopher, who, happening to be in England, and seeing some foolish people quadrilling with all their might in an exceedingly hot room, inquired with great simplicity, "Couldn't you hire people to take all this trouble for you?"

The tyrant Nero instituted exercises of music, and himself, in the year 63, appeared as a singer at Naples. In the year 66 he appeared at the Olympic games, and bribed the judges in order that he might win, and it is said that he returned with 1,800 prizes. He took great care of his own voice, lying on his back, with a plate of lead on his stomach, often taking emetics, and abstained from fruits, etc.

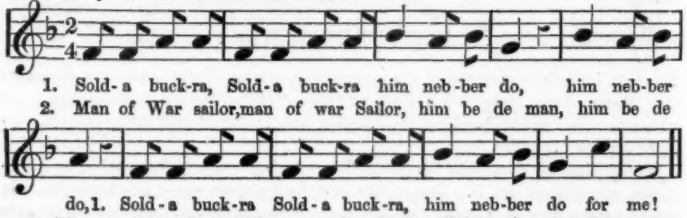
Most of the musicians of the earliest times were astrologers. There were also among them MATHEMATICAL MUSICIANS, who worked out their musical conceptions like problems in Euclid. They scratched all over their paper, but produced no good effect. There was plenty of noise, but very little harmony. It must have been such music as once was played to Dr. Johnson, and when it was over a lady told him it was very difficult. "Was it, indeed, ma'am," he replied, "I wish it had been impossible."

I must, for want of time, pass over the music of Troubadours, the singing at funerals and weddings, the music of harpers and waites, and the introduction of the time-table. With respect to the music of England, the oldest song was composed in the time of Henry III. I will now try a bar or two of it.

SONG COMPOSED IN THE REIGN OF HENRY III.



The other illustrations of this part of the Lecture were "The Poor Man's Garden," "The Blue Bells of Scotland," and an original lively West Indian air, which was chorussed by the audience with much effect.


1. Sold-a buck-ra, Sold-a buck-ra him neb-ber do, him neb-ber
2. Man of War sailor,man of war Sailor, him be de man, him be de
do,1. Sold-a buck-ra Sold-a buck-ra, him neb-ber do for me!
Man, 2. Man of war Sailor, man of war Sailor, him be de man for me!

The lute was the favourite instrument of Mary of bloody memory, and Mary Queen of Scots. Queen Elizabeth played on the virginals, supposed to have been named after her. The music in James I.'s reign was about as pedantic as himself. King Charles I. was partial to music, and played on the viol de Gamba. His son Charles II. after the Restoration copied French fashions, and introduced the violin. This instrument is duly appreciated, and has become firmly established in this country, though in the days of the Puritans it was very much sneered at. I shall now conclude the first

part of my Lecture, by two or three remarks upon chimes and bells, which, being connected with the outside of churches, will bring me naturally and gradually to the second half of my lecture, which relates to music in the inside of churches.

About the year 1580 chimes were introduced in Bavaria; and from thence brought into the low countries. A curious account of a celebrated player on the carillons or chimes is given by Dr. Burney in his Remarks on Amsterdam. He says, that the performer stripped to his shirt, put on his nightcap, and tucked up his sleeves, and told the doctor he was forced to go to bed the instant it was over, in order to prevent his catching cold as well as to recover himself, being usually so much exhausted as to be utterly unable to speak.

These chimes, of course, were played by keys, like an organ, and called carillons—a clavier or key chimes. There are also chimes played by clock-work; and some of them are very simple, and others very beautiful. The brass cylinder of one at Amsterdam, on which the tunes were set, weighed 4,474lbs., and had 7,200 iron studs fixed in it, which on the rotation of the cylinder gave motion to the clappers of the bells. About the year 1668 a work was published entitled, "Tintinnologia; or, the Art of Bell Ringing;" and it contains a very curious account of the number of changes that can be produced upon them.

2	bells will produce	2	changes.
3	"	6	"
4	"	24	"
5	"	120	"
6	"	720	"
7	"	5,040	"
8	"	40,320	"
9	"	362,880	"
10	"	3,628,800	"
11	"	39,916,800	"
12	"	479,001,600	"

and, as according to the usual calculation, only 720 changes can be rung in one hour, it would require 76 years, 10 months, and 10 days, to ring the whole number of changes on the 12 bells. Of course, you do not expect me to make this one of my illustrations.

I shall now call on the choir to conclude the first part of my Lecture, by singing, "The Village Bells."

The second part of the Lecture, we regret to say, cannot be given before January.

Correspondence.

WINTER AMUSEMENTS.

To the Editor of the Ragged School Union Magazine.

DEAR SIR,—I was very glad to read your article in the last month's Magazine upon "*Winter Amusements*" for Ragged Schools, about which I think very little is understood, and for which there is room for considerable improvements. At present, in many schools, and by many superintendents and teachers, they seem to be regarded as an ordeal that must be gone through, and, so long as the girls and boys shout and scream, they seem to think the object is attained, and an evening of thorough enjoyment been passed by the scholars; never for a moment contemplating that they should be the medium of conveying moral instruction as well as amusement. There are several reasons why this is the case. First, much depends upon the exhibitor engaged, and the means employed. Of the latter the most fascinating, perhaps, to young minds is the magic lantern, to which you refer; but unless in the hands of one who thoroughly understands the manipulation of it, and is somewhat master of the subjects to be exhibited, it is sure to prove a failure; the light is obscure and dim, frequently going out in the middle of the evening (a glorious opportunity for a regular

row), and the pictures when produced are unaccompanied with any appropriate description—hence fall "stale, flat, and unprofitable." Another and principal cause is the old-fashioned custom of having a tea-meeting on the same evening, which is productive of more disorder and misery to the lecturer than can be conceived, excepting by those who have gone through it as I often have, but which I am fully resolved never to do again under any consideration whatever. This arrangement displays great lack of knowledge as to the extent necessary to go to excite an interest in a body of children. The mere fact of their gathering together is to them a season of excitement; hence one of the great difficulties of preserving order on Sunday evening; but when you add to this a tea, with its concomitants of cake, etc., it is unreasonable to suppose they are in a fit state afterwards to hear with much advantage—the thermometer by that time ranging between 80 and 90—and yet this is what is attempted by many. The exhibitor, be he ever so clever, or whatever sacrifice he may have made to be present, is merely regarded as the showman for the night. I have found this to be the fact, by observing how frequently the minister remains while the body is being fed, but when the time for the mind comes he quietly slips away. I have no objection to tea-meetings—on the contrary, think them very social, pleasant gatherings, and to many of our half-starved little ones a great treat—followed by two or three suitable addresses (not sermons). But to combine the two is a great mistake, in which I feel sure those who have gone through such evenings as frequently as I have will agree. It must not be understood that I would deprive the children of their cake—not on any account; but let it be given round afterwards, with some cooling beverage, such as milk and water or lemonade, and, if the experiment is once tried, I am sure it will be found an improvement upon the present too general plan.

The Illustrated Lectures you mention, by Mr. W. H. Miller, are a new feature in our winter entertainments, and though I am sure he must feel the compliment you pay him as regards any attempts at imitation, yet, as I have the pleasure of his personal acquaintance, I am quite sure that I know his sentiments upon the matter, and that they were given by him gratuitously last year to the teachers, as suggestive of what might be done in that way—as was understood and taken up by another friend; but until many others follow the example, and we have a choice, we must be content with what we have, which is mostly the lantern. And it is to that I particularly refer, knowing it to be capable of producing a thorough evening's enjoyment properly managed, and a night of thorough misery to one and all if mismanaged.

Yours still twinkling,

JACK-O'LANTERN.

[Our correspondent's experience in the matters to which he refers renders him a star of the first order, rather than one of the "twinkling" class: consequently his opinions deserve the careful consideration of all who contemplate an evening's entertainment to the scholars of their school.—Ed.]

THE LATE MR. PESCOD AND HIS ORPHANS.

(See page 157.)

To the Editor of the Ragged School Union Magazine.

Sir,—Will you allow me a corner to plead for the orphans of the late lamented master (Mr. Pescod) of the Albert Street Ragged Schools, Spitalfields. We are endeavouring to procure the admission of the three youngest into some of the orphan asylums to which so many of your benevolent readers subscribe. I should feel obliged for any proxies which may be disengaged, either at the forthcoming election, or for June elections of next year.

I need only say, that during the long time he occupied the important position with which he was entrusted, that he did his duty nobly and well, and even at great personal sacrifice; himself relieved the wants of the suffering, and employed his every energy in endeavouring to reclaim the outcast and administer comfort to him who had no helper. Is it now too much to ask from those who are in a position to do so, that they will kindly aid the Committee and myself in our endeavours to benefit his orphan children.

I am, sir, your obedient servant,

H. R. Williams.

112, *Bishopsgate Street Within, Oct.* 16, 1858.

Papers, Original and Selected.

SANITARY REFORM.

The recent meetings at Liverpool of the Association for the Promotion of Social Science, promise to result in the accomplishment of much practical good. The association takes within its notice all the most important subjects which have lately attracted public attention in reference to the social concerns of the people, and it has very judiciously avoided the two common errors of arrogating to itself an exclusive acquaintance with existing evils and an exclusive possession of the requisite remedies, and of asking the Government to do for the people what the people are able to do for themselves. On this last point there has been an increasing tendency—very inconsistent with the independent character of Englishmen—of carrying all grievances to Government, and requesting its interference for their removal. Where any improvement cannot be made without the intervention of Government, by all means let it be solicited to interfere; but where it can be done, either by individual or public exertion, the time and trouble requisite for getting the ponderous machinery of the State into motion would generally suffice for the direct removal of the grievance. It is very often easier to do the thing than to get it done.

Regarded as an illustration of the increasing interest which is being taken by the upper and middle classes in the welfare of the lower and less-favoured ones, the attitude of the association is very encouraging. Men of the highest standing in society, and the noblest acquirements in literature and science, meet on the same platform, not merely to speechify, to theorise, or to declaim, but to devise practical measures for the improvement of the country and the well-being of its inhabitants. There is a school in the present day—and rather a popular one too—to which the great apostles of the indifference of the age, Emerson and Thackeray, and a few more, have given rise, whose business it is simply to stand aside, with a supercilious smile, and sneer at all the efforts made for the renovation of the people. Earnestness with them is a mark of vulgarity, enthusiasm an offence against good taste; they ask incredulously, Am I my brother's keeper? and an honest reply in the affirmative would shock their refined sensibilities; they invariably and deliberately pass by on the other side. Such indifference is the very incarnation of selfishness; but instead of being a reproach to those who are really engaged in works of philanthropy, it only argues incapability of feeling in those who exhibit it. For is there not enough in the world, with its beauty, in the city, with all its wealth, to make men deeply, terribly in earnest? Is society so healthy, is crime so scarce, is intemperance so rapidly diminishing, is such a gradual elevation taking place in the whole community, and such pure morals and greater intelligence everywhere obtaining, that we can afford to sit at our ease, and quietly watch the progress that is going on? A superficial glimpse of some phases of society might possibly favour this hypothesis, but a practical acquaintance with the condition of the lower orders eventually conducts to a truer but more melancholy conclusion.

One of the topics which underwent discussion at Liverpool, that of Sanitary Reform, has a very intimate relation with our specific work, since it has long been,

and is still, one of the greatest hindrances to rapid progress. Those who have never penetrated into the lowest haunts of a large city like London, can form but a very faint and imperfect idea of the utter filth in which hundreds and thousands live. Those who have by actual insight made themselves acquainted with the real position of affairs in a sanitary point of view, have lost all their capabilities of being surprised, and do not wonder in the least at the Registrar General's reports, at the virulent epidemics which frequently break out—fever, small-pox, cholera; in some districts they would not be surprised even at the re-appearance of the plague. The three things which cause these districts to be so unhealthy, are bad air, bad water, and accumulation of dirt. The first being thoroughly impure, the second unfit to drink, and the third the consequence of the habits of the people. Children may be seen with an artificial coating of dirt upon their skins, which has apparently remained unmolested for years, and which it would take many a hard scrubbing thoroughly to remove. We know of cases where visitors have gone into houses and found the vermin adhering in clusters, and hanging in festoons from the roof, and the corresponding aspects of the dwellings may be easily imagined. The moral effect upon the characters of the people is necessarily very degrading. If cleanliness be next to godliness, the natural affinities of dirt must be the very opposite. It is impossible for people living habitually in the midst of filth, breathing it, drinking it, surrounded by it, to be religious, or moral, or even honest. They have no self-respect, and without that they must inevitably sink lower and lower. There is an intimate connection between the physical and moral nature of man, so much so that moral elevation is utterly incompatible with physical debasement. Cleanliness is well known to be promotive of health, good temper, and cheerfulness, while an absence of it, of course, fosters the opposite qualities. Very little hope can be entertained of any reformation being permanent, unless that reformation is accompanied by a change in the social habits of the people. There is such an antagonism between morality and dirt, that one of the two must give way, and leave the other in undisputed possession.

This want of cleanliness is partly the fault of the people, and partly their misfortune. Much that is common to the districts in which they live, they are unable individually to remedy. If bad air prevails, and bad water only is obtainable, the cleanliness of a single individual or family produces no impression upon that. If the houses are small, ill-built, and badly ventilated, the utmost carefulness on the part of the inmates cannot remedy the defect. Narrow streets, close courts, and ricketty tenements cannot be removed by the mere will of the inhabitants, however vigorously it might be exercised. For these things, therefore, they cannot be held responsible, because they exist without their permission; nor can they be expected to remedy them, because the cure is not within their grasp. This portion of the work must be undertaken by those above them, who hold the reins of power, and who can, if they choose, effect a speedy alteration. It is a disgrace to a city like London that it should exhibit such intense contrasts as it does. The dingiest and filthiest hovels exist within the very shadow of the most sumptuous palaces; the abodes of the extremest wretchedness are almost within sight of those of the most splendid luxury; the smallest and narrowest streets run into the stateliest and widest thoroughfares; nowhere is there such a combination of all that pleases and all that repels, of what may justly cause national pride and what ought also to occasion national shame. It belongs to

the men of wealth and influence to clear away the present slums and alleys, and substitute in their place proper, well-ventilated, and healthy dwellings for the poor. Considerable apathy seems to prevail on this question; for houses which are thoroughly rotten and ricketty are allowed to stand year after year in a most dangerous state, till some sudden fall, like that which occurred in Pilgrim Street, revives the authorities into temporary activity. It should certainly be made one of the imperative duties of the Metropolitan Board of Works to see that many of the old decayed houses and streets are removed, and fresh buildings substituted for them. If their present powers are not sufficient, they should be made more extensive, for this is a work which admits of no delay, and both philanthropy and self-interest prompt its performance. For, apart from our regard for the poor wretched creatures who are thus living in such a condition, we ourselves are not safe from its consequences. The filth may be local, but the miasmas which it engenders, the fevers and other diseases to which it gives rise, are not so. An overcrowded court may be their centre, but it is not their circumference. They come from out those localities, and spread over districts which would otherwise have been safe from their influence. The ratio of mortality is now considerably greater among the middle classes than it would be if these districts were thoroughly cleansed and re-modelled. One thing is, however, quite certain—that no very great improvement will take place in the circumstances or character of the lowest classes in London, such as costermongers, until their habitations are so constructed as to have proper ventilation, enable proper cleanliness, and with a supply of good water. This is beyond their power to effect, and were we to wait till they could do it, we should wait for ever, and the only course is, therefore, for us to do it for them.

Yet this of itself will be useless, unless, at the same time, a change is effected in their natural tastes and in their habits. We must help them, but that will be in vain unless they also help themselves. Self-reliance is absolutely necessary for any complete reformation. Extraneous help may do much, but it cannot do all. They may be conducted to the threshold of cleanliness, the material structures necessary for the purpose may be provided, the insuperable obstacles at present in the way may be removed; but that, when done, is merely preliminary. The great struggle and the chief difficulty will then appear, viz., the internal reformation to be accomplished. It is comparatively easy to organise alterations in districts by pulling down houses here and erecting others there, by widening streets and improving ventilation, because bricks and stones will yield to your will; they can be moved this way and that, and made to assume any specified shape or form; but unfortunately human materials are not so easily disposed of, so elastic in their application, or so obedient to outward impulse. Every possible means may be employed, all the external machinery may be arranged with the utmost nicety and precision, every screw and crank in its place, and yet failure may ensue from inability to reach the motive power, to touch the springs of action. Human beings are difficult to influence. How hard it is to change the opinion which has once been decidedly adopted; to alter a course of action which has once been thoroughly resolved upon. To one mind an argument may be most decisive which with another has no influence at all; a plan of procedure may approve itself to one in which another can perceive no excellence. This occurs in every-day life amongst civilised people, in the regions of politeness and refinement. Human nature is intrinsically the same in the cottage and in the palace, in Belgravia and in St. Giles'. If then those in a higher station often

find themselves in conflict, although it may be carried on most politely, is it to be wondered at that people who are without education, without religion, without any of the qualities which tend so much to adorn and embellish life, should be so difficult to convince that all their past life has been a mistake, and that it should be hard to induce them to commence a better system? Hitherto they have lived in filthiness and been content, and the force of habit has drawn its cords around them with almost irresistible power. Others may see the advantages of cleanliness, and may be perfectly surprised that life is possible under such conditions as may be seen in some parts of London; but the people themselves, it should be remembered, are not in a moral condition to discern either the evils of their present existence, or the advantages of a change in their mode of life. If they are ever emancipated they may afterwards look back to their former life with feelings of horror and disgust, nay, with wonder, that they could so live; but at present they are blind, and their vision will be gained only in proportion as an alteration takes place. The moral faculties become so blunted by disuse and by the corroding influences of their mode of life, as to be absolutely incapable of discharging their functions. Man's moral nature does not naturally advance onward from one degree of excellency to another; on the contrary, if left to itself its vitality will depart and all its energies will wither and decay. Its very existence depends upon its exercise, and when for years, or for a lifetime, its action is completely stultified, it loses all its power. It never has even the faintest imaginings of the beautiful or the good, no aspirations after a loftier condition, but becomes accustomed to its situation, and is content to remain in its habitual, although mournful state. And it requires the greatest tact, the most unflinching energy, the most zealous devotion, to break through the incrustation of years which surrounds the heart, and impart renewed sensibility to the deadened and fossilised moral faculties.

The usual practical question is thus forced upon us—What are the best methods for the accomplishment of this object? At the recent meeting in Liverpool, an opinion was expressed on this subject, to which we cannot give a full assent; namely, that a population living in such dense ignorance and with such utter want of cleanliness were quite unsusceptible of education; that it was quite impossible to teach them until their sanitary condition was improved; that they must first be cleansed before they are taught. There is some truth in this statement, but it is not entirely true. It is true to a certain extent that such people are incapable of receiving education, for they have more in them of the animal than the human; still much depends on the kind of education. Mere secular education, the teaching of A B C, would fail; but religious education generally produces some effect. For what will be sufficiently powerful to rouse them from their indifference and torpor, if religious influences do not? To what quarter, if these fail, must we look for a superior force? They alone are adequate for the accomplishment of the difficult task. There once was an idea that civilisation must precede Christianity,—that, before religion could make any progress amongst the barbarous tribes they must have undergone a prior process of refinement; but the result has shown that Christianity is the best and most direct civiliser,—that where it triumphs, moral and social elevation, and all other secular benefits, must follow. It is precisely the same in reference to this matter. It is not absolutely necessary to make people cleanly before giving them religious education, because that very education

will generally in time induce them to adopt cleanliness as a habit. Yet there are cases in which, from the long-continued violation of social virtue and moral principle, and from the utter debasement which has ensued, it is difficult, if not quite impossible to produce, an impression until the external circumstances are altered. The true solution seems therefore to lie in an endeavour to promote a simultaneous advance of both body and soul; to introduce at once both religious education and sanitary reform; to influence jointly both the physical mental and moral natures; and thus by the application of all the kinds of power at our disposal to render the chances of success doubly sure. Where the present condition of things is so deplorable, and the need of amendment so urgent, no effort should be left untried which can at all contribute to the complete and final improvement.

OUR LORD MAYORS.

THE City of London, the mighty metropolis of England, is an object of intense interest. The grandeur of its stately buildings, its extensive commerce, the wealth of its many citizens, its corporation, rich companies, and illustrious Lord Mayors, are to be reckoned amongst the glories of our land. In the City of London, as in every locality where human beings are congregated, are to be found a great variety of class,—the high and low, rich and poor, intelligent and ignorant, industrious and idle, honest and dishonest, well-conducted and disorderly. Observations of every-day life prove this; and the records of the city judicial courts confirm it. The necessity for judicial rulers is self-evident. They are needed as "a terror to evil-doers, and a praise to them that do well." A very happy change has, however, taken place in our much-loved city, of late years. The city magistrates of our time not only occupy the seats of justice to award punishment for crime, but take the lead in efforts put forth to prevent it. Frequently of late have the chairs at meetings in behalf of Ragged Schools and kindred philanthropic institutions been filled by its chief magistrate or supreme ruler. We specially refer to Mr. Alderman Challis, Mr. Alderman Finnis, and last, but not least, Sir Robert Walter Carden, M.P., whose indefatigable exertions are worthy of our gratitude and praise. His year of office will long live in the recollections of the many poor children gathered on those occasions, and to whom that distinguished gentleman showed every mark of liberality and condescending kindness, addressing them with the affection of a father, supplying them with his own hands the meats provided, contributing out of his own purse towards those enjoyments, and appealing to the listening masses present, on their behalf. We feel assured the name of Sir Robert Walter Carden, M.P., will ever be dear to many a Ragged Scholar as well as to many a Ragged Scholar's friend.

These services were deservedly recognised and acknowledged by the present Mayor and Aldermen, who passed the following resolution at their first court:—

"Resolved unanimously that the cordial thanks of this court be presented to the Right Hon. Sir Robert Walter Carden, Knt., M.P., late Lord Mayor of this city, for the punctual, unwearied, and impartial discharge of his duties as chief magistrate in the administration of justice, for the kindness and suavity with which he has presided over the deliberations of this court, for his ready acquiescence in calling extra courts when requested so to do, for his generous hospitality to many eminent citizens and distinguished statesmen of the day, *for the great encouragement he has given to the Industrial and Ragged Schools* and to the other institutions for promoting the welfare and improvement of the poor of the metropolis, and for his dignified conduct in the performance of the arduous duties of his office and in upholding the rights and privileges of the City of London."

We doubt not, however, that our late Lord Mayor is succeeded by one who will in no way be inferior. The interest he takes in the Ragged School movement may be estimated by the fact that on the very first day of his mayoralty he was occupied in taking a chair for the Kingsland Ragged School, when he said:—"That the Ragged School movement had spread widely, rapidly, and usefully; and his belief was that it had been the means of promoting great good, and that if it had not been undertaken by the Christian church, the people would have lost that security, not only in their walks abroad, but in their own homes; and greatly increased the taxes required for the building of prisons and the punishment of criminals. And although it had been said that the results had not been so rapid as might have been expected, yet the movement had done much to increase the security of the public, especially in the neighbourhoods where these schools had been established. *There had been an increase of population; and there had been an increase in the vigilance of the police in the detection and punishment of crime which prevailed; and yet it was satisfactory to know* (*and it should be known everywhere*) *that crime was not increasing either in the juvenile or the adult class; and his belief was that it was owing to such institutions as Ragged Schools that crime was kept down.* Human nature would be finding out new ways of perpetrating crimes; and therefore human nature should be on its guard to meet the circumstances by which it is surrounded. It was thought years ago that the institutions then in existence would overcome the evil which was then gaining ground; but there was a class still remaining which spread evil in every direction. Christians, however, found this out; and they devised a remedy. That remedy emanated not from ordinary men or men of science, who always began at the wrong end, because they sought to cure a moral evil without reference to that class which brought evils into the world; but Ragged Schools were essentially a religious movement, brought out by Christian men, and carried on by them; and hence the great success, which had resulted from their being founded on the principles of Jesus Christ. They would (he felt) overmaster the evils which existed amongst the population, and imbue the masses of ragged, desolate, and ignorant, children who ran in our streets with a true knowledge of the spirit of Christ. Let them look at the cheapness of the system, because a large amount of money was expended in punishing crime, and yet no good was done; whilst Christian benevolence did more good with its active agents in the cause which had brought them together on that occasion. In this movement they had unpaid, voluntary agency; and that was the one which could alone convert the world. They must have paid agency: but that would not have the desired result unless combined with the voluntary system, which brought all the success to their efforts. They had their various schools, penny banks, mothers' meetings, and treats, to carry out their designs: but they must not think their labours fruitless because they had not produced speedy results. Let him tell them it was an imperishable seed they were sowing, which must produce imperishable results. There was one thing he wished to propose; and that was the visitation of the habitations of the poor. They might be repulsed and have the doors shut in their faces at first; but good must result. It was not to build them fine houses, but to go in amongst them, and say a kind word to the father and mother, and show them that cleanliness was next to godliness, and that they could do good by being sober and industrious; he had before him at the Mansion House two illustrations that day, and he was compelled to send two young children to prison. They were the cases of two boys, one with no father or mother in London. The other had lost his mother, and had a drunken father. They had no homes, and stole to get a home in a prison or other asylum. They were sent to prison with a view of getting them into a benevolent institution. These were the first elements of crime, where a child had a drunken father, a bad or no mother, and no habitation. He would ask what habits children could contract in such society and whether they could learn anything

like order, decency, or honesty, in such habitations and with such connections? Under these circumstances they would, by a visitation of the houses, remove the dirt, and have cleanliness and sobriety for drunkenness; and that was the only means, for to get rid of an evil they must strike at the root of it; and therefore he hoped those he addressed would form a society for the visitation of the homes of the poor. He lived in a neighbourhood where a Mother's Meeting was held, and they were taught that amount of cleanliness and order that would draw a husband home. Men should not have slatternly wives; when they have to earn their money by the sweat of their brow, they should have comfortable homes, and they would never abuse or neglect them. And let it not be forgotten that in the poor they got their help; they might be drawers of wood and carriers of water, but they gave help to their masters. And what were servants but the children of the lower classes; and as those children were taught habits of cleanliness, honesty, and sobriety, so much the better could they be entrusted with the charge of their masters' homes; but without those habits no master could feel safety in his servants during his absence from home. The School for Girls would be another good thing, as it would teach them those habits to enable them to fill respectable situations in society. With regard to this particular society, God had abundantly blessed their labours, and they ought to be satisfied with the results; but they should not be satisfied with the coming year, for they should get more children, teachers, and supplies; and depend upon it, if they doubled their results next year, it would only act as a stimulus to further exertions. That neighbourhood was one that wanted a Ragged School, if ever one was wanted; there were fine houses in it, but they served to hide the poor—for there were hundreds and thousands of children running about who never went to school. Still they were educated,—but in the streets; and there education was for the prison. That street-education should be counteracted, and every child that could should be brought to the school, and so instructed that they even might be led to bring their parents to a knowledge of Christian instruction. In conclusion, his lordship said that however great the blessing of God had been on their institution, he hoped that by next year the report would be twice as favourable and satisfactory as that to which they had listened."

RECREATION AND PURE AIR.

We are indebted to the obliging Editor and Publisher of "The Builder" for the engravings inserted in this number, which are illustrative of two subjects occupying the attention of those deeply interested in the practical advancement of Social Sciences, more particularly those branches relating—

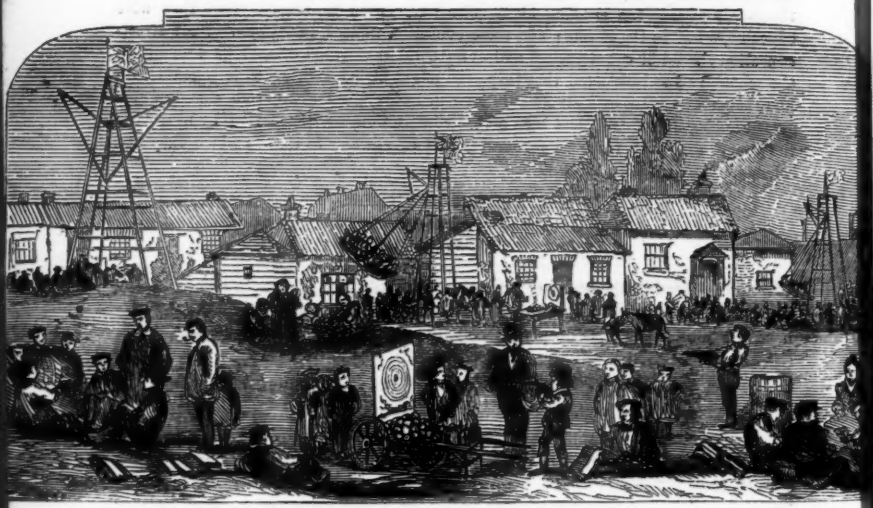
1*st. To the duty of providing places of recreation and instruction for the working classes; and,*

2*nd. To the evidences of the want of knowledge on sanitary matters, or thoughtlessness in respect of them, which exist among the very leaders and teachers themselves, and of the necessity for an extension of such knowledge.*

These questions, among others, were under the consideration of a Social Science meeting recently held in Islington, presided over by one of the county members, and at which many very proper sentiments were expressed, tending to form public opinion, and therefore of great value; but no distinct object for immediate attainment, however, was brought forward; no local instances were given of the evils resulting from wants pointed out by some of the speakers. To supply that deficiency, an illustration is now given on each of the topics above named.

It is a remarkable circumstance that, notwithstanding all that has been said on sanitary matters, vast numbers of houses are rising up every month, in this metropolis, built with a view to their occupation by single families, which, even from the time they are finished, are let in tenements to two or three. West of the Caledonian Road, in the parish of Islington, are several streets recently built, one of which is nearly half a mile in length, in which not a dozen of the houses are let to single families. It may be, that the ground landlord, who has the power to partition out the land may, in his anxiety for uniformity, make such requirements as prevent a builder from erecting any houses except on the old plan: if so, this may be worthy of consideration, but is not our present point.

A stranger visiting the neighbourhood would be surprised in the evening at the thickness of the population: here, in one newly-built street only, we believe there is as much of poverty and over-crowding as in some of the worst old districts. When the next return of the Registrar-General is made, the population of this and other similar districts, will surprise many. Well, behind some of these houses near the North London Railway is a waste piece of land, lately meadow, but now covered with various materials. In one part are rows of one-storied cottages, without plan, and of such a description as would not now be allowed to be built within the metropolitan district; and here, while the bells of the neighbouring churches are ringing, may be heard the loud voices of various dealers, and may be viewed such groups as our engraving shows.



The proprietors of swings and roundabouts were busy, and pitch-and-toss, shooting at targets for nuts, card playing, and other modes of gambling, were being carried on. This Sunday congregation includes within it various classes, the worst of which contaminate the rest. Some will perhaps ask, why such gatherings are permitted by the police;—but to this we need not reply. We are simply viewing it as an evidence, to some extent, that if the means of innocent

recreation at proper times be not afforded to the struggling classes, and they are not led up to have some self-respect and fear of opinion, they will make unwholesome recreation for themselves.

Trace some of these to their miserable "homes," and then say if sympathy, guided by knowledge, be not needed to bridge a way for them out of the slough. Shamefully has society neglected its duty, and high is the price it has to pay for the neglect.

The struggling classes in London are very various, and are only to be understood by personal investigation: endeavours to aid them, without knowledge of all the circumstances, will fail. The manner in which those who practise certain trades sink gradually lower and lower, irretrievably, is very curious. We went not long ago, one Saturday afternoon, into the house of a manufacturer of bird-cages, of different sizes and patterns, and more or less ornamented. It was not far from Clerkenwell Green, and nothing could be imagined worse than the sanitary condition of the house. It was a scene of confusion too: the family consisted of a man and his wife, two daughters of about fifteen and eighteen years, several boys, from four to thirteen, and an infant: all, with the exception of the child, were actively at work. Some were staining and colouring the commoner description of cages; one was boring holes for the wires; another threading and fixing them; the father was cutting and arranging the woodwork; others were polishing; the unfinished cages were strewed about the beds, and the odour in the apartment was bad in the extreme. We were told that, owing to competition, from the numbers of similar manufacturers, after paying for materials, the united exertions of the family, taking one week with the other, did not realise more than from 20s. to 25s. a week, and that the prices were constantly declining, so that they had to work more hours for the same sum.

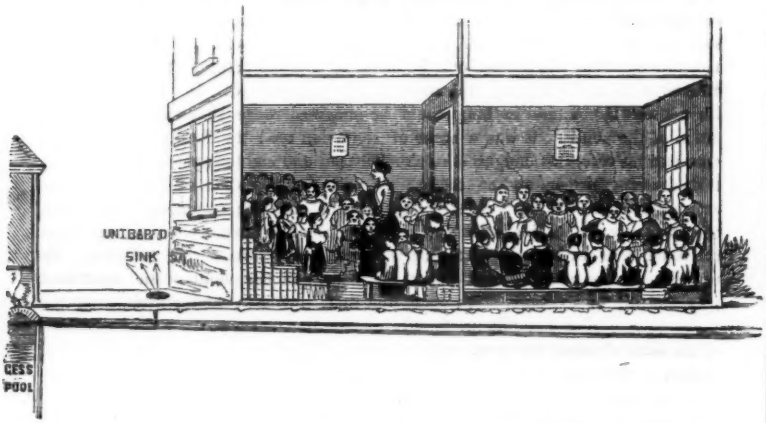
In another place we found a man whose entire occupation was to carve a plain scroll on the upper rail of chair-backs. The wood was supplied by the wholesale chair-maker, and it was surprising with what rapidity the man cut in the familiar device: the sand papering and polishing-up he left to his family. He complained that when the times are bad, the warehousemen get overstocked, and then the work fails; but those who have capital, and can afford to wait, say to the men, "I don't want rails, but if you like to make a certain number at half-price, you may; it will be better than doing nothing;" and then it is the old story over again of the Spitalfields weavers and the needle-women: "We are obliged to buckle to, by working harder, to earn a crust; but the prices never get up again."

A maker of barometers remarked that some excellent workmen—men not very thrifty, and at times, therefore, out of money—were obliged to take their work, perhaps incomplete, to a person who dealt in that way, and he, knowing their need, drove a good bargain, and by that means reduced the price of the labour of others.

We might enter into particulars to show that japanners, and many other craftsmen who work at home, complain of their inability to hold their position against capital, and although they use slighter work, cannot make a sufficient income to enable them to support their families.

But we are being led away. Let us get back to our evidence that knowledge of sanitary laws is wanting where it might be looked for. And we show it in the shape of a view of an infant school not far from the site of the Sunday gathering. We do not willingly draw attention to it, for all the parties con-

cerned in it are guided by the best intentions, and have to labour under very great difficulties. It is, however, absolutely necessary that such errors should be noticed, because they are full of danger, and by directing attention to the eagerness with which education is caught at, it may cause some renewed exertion to be made to enable the founders of infant and ragged schools in poor neighbourhoods to provide apartments of sufficient size to admit of breathing in. The health of infant children is of as great importance as the amount of instruction which can be given them. In this school from seventy to eighty children



assemble morning and afternoon, spending altogether five hours in two rooms thrown together, each of which is 12 feet long by 12 feet wide, and 7 feet 6 inches high. In summer time a current of air can be passed through the room, but at the time of our visit—a rather chilly autumn morning—the windows were closed, and the air, as a matter of course, was polluted to such a degree that it was violently poisonous. Both pen and pencil will fail to give an idea of the overcrowded state of this school; and cheerfully and well, under the circumstances, as the teacher was doing her duty, it was evidently not easy to preserve order among so many children so closely packed. To make matters worse, the drainage of the neighbourhood is imperfect, and the houses have either open cesspools or such as are simply disguised.

There are many schools which are no better situated, and we would strongly advise those who may be engaged in planning new schools, beginning in a humble manner, to have careful advice as to the drainage. If possible, parts of the small and ordinary dwelling-houses should be avoided. It is better to have some disused carpenters' shop, which, even with a coat of whitewash may be less sightly, but is infinitely more wholesome.

It would be difficult to estimate the amount of disease and misery engendered by such a state of things as is presented by the infant school we have illustrated, and we would have it clearly understood that our sketch is in no way "doctored," but is a faithful representation of the scene. Air once breathed is poison; breathed more than once, it becomes surcharged with carbonic acid gas, and other waste excretions of the body. "When the surcharge of impurity," says Dr.

M'Cormac, "amounts to ten per cent. of carbonic acid gas, the respired air will take up no more waste. Here the waste is retained in the system, and if the evil process be continued, eventually leads to disease. One result of this, it is maintained, is *consumption*. It is quite true what Rousseau says,—"*L'haleine de l'homme est mortelle à ses semblables.*" Let us, then, call upon the estimable persons who interest themselves in the instruction of children to see that they have ample breathing space, and, amongst the things taught, let the rules necessary for healthful existence not be forgotten. We may dry up many sources of crime by education, and by the same means lessen the amount of sorrow and lengthen life.

UNEXPECTED FRUIT FROM AFAR.

RAGGED School work, in all its variations, is a "work of faith," and a "labour of love." Its arduous toils are often prosecuted in the midst of much calculated to dishearten, and to afford little ground to anticipate other than that it is "labour in vain," and "spending strength for nought." And the Ragged School teacher would doubtlessly come to such conclusions, did he look at his work with the eye of sense only. But he knows his Bible, and remembers it is written therein, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." This and similar declarations in God's Word encourage him to be diligent in "breaking up the fallow ground," and casting therein "the seed of the kingdom," as opportunities are afforded. He does not withhold his hand, knowing not "which may prosper, either this or that, or whether both may be alike good." The Ragged School teacher selects the roughest material he can find—the most barren soil—the stony-hearted and the outcast. He loves to labour where others venture not, and seeks for diamonds in the rude, non-plastic soil of neglected, depraved human nature. A review of the labours of such spiritual husbandmen, in the Ragged School vineyard, for the past ten or fourteen years, is in keeping with the foregoing sentiments, and the results which have appeared prove that their labours have not been in vain, nor has their faith been exercised to no purpose. God is pleased now and then to permit instances to occur of a most encouraging character, as if to cheer those who frequently tire in the work, though never of it, or to invite others, who hitherto have only been lookers-on, to participate in such labours, so rich with reward.

Some twelve or fourteen years since there was a lad whose evil practices rendered him notorious, and a pest to the neighbourhood in which he lived (Hoxton). He, with others of the same stamp, was brought under the beneficial influence of the Ragged School, then newly established there. He was persuaded to abandon his wretched course which was fast leading him to ruin, and arrangements were made to send him to Australia. He went in the year 1848. Communications have been kept up between him and his teacher ever since, to whom he is much attached, and whom he regards as an instrument, in the hands of God, of snatching him from the brink of ruin. One of his letters, received last year, contained the sum of £5 as a donation to the school in which he had received so much good. And this year, another,

containing a second donation of £5, has also been received from him, addressed to his teacher. The following is a copy of the letter:—

"Melbourne, June 12th, 1858.

"My dear Teacher,

"I write this letter hoping that it will find you and your family and the rest of the teachers in good health, as it leaves me at present. My dear teacher, I have much to regret of littleness towards you; I indeed thought of all the boys that you sent out to this country, I thought I should have been the worst of them all, but I can understand by your letters that is not the case. I have not seen B—— M—— since we came to the colony. If I do see him I will remind him of the old school at home. I have seen E—— J—— once, about seven years back. I am very sorry to hear they don't send something as a token of their respect. I would have sent something for your kindness long since, but it was all for the want of godliness, which is profitable unto all things.

"You wrote in your letter a request for me to let you know how I stood between myself and my Maker. I can say with truth, that my face is set towards that place which is not made with hands, eternal in the heavens. I should not like at that great day, when the Lord shall sit upon his throne to judge all nations of the earth, for you to be on the right hand, and me on the left. My dear teacher, I could not bear the thought of it. I am fully decided to be on the Lord's side. I have had struggles at times to come out from amongst the ungodly, and be separate from them. But by the help of the Lord I shall overcome Satan and all his devices. I live about four miles from the town of Kilmore, and I go there on Sundays to chapel. I have that great wish for the house of the Lord, that I cannot rest satisfied to be absent therefrom. O, what a blessing it was that the Lord did not cut me off as a cumberer of the ground. I attend the Primitive Methodist Society. They are a fine people. They are ready to jump with joy when they see one added to their number, and they don't forget to help them on the road to heaven. *Here is Five Pounds towards the funds of the schools, and when I get an answer to this letter, I will send home a pound for every year you have been labouring in the schools*, if nothing happens to me any more than I expect. Remember me to all the teachers and to Mr. C——. I have been doing very well since I wrote the last letter. Crops are not worth so much as they were; but I have got very nearly twice as much this year as I had last year.

"The farmers about here are almost all Irish. The greatest part of them are Roman Catholics. There are a few English in the town of Kilmore.

"The Lord has blessed me by meeting with an English family, whose parents are pious, from which I have chosen my partner. It is not now likely I shall see old England again. I had a great notion to come home again before I settled down, but since, I don't think anything about it. I trust, however, we shall see each other in the kingdom of our God.

"I remain,

"Your most humble servant,

"To Mr. A——." "ROBERT S——."

The same post brought a letter to his father, a poor but pious man. That letter gives evidence of his hopeful state of mind, and furnishes further particulars of his success in temporal things; we, therefore, by permission, give the following extracts:—

"My dear Father,

"It does me great pleasure to hear from you, moreover when I see that you remind me of the Scriptures in getting a honest livelihood. I have read the chapter you mentioned—Oh! what a blessing it is that I have a parent that loves the Lord.

"Dear Father, I never began to serve the Lord with all my heart until latterly.

In the first place the Lord blessed me by causing me to meet with a pious family. My father-in-law has preached several times in the Primitive Methodist Chapel, which I now myself attend. I don't suppose I shall ever see you again, but I hope we shall see each other at that great day when the Lord shall number up his jewels. Oh! what a blessing it was that he waited for me,—that he did not cut me off in my sins.

"Let me know how my sister Mary is doing in the world, and tell her from me to give her heart to God, and never to mind poverty. I myself have to work in the season from sunrise to sunset. What I have got, I have had to work hard for. I have twenty head of bullocks and four drays. I am going to sell two teams, six bullocks in each team, and two drays, for an hundred pounds. I have about 40 tons of hay and 300 bushels of oats this year. I have only sold 6 heads of hay as yet. It took about 150 bushels for seed. I have got two more crops on the ground, and then if I am spared and I keep on farming, I shall buy a farm of my own, but I have had a notion of going store-keeping.

"This country is not so cold as it is at home, but very wet in the winter season. We very seldom see any snow. There are no wild beasts in this country—nothing worse than the snake or the native dog; there are a great many kangaroos, but they are harmless—they can run as fast as a horse. There are a great many native cats that destroy the poultry. Men can sleep under their drays, throughout the winter season, and not catch cold. I have slept a good many nights in the bush by myself, laying under the pole of my dray.

"I had a great wish to get rich, and I occupied my thoughts in getting money. I succeeded in getting one team of bullocks, and then I thought if I had two it would be all right, and so I went on,—the more I had the more I wanted. But now I see there is nothing but

'—— religion that can give
Sweetest pleasures while we live;'

there is nothing but

'—— religion can supply
Solid comforts when we die.'

"My dear Father, I hope you are pressing on for the prize of your high calling which is in Christ Jesus. I myself am decided to serve the Lord with all my heart, soul, and strength. I am thankful to my sister for her present, and may my blessing and the blessing of the Lord rest upon you, and keep you all faithful unto death.

"From your dearest Son,

"ROBERT S——."

"POORER THAN RATS."

ONE of the most interesting volumes that has lately issued from the press is that entitled "The Rambles of a Rat," written by the talented authoress well known by the initials A. L. O. E. This is one of the few volumes that, when its pages have once come under the eye, the reader cannot put aside till the whole is read. We bespeak for it a large circulation in a short space of time. The following, which is the third chapter, will serve as a specimen of the whole:—

"One cold evening in autumn, when there was a sharp east wind, and a drizzling rain, two human creatures came into the place and cowered down in a corner of our shed. I call them human creatures, for they certainly were not men; they were so different from the tall powerful fellows whom I had occasionally seen at their work in the warehouse. These were much smaller, and so thin that their bones seemed almost ready to break through the skin. Their hair hung in loose masses about their ears. They had nothing on their feet to protect them from the stones, and one of them had a hurt upon his heel, which looked red and inflamed.

"I found that these were young human beings, neglected and uncared for, as young rats would not have been. We were at first afraid of them, and only peered out curiously upon them from our holes and hiding-places; but when, gathering courage, we ventured to come forward, we seemed to frighten them as much as they had frightened us.

"'Look there—there, Bob!' screamed the younger child, clinging more closely to his brother.

"'Them bees rats,' said the other one more quietly. His poor thin little face looked as if the life and spirit had been so starved out of it, that he could not be much astonished at anything.

"'I don't like staying here, Bob, amongst the rats!' cried the terrified little one, attempting to pull his brother towards the entrance by the sleeve of his jacket. The wretched rag gave way even under his weak pull, and another rent was added to the many by which the cold crept in through the poor boy's tattered dress. 'I won't stay here; let us go, let us go!'

"'We've no-wheres to go to,' replied Bob, in the same dull, lifeless tone. 'Never you mind the rats, Billy, them won't hurt you,' he added.

"Hurt him! not we! If ever I felt pity it was for those ragged little urchins. We were well-fed, but they were hungry; Nature had given us sleek warm coats, but they trembled with cold. It was very clear that it was much harder for them to support life than if they had been rats. I wondered if in this great city there were many such helpless children, and if there were none to care for them!

"'I say, Ratto,' observed Oddity, licklng his soft coat till the beautiful polish upon it made one almost forget its ugly colour, ''tis a pity that these children are so dirty; but maybe they are not so particular about such matters as we rats.'

"In time a sort of acquaintance grew up between me and the ragged boys. We ceased to fear each other, and I would venture almost close to Billy's thin little hand when he had a crust of bread to eat, for he always broke off a little bit for me. The poor little fellow was crippled and lame, so he rarely left the shed. Bob often went out in the morning, and returned when it was growing dark, sometimes with food, and sometimes without it; but whenever he had anything to eat, he always shared it with his little lame brother. I see them now, crouched close up together for the sake of warmth. Sometimes Billy cried from hunger and cold, and his tears made long lines down his grimy face. Bob never cried, he suffered quite quietly; he patted his little brother's shaggy head, and spoke kindly to him in his dull, cheerless way. I felt more sorry for him than for Billy.

"The little one was the more talkative of the two. Perhaps he was more lively in his nature; or perhaps, from having been a shorter time in a world of sorrow, he had not learned its sad lessons so well. I certainly never heard him laugh but once, and then it was when Oddity, who was more shy than I, ventured for the first time since Billy's coming to cross the shed.

"'Oh! look—look, Bob! what a funny rat! what a beauty rat!' he cried, clapping his bony hands together with childish glee.

"It was comical to see the expression on Oddity's blunt face on hearing this unexpected compliment, perhaps the first that he had ever received in his life. It was enough to have turned the head of a less sober rat; but he, honest fellow, only lifted up his snub nose with a sort of bull-dog look, which seemed to say, 'Well, there's no accounting for taste.'

"'Bob,' said little Billy, one evening, with more animation that usual, 'I'se been a-watching the rats, and I saw—only think what I saw!'

"'Eh, what did ye see?' replied Bob, drowaily, rubbing his eyes with the back of his hand. He looked very hungry and tired.

"'I was a-watching for the fat spotted one which ran across yesterday, when out came creeping, creeping, two others'—the child with his fingers on the floor suited his action to his words,—'and one had some white on its back; it looked old and weak; and Bob, I saw as how it was blind.'

"'A blind rat!' cried Bob; ''twould soon starve, I take it.'

"'But there was the other rat at its side, with such shining eyes, and such a sharp little nose!' I plead guilty to vanity; I could not hear such a description of myself with Oddity's sober composure. 'And the old blind rat had a little bit of stick in its mouth, just as the blind man in the lane has a stick in his hand, and the pretty black rat took the other end in his teeth, and so pulled the old un on his way.'

"'I'se never heard of rats doing that afore,' said Bob.

"'That's not all that I saw about 'em,' continued Billy. 'Out comes the funny spotted rat from its hole; so I keeps very quiet, not to frighten it away. And it pattered up to the place where I put the little crumbs; and what do you think as it did?'

"'Ate them,' was Bob's quiet reply.

"'No, but it didn't though!' cried Billy, triumphantly; 'it pushed them towards the old blind rat. Neither the black un nor the spotted un ate up one crumb; they left 'em all for the poor blind rat! Now wasn't them famous little fellows!'

"'So rats help one another,' said Bob. He did not speak more; but as he leant back his head, and looked straight up at the roof of the shed (there was a great hole in it which the stars shone through, and now and then a big drop of water from the top came plash, plash, on the muddy floor below), he looked up, I say, and I wonder whether he was thinking the same thing as I was at that moment: 'Rats help one another; do none but human beings leave their fellow-creatures to perish!'"

Correspondence.

EMIGRANTS.

To the Editor of the Ragged School Union Magazine.

Dear Sir,—During last summer I had the pleasure of meeting several boys and girls in Canada, who had emigrated at various times from various London Institutions, and a few notes on the subject may, perhaps, be instructive and encouraging.

The institutions whose inmates I inquired after were the St. George and St. Giles Boys' and Girls' Refuges, the London Reformatory, the Britannia Court Refuge, the Boys' Home, Wandsworth, the Hurst Refuge, Red Hill Reformatory, Metropolitan Refuge, Brixton, and the Shoeblack Societies. I was able to visit thirteen of these emigrants, and to trace the career of about twenty more.

Out of these only one had decidedly failed, and another was going on indifferently. I think that, at a small expense, a report might be obtained from some trustworthy person (selected by Mr. Buchanan, the Emigration Agent) as to the present condition of at least one hundred former pupils of London institutions, and the information gathered in this manner would be very useful both to intended emigrants and to the managers of schools, while the emigrants themselves would be much pleased to reopen communication with their old friends in England.

I had conversations for several hours with Mr. Buchanan at Quebec, and with Mr. Dixon at Hamilton. Both these gentlemen are employed officially by Government to assist and direct emigrants from England, and both of them appear to be thoroughly efficient in the discharge of their important duties, anxious to help the boys and girls who pass through their offices, and eminently entitled to the confidence of those who feel interested in the emigrants' welfare.

The general tenor of the observations of these gentlemen may be given in a condensed form,

Boys, well-taught, respectful, healthy, and furnished with a little money to "go west," may still come out in thousands with the certainty of good wages. As for girls, they are in such high request for domestic service that even untaught workhouse women come in hundreds at a time and find places. The girls lately sent from St. Giles's Refuge, London, could scarcely get to their intended destination, they were so readily hired.

Yet a little more method may be used with advantage in this matter, on both sides of the Atlantic. Hardly an instance occurs in which a boy follows out here the trade he has been taught, or half-taught, at home. His industrial education, therefore, should be ordered as a discipline for promoting labour notions, and strengthen mind, body, and morals, and not designed to perfect artizanship. His shoemaking, tailoring, and carpentering, may be brought certainly into frequent use; but his trade is to be a farmer's lad, and work at anything and everything that a rough, steady boy can be trusted to do.

The boy should not be directed irrevocably in England to go definitively to any one

place in Canada, unless an actual vacancy worth his acceptance is settled for him; but the Emigration agents in Quebec, Toronto, Hamilton, and elsewhere, may be safely trusted to direct the lad where to seek for employment with the best chance of success. Many situations seem tempting from their high wages, when, in fact, the boy who engages himself to them will be infallibly turned adrift in the winter. It seems quite clear that nothing is wanted here in the nature of an institution or association to secure good places for these young emigrants, who appear already to receive all the help and advice which could be offered with advantage. The clergy in the farther country settlements may, however, be more systematically interested in these boys, so as to secure friends to whom they may apply in times of doubt or difficulty, as well as guides always more or less useful to the young. A girl can readily get 12s. 6d. a month besides her board, and, as she can be brought to her place from England at the expense of £6, it is really incumbent on all our British philanthropists to urge and help emigration far more extensively, seeing that for less than a year's expense at an institution in England many of its inmates may be permanently located in comfortable situations in Canada.

Many of these emigrants appear to have written often to England without any reply from the kind teachers who were anxious to correspond with them. The miscarriage of letters both to and from the old country is an important matter; but from all that I can learn it is always the fault of the emigrants, who address their letters incorrectly, and change their situations without proper notification here or in England of their new quarters. The large number of ill-defined and harassing applications made on this subject to Mr. Buchanan do not seem to have abated his benevolent readiness to render every help, and he has kindly offered to forward letters as well as possible, if addressed to his care. Some of the addresses must be rather puzzling to the "blind man" at the post-office, such, for example, as "My son James Canada with one eye," which is nearly as bad as one that was written on a letter addressed to "Jim Sykes in England him as was at Field-lane." Letters need not be pre-paid either in Canada or in England.

Mr. Dixon said he has constant application for "girls from England." These should always come out in British and Canadian vessels. Boys are often sent too small, or too weak, or accustomed too much to only "fine work." Bone, sinew, and size, are the first requisites when farmers come to choose lads for service. There is little chance for learning to read and write in the backwoods; so that these elements of education should be acquired before the lads go out. Emigrants should have the addresses of their home friends pasted in their Bibles; and a dozen envelopes, directed homewards, might be sent with each boy. The correct addresses of home friends should be sent to the Government Emigration agents:—Mr. Buchanan (Quebec), or Mr. Hawke (Toronto), or Mr. Dixon (Hamilton.) Some of the boys go far beyond the most energetic attempts to keep up a regular communication. Thus one sharp little fellow lately, who was chosen by a farmer, left him in three months, became the message-boy of a hotel, and soon engaged with a planter and slaveholder, who took him "south," some thousand miles away.

Mr. Dixon, who is a benevolent elderly gentleman, of thoughtful prudence and long experience, anxiously urged the adoption of something like the following scheme:—Buy land in the backwoods for £100, to be the property of a London Society, such as the Reformatory and Refuge Union. Select a Canadian farmer, at a salary of £300, to manage the land and train 100 boys. Provide stock, materials, help, and food, for a beginning, at the expense of say £300. Send boys to this place direct from England for a year's instruction in Canadian life. The plan he asserts would soon be self-supporting, and the lads thus prepared might all get excellent places. He thinks none would abscond. A moral teacher from England might manage the place with a good Canadian under him; in which case the latter would have a salary less than that proposed.

After considering the whole subject of emigration, with the additional information obtained from those experienced agents and from the emigrants themselves, I am confirmed in the general views already formed in the following particulars.

Bad cases are made worse by sending them away from good friends. Weak heads or hands have as hard times in Canada as at home. General industry is a better thing to inculcate as a habit than a smattering of trade for an emigrant's use. A great deal more attention ought to be given to keep up constant communication with home. The Emigration officers are worthy of more trust than they receive.

Yours, &c., J. MacGregor.

London: Robert K. Burt, Printer, Holborn Hill.